

# **"Grace and Truth"**

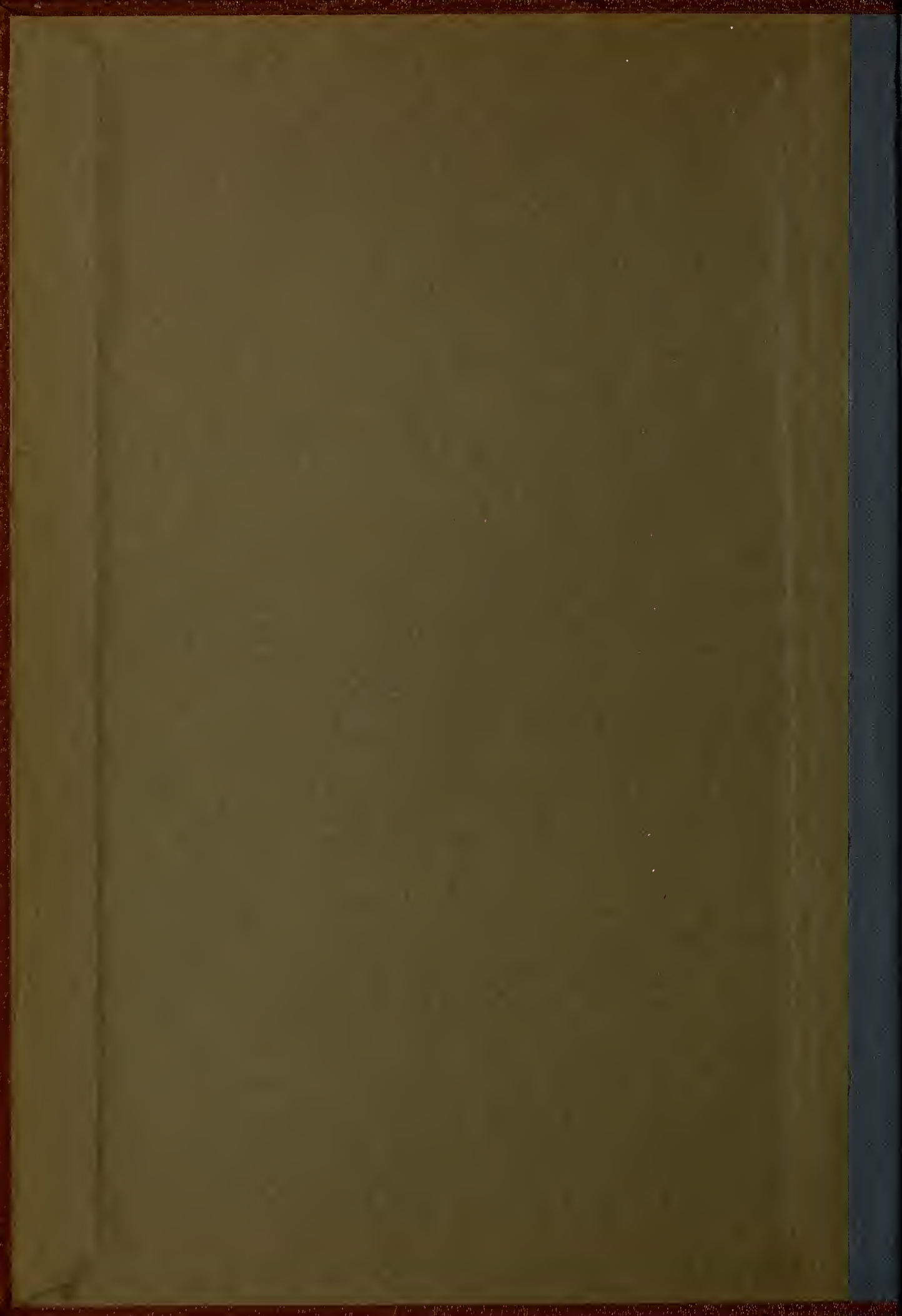
**A BIBLE STUDY MAGAZINE**

**FOR EARNEST MEN AND WOMEN EVERYWHERE**

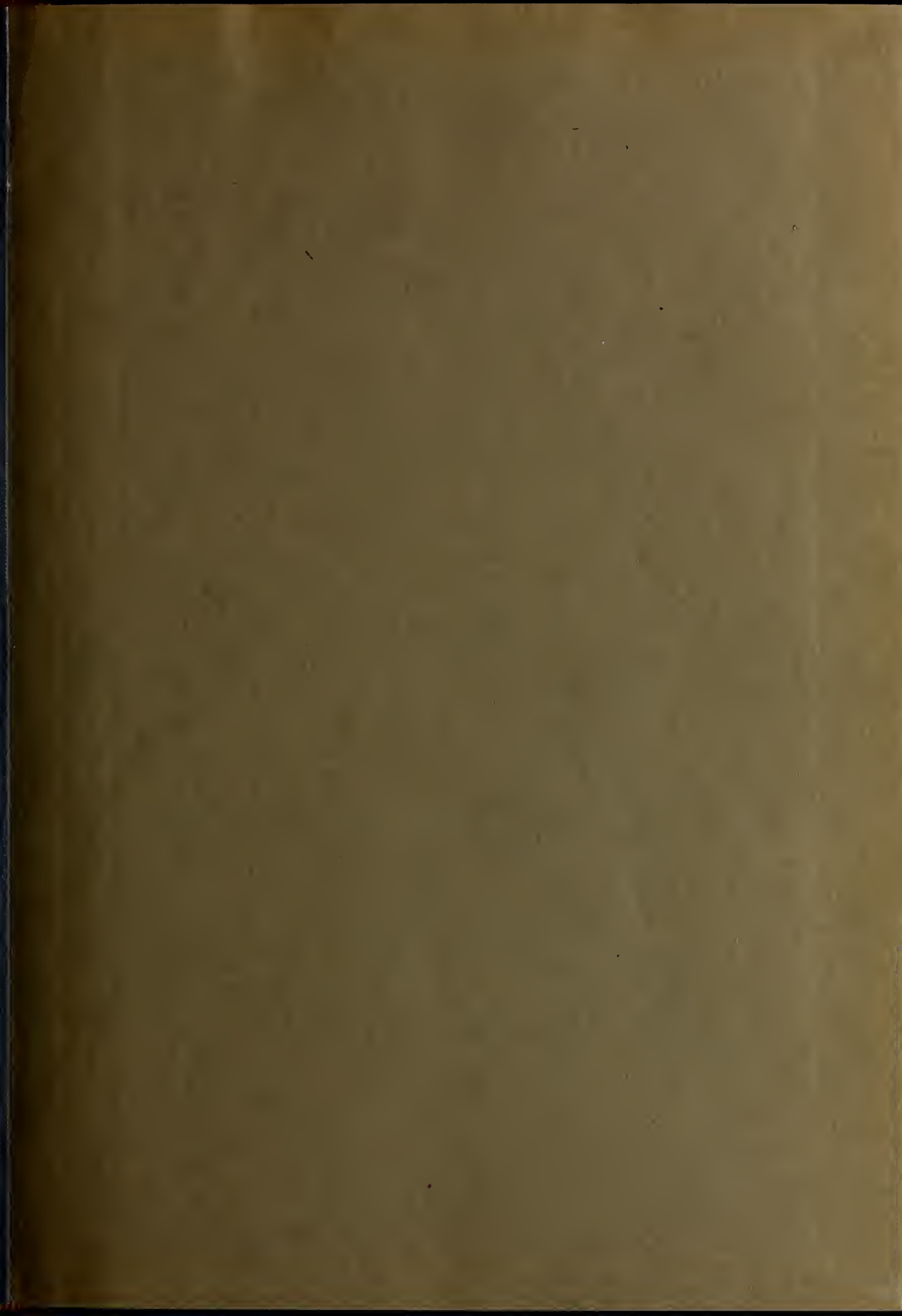


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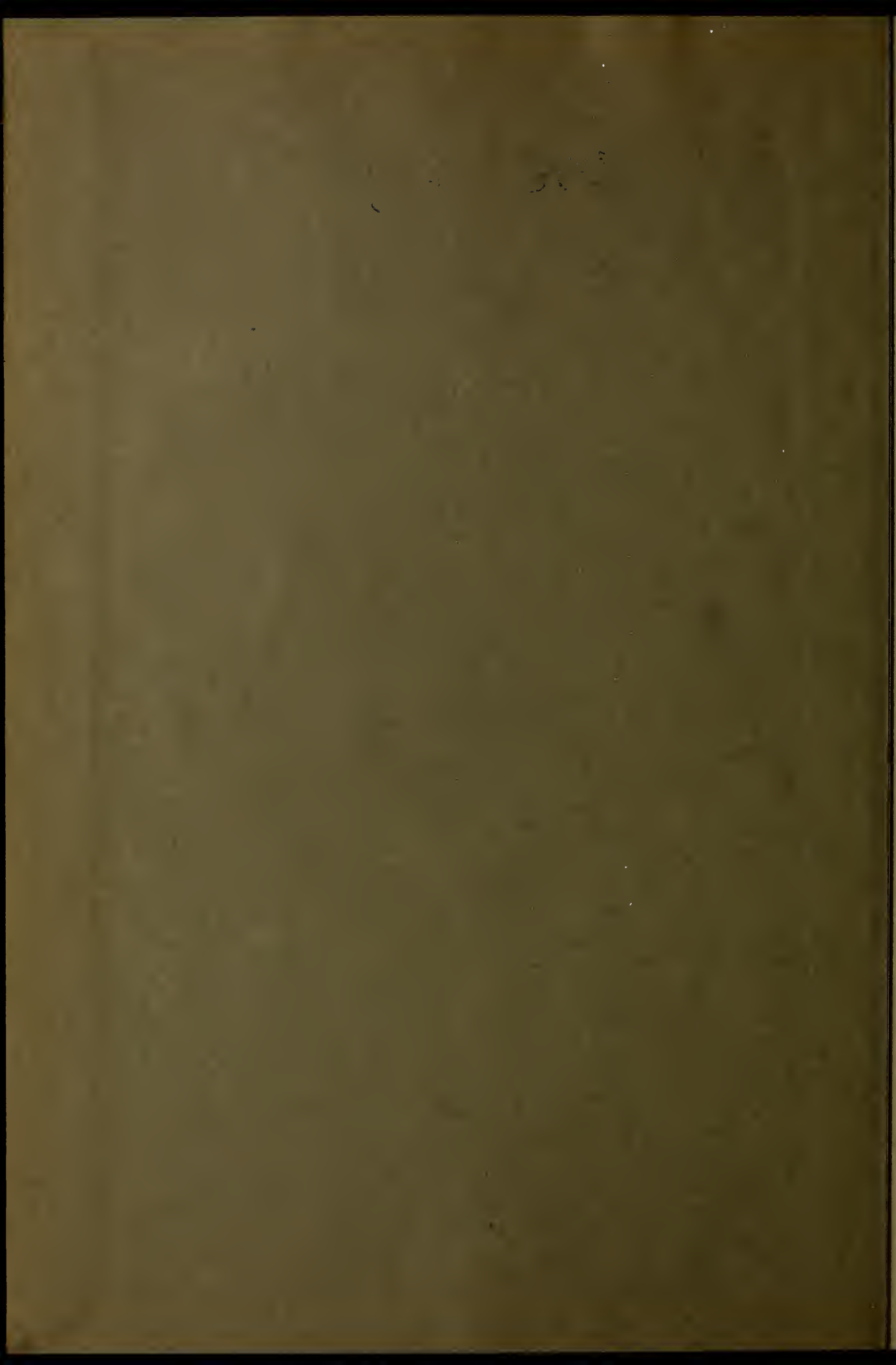














C. R. Harwood







C. Harwood  
Institute Pub.

# *"Grace and Truth"*

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND  
WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR



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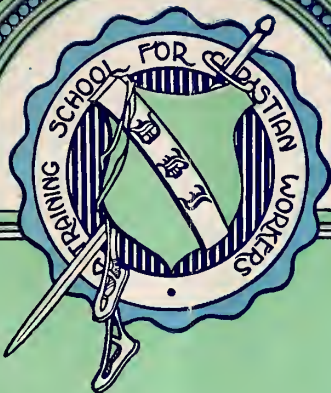
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The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

# AS THE EDITOR SEES IT

## Trust Versus Fear

**T**HESE are days when men's hearts are failing them for fear; and it must be admitted that from every human point of view there is much to cause fear. But the child of God need not share the fear of the world. He may suffer the same experience as the worldling. Business reverses; cuts in salary; loss of employment; and all such things come to the believer as well as to the unbeliever. But in the midst of such distressing conditions, even though fear may have already gripped his soul, the child of God can banish that fear by taking the attitude of the Psalmist,

What time I am afraid, I will trust in thee.

In God I will praise His Word, in God I have put my trust; I will not fear what flesh can do unto me (Ps. 56:3-4).

But he need not be overtaken with fear, even momentarily, if he is mindful of what his Lord is to him, for with heart stayed upon Him he can testify with joyous confidence,

Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; He also is become my salvation (Isa. 12:2).

And this immunity from fear may be enjoyed not

only with regard to present conditions, but also to what the future holds, for God's Word tells us of the man who fears the Lord:

He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord (Ps. 112:7).

It is with full recognition of the fearfulness of the times in which we live and keen consciousness of the need of such a message in such an hour that we send forth the *Trust Number* of "Grace and Truth." May God use it to encourage many of His children to trust in Him and not be afraid.

## "Progress" in Disarmament

**W**E HAVE before called attention to the fact that in the light of God's Word "disarmament" moves and "peace conferences" are foredoomed to failure. Until the coming of our Lord there shall be "wars and rumors of wars," and at the hour of His coming all nations will be engaged in that most horrible war, called in Scripture, "The battle of Armageddon."

Some most interesting statistics have recently been published in the *New York Times*, and republished in the *Literary Digest*. We quote from the latter publication:

**H**OW it warms the heart and encourages the soul in an hour of testing to have a friend lay his hand upon your shoulder and say, "I want you to know dear friend, that my heart is with you in this testing, and that I am remembering you in my prayers." And like unto this is the blessing which comes when one opens a letter and finds in it such testimony as this, "How I wish that I could give more in this hour of special need in the work of D. B. I.; but since I cannot give more, I believe God would have me pray more, and that is what I am going to do." Many such letters have been used of God to indicate clearly the depth and extent of the burden which He has laid upon the hearts of our readers in connection with the crucial needs in the work of D. B. I. As we have read these expressions of your heartfelt interest and assurances of your prayer support, our hearts have overflowed with thanksgiving to God, and the conviction has been deepened in them that your prayers are not in vain. In His own good way, and in His own good time God will answer. Pray on, then, dear friends, until by the good providence of God the need is met and the burden lifted.



Few realize that the issued capital of the world's biggest enterprise in armament, Vickers, Ltd., was only \$27,700,000 in 1914 and is \$80,000,000 now.

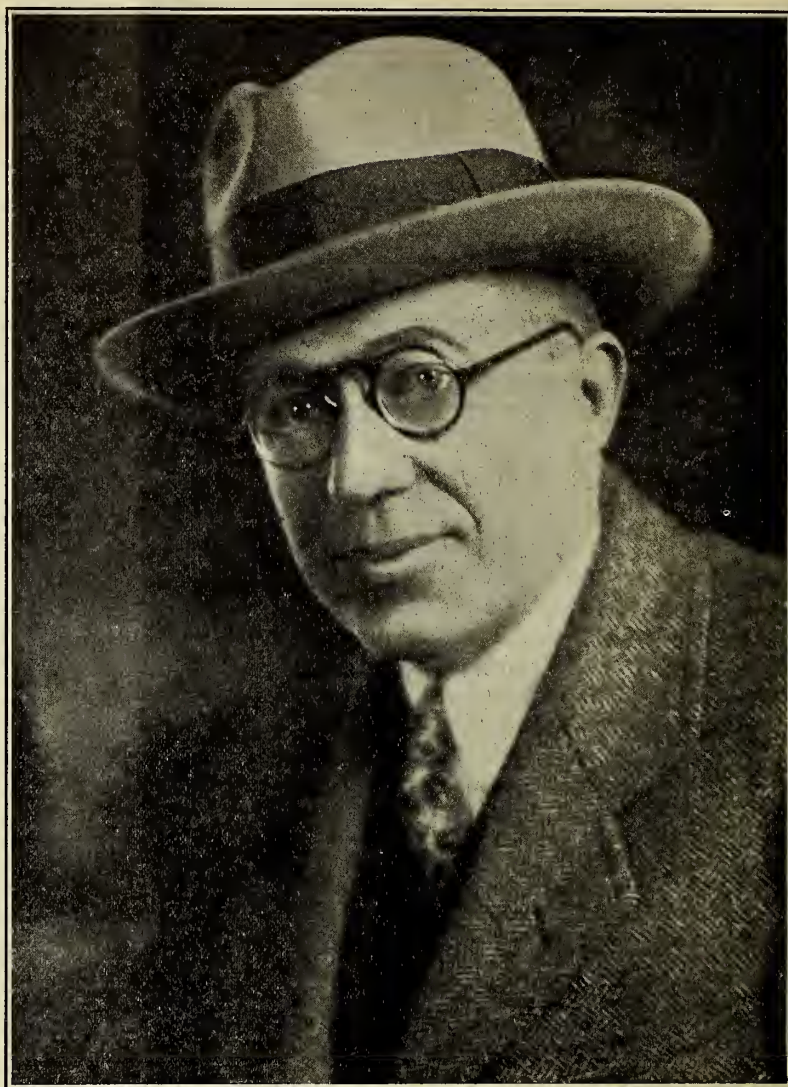
Many recall that the huge cannon which battered down the Belgian forts so quickly in 1914 that the United States wants them banned as peculiarly aggressive weapons, came from the great Skoda works, then an Austrian concern. But few seem to know that since the Covenant was adopted, the Skoda works, now a Czech concern allied to Schneider, have paid the following dividends, according to the records of the London Stock Exchange: 1920, 5 per cent; 1921, 8½; 1922 and 1923, 10; 1924, 12½; 1925, 13¾; 1926, 15¾; 1927, 17½; 1928, 21¾, and in 1929 and 1930 (after peace pact outlawed war), 28½ per cent.

Such statistics indicate that the only progress which is being made in disarmament is in a retrograde direction.

Let us not be deceived. There can be no lasting peace until the coming of the Prince of Peace, of Whose Kingdom it is written, "Of the increase of His government and peace there shall be no end."

### *The Editor's Likeness*

A NUMBER of our readers, whom we have not had the privilege of meeting, have expressed curiosity as to what the Editor looks like, and have requested that his picture be printed in "Grace and Truth." We are always eager to be obliging if we can. The picture appears herewith.



Dean Clifton L. Fowler, Editor-in-Chief of "Grace and Truth,"  
President and Dean of The Denver Bible Institute

## *Certainty*

by WILLIAM OLNEY

*How do I know  
God is; that He doth care:  
Can I prove it is so:  
Can I tell when and where  
He speaks and moves and works:  
Where full assurance lurks?  
Oh! yes! Christian experience  
Is that most precious evidence!  
His Word I trust, and as I find  
Fulfillment, sweet peace fills the mind.*

*And so I know  
God is: I taste His grace:  
He speaks; I find it so.  
Doubt to strong trust gives place.  
His Word I find is true  
As His way I pursue.  
I turn to Jesus Christ from sin,  
And He my Saviour enters in.  
His Word I trust, and as I find  
Fulfillment, sweet peace fills the mind.*



# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

Stenographically reported. Copyright 1933, Clifton L. Fowler

**I**N THIS study we continue the study of Law and Grace. In it we see how the old man so misuses the Law as actually to employ it in bringing death to the soul. This is what the Scripture means when it says, "The strength of sin is the Law." What a revelation it is of the exceeding wickedness of sin that it should use God's Law, which is holy, and just, and good, in the effort to accomplish his own unspeakably wicked purposes. In this fact we see also what the Scripture means when it says, "Sin, that it might appear sin, working death in me, by that which is good, that sin by the commandment might become exceeding sinful."

**I**N ROMANS 4:9-25, which comes before us in this, our thirteenth study in the book of Romans, Paul sets forth *The Righteousness of God Imputed—Its Possible Extent*.

With a spiritual virility that stirs the very heart, Paul plunges into this new phase of his discussion of imputed righteousness. And in it he shows up the fact that God's provision for the justification of men is just as wide, just as lasting, just as universal, as the stupendous need produced by the universality of man's sin. In this connection he raises a vital question, and he faces it squarely at the very outset, in the words of verse 9:

Cometh this blessedness (that is, the blessedness of imputed righteousness and the non-imputation of sin) then upon the circumcision (that is, upon the Jews) only, or upon the uncircumcision also?

In other words, "Is God's great blessing of imputed righteousness for Jews only, or has God in great love included us Gentiles also?" The appropriateness and importance of the question is great, for it has been from time immemorial the thought of the Jew that God's favors were for the Jew to the exclusion of the Gentiles, but this is not the case. Imputed righteousness in response to man's faith is the biggest, strongest, most amazing blessing ever conferred by God upon men; and Paul now proceeds to show that this blessing is extended to the Gentile "dog" as well as to the Jewish "sheep."

The unique thing about this portion of the Scripture is the startling and unexpected thing which Paul does in using Abraham's faith as proof for his position that God has made the same provision for the Gentile as for the Jew. This is a bold stroke, and a very wise one, for if Paul can prove from God's dealing with Abraham that He can give righteousness to the Gentiles as well as to the Jew, and for the same reason, that reason being faith, the Jew's mouth is stopped forever. It need hardly be said that Paul does prove his point.

**H**IS first proposition is that *Abraham had a faith which operated previous to and independent of circumcision*.

His unfolding of this point is clear-cut and illuminating. It is found in verses 9-12:

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

Paul has most adroitly scored his point. He takes his readers back to the familiar scenes of Abraham's life, recorded by Moses in the first book of the Pentateuch, the book of beginnings, the book of Genesis. He calls attention to something which could easily have escaped the notice of the casual reader. He shows that in the fifteenth chapter it is declared that Abraham believed in the Lord and He counted it to him for righteousness. Then he brings out the information which would leave the Jew who contends for circumcision without a vestige of ground for his argument. He shows from the story of Moses that circumcision did not arrive until after Abraham had believed and God had counted him righteous. The study of Genesis shows that the period between Abraham having believed and the giving of the covenant of circumcision was fourteen years. Paul's argument is so satisfactory and convincing that it is little short of devastating, proving that so far as justification



is concerned, the covenant of circumcision is nothing but a ridiculous superfluity. Paul has shown conclusively from the Jew's sacred writings that the Jew's vaunted claims for circumcision are all nonsense, for he has demonstrated that Abraham himself was for fourteen years the possessor of the blessing of the imputed righteousness of God, and during that entire period he was one of the uncircumcised "dogs."

There is a lilt about even the English translation which catches the spirit of unhesitating confidence and assured finality with which Paul sets forth these facts. The pointed brevity of his words, coupled with their clear-cut definiteness, makes his teaching, as well as his arguments, convincing and irresistible. In verse 9 we read:

We say that faith was reckoned to Abraham for righteousness.

He introduces this quotation from Genesis 15 with the words, "we say," referring to the fact that the faith of Abraham had become axiomatic among the Jews. Abraham's imputed righteousness was such a familiar fact to the Jews that it was upon every Jewish lip.

We say (that is, we Jews say) that faith was reckoned to Abraham for righteousness.

Then he proceeds in verse 10:

How was it then reckoned? when he was in circumcision, or in uncircumcision?

This pointed question he quickly follows with the answer which every student of Genesis is forced to give:

Not in circumcision, but in uncircumcision.

Having routed his opponents by the utter stubbornness of the facts which he has adduced, Paul is now free to employ the language of verse 11, where he says,

He received the sign of circumcision, a seal of the righteousness of the faith which he had YET BEING UNCIRCUMCISED.

What an astounding pronouncement this must have been to the Jews! Abraham, the father of God's chosen and circumcised people, was an uncircumcised man of faith for fourteen years. Abraham had a faith which functioned previous to and independent of his circumcision.

### REST AND WAIT

by W. M. CZAMANSKE

*Fret not thyself when evil seems to thrive,  
And all thy way looks dreary, dark, and dim;  
Be still, dear heart, be silent towards the Lord,  
And seek thy rest, thy perfect rest in Him!*

*Wait patiently for Him Who is thy God!  
Let patience have its perfect work in thee!  
His working day is not a few brief hours,  
But all the years and all eternity.*

—"Sunday School Times"

*One ship drives East,  
And one drives West,  
With the self-same winds that blow;  
'Tis the set of the sail  
And not the gale  
That determines the way they go.*

*Like the winds of the sea  
Are the winds that blow  
As we journey along through life;  
'Tis the set of the soul  
That determines the goal  
And not the storms and strife.*

In the very next words of verse 11 Paul gives the correct reason for this surprising fact:

That he (Abraham) might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

Paul has brushed all other considerations aside and pressed victoriously on to his conclusion, which is, that because Abraham received righteousness by faith when he was uncircumcised, so all the rest of the uncircumcised of the world may have righteousness imputed to them if they will but believe.

WE TURN now to Paul's second argument, which he presents to prove that the Jews do not have exclusive rights to the imputed righteousness of God. His second proposition is, *Abraham had a faith which functioned previous to and separate from the Law.* And Paul's second argument is almost as surprising as the first.

For many generations the conviction has been strongly held by the Jews that the way to get to heaven is to keep the Law; and not among the Jews only do we find this deadly error, but in many Christian groups also the adversary has successfully planted the heresy that salvation is by Law-keeping. It was against this error that Paul wrote one whole book—the book of Galatians. And here in the book of Romans we find him refuting the same heresy by presenting an argument which is utterly incontrovertible.

As he leaves the circumcision argument to take up the Law argument, he says in verse 13:

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith.

Notice the exactness of the language: "The promise . . . was not to Abraham, or to his seed through the Law, but through the righteousness of faith." Indeed the wondrous promise to Abraham was not through the Law. It could not possibly have been through the Law, for after the promise was given many years elapsed before the Law was given. In Galatians 3:17 Paul tells us specifically how long it was:

(Continued on p. 27)

# UNHESITATING CONFIDENCE

by I. M. HALDEMAN

**H**OW rich and full of blessing to multitudes of souls has been Dr. Haldeman's ministry, characterized as it has been throughout by a fearless and faithful defense of *The Faith!* Truly it is in such lives as his that we see the Scripture exemplified which says, "The hoary head is a crown of glory, if it be found in the way of righteousness." And it is not only to those who have had the privilege of sitting under Dr. Haldeman's ministry of the preached Word that God has brought blessing through this, His servant, for his testimony has been greatly extended through the printed page. This heart-warming devotional study of an old, familiar passage is taken from the book, "How to Study the Bible," copyright 1904 by Dr. Haldeman, and is used by his gracious permission.

For the which cause I also suffer these things; nevertheless I am not ashamed: for I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day (II Tim. 1:12).

**"I** KNOW Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

This text is an outburst of confidence. The occasion of it is Paul's reference to his afflictions. In the preceding verses he declares that he suffers affliction because he is a preacher to the Gentiles. As a preacher to the Gentiles he suffers on the one side from Jewish hatred, on the other from Gentile mockery. Both combine to make his afflictions many and his sufferings intense. The record of them is extraordinary. He has been an inmate of prisons. He has been publicly flogged. He has received one hundred and ninety-five stripes on the back. He has been three times beaten with rods. He has been stoned and left for dead. He has been betrayed by Jew and assaulted by Gentile. He has been naked, cold, and hungry. He has been houseless and homeless. The Jews hated him because he declared that a Jew crucified on a Roman cross was their Messiah. He was mocked by the Gentiles because he taught that the Jew Whom they crucified had risen from the dead, sat on the right hand of God, and was now the alone Saviour of the world.

To continue this preaching meant only to multiply afflictions and emphasize sufferings. At every step there would be a prison door, the lifted hand of violence, or the darkling shadow of death. In every voice there would be a threat, in every look a scowl, on every brow a wrinkle of hate, and on every lip a smile of contempt. But none of these things move him; on the contrary, as he contemplates his sufferings, he knows that he is looked upon as the offscouring of the world, and that should he be put to death it would be with ignominy

and shame, he cries out in a voice that has in it a trumpet's ring, "Nevertheless I am *not* ashamed"; and sets himself at once to exhort Timothy to steadfastness, to faith, and thus proclaims himself in word as he does in deed, the very incarnation of dauntless courage and unhesitating confidence.

The source of this confidence is threefold:

## I. HE KNOWS WHOM HE HAS BELIEVED

**H**E KNOWS that the Person Whom he has believed is the image of the invisible God, the express image of His person, and the brightness of His glory. He knows that He is the Creator of heaven and earth, He by Whom all things were made, by Whom all things consist, and the supreme Center about Whom all things move. He knows that He is the Son of God, yet God the Son, He Who came to be a man, died for men, rose again, sits at the right hand of God, and is the Man in Whom dwelleth all the fullness of the Godhead bodily—even Jesus of Nazareth, the Christ of God. He knows Him as his Sacrifice for sin, his Substitute, his Redeemer, his Lord and Master, his precious Saviour. He knew that this Saviour loved him and gave Himself for him. He knew all this because Jesus Christ had appeared to him above the Damascus gates in glory, and had there revealed Himself brighter than the mid-day sun. He knew these things because when he took the life which this glorified Man had lived on earth and put it side by side with the Holy Scriptures which he had studied from his youth up, he saw that these Scriptures and the Man fitted each other as the hand and the glove fit each other; and thus he knew that Jesus of Nazareth was none other than He of Whom Moses and the prophets did write. He knew all this, and he knew Him in all these things; and yet knew Him in a still deeper and fuller way.



He knew Him as the One Who makes a constant revelation of Himself to those who love and serve Him. He had met Him in prison, on the decks of sinking ships, had talked with Him, and felt the touch of His love, His grace and power.

In a word, Paul had experienced Christ in his daily life; he knew Him not only in His outward glory, but by the Spirit's power in his own soul; so that he could say as no other man has ever surpassed him in saying it, "Christ in us, the hope of glory"; he knew for himself and not another.

There might be doubt, uncertainty about everything else in the universe, there could be no doubt about Jesus Christ.

He knew Him, felt Him, had Him not only on the throne up there, but here under his breast, in every beat of his heart; so much a part of himself that he could say, "He that is joined to the Lord is one Spirit."

And thus Paul's confidence was born of that kind of knowledge which in the last analysis we call consciousness.

He had the consciousness of Christ, and could therefore say in the profoundest sense of the phrase, "I know Him."

## II. HE WAS PERSUADED THAT CHRIST WOULD KEEP THAT WHICH HE HAD COMMITTED TO HIM

**P**AUL had committed something to Christ. He had committed his spirit, his body, himself: all he was in his daily life, his thought, his words, deeds, every circumstance and condition.

Paul had made his committal to Christ.

But the text may be translated so that it will read that Christ had committed something to Paul. And He had. He had committed to him His own very nature; He had committed to him the Holy Spirit; yea, He had committed Himself through that Spirit, so that Paul could say, "It is no longer I, but Christ that liveth in me." And Paul was assured that Christ would keep this double committal, keep Paul, and keep what He Himself had given to Paul. He is *persuaded* that Christ will do the keeping. That word "*persuaded*" means convinced. He is convinced. No thought, no question about it arises. He is convinced by all that Christ is, by all that Christ has done, and by all that profound consciousness of Christ which nothing can disturb. Christ is his Keeper, walling him about with His omnipotent and loving providence, standing guard over all his cir-

cumstances. He is himself so one with Christ that any blow on him must be a blow on Christ.

What matter then whether a dungeon or a palace, a desert or a town, hunger or nakedness, death or life, Christ was on guard: Christ would keep watch through the midnight till the morn.

The keeping power of Christ, this was another of Paul's sources of confidence.

## III. HE IS PERSUADED THAT CHRIST WILL KEEP HIM TILL THAT DAY

**I**N THE text he calls it *that* day. In other writings he speaks of it as the Day of Christ. That day is coming. The day when Christ shall rule unhinderedly over the earth. The day when sin, sickness, sorrow, and death shall flee away; and when life shall be as it ought to be, a poem, a psalm of praise, a perfect delight, a victory for God. Paul knows that the Day of Christ will be the day of the Christian; that in that day the Christian will be transfigured, glorified, immortal, shining in the image of the resplendent Christ, and filled with the unspeakable felicity of God. He knows that Christ will keep him till that day, and for that day.

He knows that the whole object of his redemption, Paul's redemption, has been that he might be brought into that day and set forth as the trophy of God's grace, as the subject of God's kindness through the ages to come.

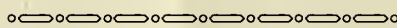
He is fully persuaded.

The blood of Christ, the Spirit of Christ, the Word of Christ, the past faithfulness of Christ, the inner consciousness of Christ, all proclaim the fact that Christ will keep him to, and for, that day.

He knows that in that day he will find compensation for all his losses, honor for all his shame, wealth for all his poverty, healing for every stripe, balm for every wound, a crown for every robbery, and God's honor and glory for every contempt of man; and above all, that he shall see Christ as He is, and hear Him say, "Well done, thou good and faithful servant"; and thus in the eyes of all who smote Him, and in the eyes of all the universe, be justified as the preacher to the Gentiles, the witness of the Gospel of the grace of God.

Paul knows that Christ is coming to inaugurate that Day.

(Continued on p. 28)



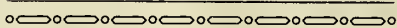
### ASSURANCE

*A Testimony by Ellen Seger*

*I know that I am sinful  
No righteousness I own.  
Except by grace, outcast am I,  
A sinner, and alone.*

*I know my Saviour liveth;  
And He gave life to me  
In pouring out His precious blood  
That day on Calvary.*

*I know Whom I have trusted;  
His promises are sure.  
He's proved Himself, and now I  
rest  
In Jesus' arms secure.*



# THE SHADOW OF HIS WINGS

by CLIFFORD L. NIXON

*NIXON has given us here a delightfully refreshing study, and one which is calculated to deepen one's appreciation for the privilege of trusting in the Saviour and living in fellowship with Him. What a privilege this is, but how lightly it is regarded by many of God's children! As we think of what it means to enter into the privileges and blessings involved in such a life, and of how indifferent the average man is, the cry bursts from our hearts, "O taste and see that the Lord is good! Blessed is the man that trusteth in Him!"*

"*IN THE shadow of His wings*"—what a picture God has given us in these words! How it magnifies to the soul the infinite love and tenderness of our God! How it presents the blessedness of the believer's dependence upon and trust in God!

## I. THE PLACE OF SAFETY

*THE blessings of abiding "in the shadow of His wings" are many and varied; but foremost among them all is the blessing of safety. The figure itself suggests this. Which of us has not noted how the baby chicks rush for the shelter of the mother's wings when danger seems to threaten them. And in our own case, is it not when we are most keenly conscious of the dangers and difficulties which beset us that the thought of fleeing for refuge to the shelter of His wings comes to us with the greatest comfort and blessing?*

The believer in Christ Jesus is beset by many perils. Satan is the malignant enemy of every believer. Through his tools, the world, the flesh, and the demons, he is constantly attacking the soul. He goes about as a roaring lion seeking whom he may devour (I Pet. 5:8). He disguises himself as an angel of light, that he may overcome us through deceit. He would, and many times does keep the hearts of God's people in turmoil and trouble. In no case is the Christian ever free from some form of testing. It was John Bunyan who said quite truly, "The Christian man is never long at ease, when one fight's o'er, another soon begins." Over and over again the Psalmist speaks of fleeing to God for

refuge from the foe that is come up against him. Over and over again we ourselves have found the enemy too strong for us. We indeed need a place of refuge.

In view of such a condition, how comforting it is to know that we can pray with the Psalmist, "Hide me under the shadow of Thy wings, from the wicked that oppress me, from my deadly enemies, who compass me about" (Ps. 17:8-9). How reassuring to the soul to be able to repeat, "My soul trusteth in Thee: yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast" (Ps. 57:1). What a blessed and strengthening decision is expressed in the words, "I will trust in the covert of Thy wings" (Ps. 61:4). How the soul quickens and revives with the promise, "He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation" (Ps. 91:4-10). There is but one place of safety for the believer. This place is the place of trust in the Saviour, pictured for us in the verses we have quoted, by the expression, "the shadow of His wings."

## II. THE PLACE OF GUIDANCE

*THE figure employed by the Scripture in connection with guidance is slightly different. The thought is nevertheless the same. Moses, speaking of the way in which God has dealt with Israel, says, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him" (Deut. 32:11-12). The eaglets in this divine illustration are first under the wings of the mother, and then they have the experience of being carried on her wings. So, too, Israel placed her trust in Jehovah and was then guided out of Egypt, through the wilderness to the promised land. And so, also, with us, the place of trust is the place of guidance.*

A student in The Denver Bible Institute had been considering for weeks and months where God would have him give his life in service. There was deep unrest in his soul because he feared the Lord would lead to



his going to Africa. In this condition he prayed in vain for light upon his path. Then one night he made his decision to be willing before the Lord. He would gladly go to Africa if that were the Lord's mind for him. He could trust the One Who died in his place. That very night he knew beyond a question the Lord's thought for his life—not Africa, but a work of God in the homeland.

Our experience may be very different; but whatever our problems or guidance, the solution will be found as we walk, or wait, in quiet trust and confidence, before the Saviour. "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6).

Ofttimes those Christians who have grown in grace to the extent that they desire to be in the center of God's will, go to the opposite extreme. They become worried and fearful lest they in some way miss the divine plan for their lives. What a lack of trust and confidence in God this is! The Lord Himself has undertaken the problem of our guidance. He has made it His responsibility. "What man is he that feareth the Lord? him shall He teach in the way that he shall choose" (Ps. 25:12). Our part is to abide in the shadow of His wings.

### III. THE PLACE OF HAPPINESS

*IT IS* in the shadow of His wings that the Christian finds happiness. The statement of the Scripture is, "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice" (Ps. 63:7). The thought is not so much that we are to rejoice over the fact that we are in the shadow of His wings—although we should indeed be thankful that we have the privilege of trusting such a Saviour—but that when we are in the shadow of His wings we will rejoice in all that God has wrought for us. In other words, it is as we trust Him that we realize the wonder of what God has done for us.

It is said that when Luther's translation of the Bible was first being printed in Germany, pieces of the printer's work were allowed to fall carelessly upon the

floor of the shop. One day the small daughter of the printer chanced to pick up a scrap of paper containing just the words, "God so loved the world that He gave." The girl had long been taught that the Almighty was a Being to be dreaded, and One Who could only be approached through penance. Therefore the words she had read filled her heart with a new joy. The girl's mother, noting the radiance on the child's face, inquired as to the reason, and was shown the printed words. To the mother, however, they meant little. "What," she wanted to know, "did God give?" For a moment the child, too, was puzzled, and then she replied, "I don't know; but if He loved us enough to give us anything, we need not be afraid of Him."

The very fact that God had loved and had given was enough to put trust and happiness into the heart of the child. We know far more than this. We know how He loved, and what He gave. Surely there is every reason for our rejoicing in the shadow of His wings.

### IV. THE PLACE OF REWARD

*THIS* place, called "the shadow of His wings," is also the place of reward. From one standpoint this might seem a contradiction of the teaching of Scripture that reward is given for service. But not so. Reward is given in consideration of service; but there is no such thing as service apart from trust. Rather service results from trust. More than this, the attitude of our souls of full dependence upon and trust in God is more precious in His sight than any service, however great. The very fact that we are abiding in the shadow of His wings will itself bring reward.

In one of the scenes in *Paradise Lost* Milton pictures the throne room of God. In part of His description he speaks of the angelic messengers speeding in and out on business for the great King. He speaks, also, of the unnumbered hosts which stand in apparent idleness before the throne. Then he adds the line, "They also serve who only stand and wait." Our service is not measured by the extent of our activity, but by the attitude of our hearts.

Our Scripture for the position that the place of reward is found under the shadow of His wings is taken from the book of Ruth, and is the benediction of Boaz to Ruth. "The Lord recompense thy work, and full reward be given thee of the Lord God of Israel under Whose wings thou art come to trust" (Ruth 2:12). The verse in itself is clear enough; but how much more emphatic it becomes when we remember that this blessing upon Ruth comes as the result of her decision to trust in the God of Israel—a decision which she stated in the words to Naomi, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God" (Ruth 1:16). Ruth made her decision to trust the God of her mother-in-law. The result

*Other refuge have I none;  
Hangs my helpless soul on Thee.  
Leave, Oh, leave me not alone,  
Still support and comfort me.  
All my trust on Thee is stayed,  
All my help from Thee I bring;  
Cover my defenseless head  
With the shadow of Thy wing.*

—Charles Wesley

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# "WHOSO TRUSTETH in the LORD, HAPPY IS HE"

- by RUSSELL L. TAFT

**D**O YOU know a happy man? Not many will answer "No." Probably most of us could name quite a number, who, judging from appearances, are quite happy. And, after all, that is all we have to go by, for "man looketh on the outward appearance." Since, then, there are those whom we regard as happy, it is well to consider under what circumstances we find them so, and the reason for it, if there comes a change.

The secret of true and enduring happiness is found in the verse which appears as the title of this article

Whoso trusteth in the Lord, happy is he (Prov. 16:20).

## I. HAPPY IS HE IN ADVERSITY

**L**ET us think of the man who has fared well in the accumulation of this world's goods and has gained such honor as men may bestow, but meets with serious reverses.

You have known or read of a man who had acquired a considerable fortune and had achieved a measure of fame. He seemed to be quite happy—always cheerful and known as a "jolly good fellow." But—there came a crash. His business failed. There were whisperings about what he might have done with some of the funds. No one knew, but it "looked bad." And now—where is that jovial spirit? In its place is found sullenness and despair.

This other man had much the same experience. He enjoyed a similar prosperity and position of prominence. He also suffered adversities, not unlike those of the first man—even to the gossip. But how do we find him afterward? Sobered, of course, but there remains with him that old cheery smile that can be recognized as one not put on for the press photographers. His happiness did not vanish with his prosperity.

The first man is mentioned in Jeremiah 12:1:

Wherefore doth the way of the wicked prosper?  
wherefore are all they happy that deal very treacherously?

The second we see in Psalm 146:5:

Happy is he that hath the God of Jacob for  
his help, whose hope is in the Lord his God.

The first man is a picture of one whose happiness is based on circumstances; the second portrays the Christ-

*"HAPPY New Year!" How often we hear this greeting on New Year's Day! But who ever stops to analyze just what he means by it? Is it not true that in most cases honest analysis will reveal that our words mean something like this? "May good fortune attend you throughout the new year"; "May health be yours this year and all good things"; "May you have a prosperous year." Or, in other words, is it not true that in wishing others happiness men think almost invariably of circumstances? But true happiness is not to be found in such things. Indeed one may enjoy them all and yet be wretchedly unhappy. There is a happiness, however, which may be enjoyed even when circumstances are most adverse or unpropitious. This happiness is the portion of the man whose mind is staid on the Lord and whose heart is fixed, trusting in Him. It is of this happiness that Taft writes in his pointed inspirational study.*

ian whose happiness is the result of trusting the One Who is worthy of all trust. The first man is an example of the man whose happiness endures as long as prosperity attends his way, but flees in adversity; the second is of the man who not only has trusted in the Lord Jesus Christ for salvation but is trusting Him for victory—inward victory amid outward defeat.

Can the most propitious circumstances the world is able to devise be sufficient ground for real happiness? Or can the hosts of evil concoct any scheme to bring calamity of such proportions as will be capable of wrenching from the child of God the true happiness that grows out of trust in Him? Twice we must answer "No!"

## II. HAPPY IS HE IN ILLNESS

**T**HERE are some among us human beings who will endure very much of adversity in the realm of external circumstances without any serious injury to



the disposition, but let affliction come to the body, and there is a very evident change. Job was one of such. He suffered the loss of his worldly goods and even of loved ones without turning from that happy state of communion with the Lord, but when Satan was allowed to carry the testing farther to the affliction of Job's body, he sank to such depths of despair that he cried,

Oh that I might have my request; and that God would grant me the thing that I long for!

Even that it would please God to destroy me; that He would let loose His hand, and cut me off! (Job 6:8-9).

The chief difficulty with Job was that his mind, instead of being staid on the Lord, was staid on himself, and too many have followed Job's example.

But that the opposite state of mind is possible is attested by many witnesses. "Why should I murmur?" said Henry Martyn, in his last sickness. "Weakness, peril, and pain are but the ministering angels whose office it is to conduct me to glory." A colporteur in the South greeted an old white-headed Colored man thus: "Uncle Jack, how are you?" And he received this testimony: "I is very painful in my knee; but, thank my heavenly Master, I'm cause to be thankful. My good Master jus' gib me 'nuf to make me humble." Calvin said, "Thou, Lord, bruise me; but I am abundantly satisfied, since it is from Thy hand." And a multitude of others are there who have suffered happily, whom we cannot name, save one: the apostle Paul declared:

Most GLADLY therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:9).

What a blessing has come to their own souls, as well as others, because their trust in the Saviour brought a happiness that endured!

### III. HAPPY IS HE IN PERSECUTION

THE promise is given: "All that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). The question arises: "When the persecution

comes, what shall be the reaction?" If the persecution brings despair, I fear the godliness of the soul's state is somewhat diminished. But if the soul continues to "live godly in Christ Jesus" in spite of severe onslaughts—if he continues in the attitude of trusting in the Lord amid his testing—then there will not be seen a lessening of his happiness.

A very clear elucidation of the right attitude toward persecution is found in these words of Cawdray:

As if a man should throw precious stones and rich jewels at another, with intent to kill him, and the other should gather them up, and enrich himself with them; even so do persecutors enrich the children of God, that they rejoice, being counted worthy to suffer for Christ's sake.

An outstanding example of Christians who experienced just such rejoicing and were thereby enriched is seen in recent experiences of two missionaries in China, whom the writer has been privileged to meet. It is obviously necessary to ignore the desire to relate here a detailed account of their capture by Communist bandits, and their one hundred days of suffering in captivity. But some facts must be mentioned.

For days after their capture these faithful missionaries were forced to march through a mountainous district, wading in mud or bruising their feet on the rocks drenched by the rain or by falling into water in the darkness, barely able to limp along in their exhaustion.

During this time there were many threats of death. One evening a hurried consultation of the guards and the presence of a man carrying an executioner's sword led them to believe the end was near. The Chinese prisoners in the group began to weep loudly but the missionaries comforted themselves by singing hymns. The contrast was so marked that the guards rebuked the Chinese prisoners, saying, "Look at these foreign prisoners; they can sit down calmly and sing their hymns, but you stand here wailing and making a big

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## It Is A Wondrous Thing

by MARTHA SNELL NICHOLSON

*It is a solemn thought,  
I, who am less than naught,  
Was yet so loved by God  
He cleansed me in the flood  
Of His Son's precious blood.  
It is a solemn thought!*

*It is a blessed word  
I had from my dear Lord,  
That I need never be  
Alone nor lost, for He  
Will always walk with me.  
It is a blessed word.*

*It is a promise true  
That any work I do  
For Him, He will reward  
Whose face is ever toward  
His own. Thus saith the Lord;  
It is a promise true.*

*It is a wondrous thing  
That some day I shall wing  
My way thru shades of night,  
And dwell in glorious light  
Forever in His sight.  
It is a wondrous thing!*

# OUR GOD IS TRUSTWORTHY!

by RALPH E. OBITTS

*IT IS one thing to diagnose a disease. It is another to prescribe an effectual remedy. In this keen little discussion Obitts does both. And every distrustful child of God who will apply the remedy will be enabled by the Spirit of God to testify with joyous confidence, after many and varied experiences, as did Joshua, "There failed not ought of any good thing which the Lord had spoken . . . all came to pass."*

**D**ISTRUST is a pernicious disease which saps the strength of the child of God. It is only as a believer comes to depend upon his Lord in the problems of daily living, that he can enjoy a normal, healthy spiritual life. Some Christians realize their proneness to doubt, and have a desire to rely on God more consistently. I have heard such an one express this desire, saying, "I know I would be happier if I trusted the Lord more. And I wish I could trust Him more." The remedy for this condition is simply to find out whether God is worthy to be trusted, and then trust Him!

## I. OUR GOD IS TRUSTWORTHY ACCORDING TO HIS OWN CLAIM

**D**OES God definitely claim to be worthy of our trust? Yes indeed. He says, "Whoso putteth his trust in the Lord shall be safe" (Prov. 29:25). Notice the scope of this claim. "Whoso" includes every one who at any time puts his trust in the Lord. No qualification whatever is required of the individual, except willingness to trust. No restriction is made as to the character of the person who places his trust in the Lord; no requirement concerning his actions. Anybody and everybody who puts his trust in the Lord shall be safe. Notice also what God says will result to the one who trusts: "He shall be safe." Safety is unconditionally guaranteed to the soul who puts his trust in the Lord. So then, it is evident that God in strong, specific terms claims to be trustworthy.

God goes beyond this, to claim that He will prosper everything that a man does while trusting in Him. "Thus saith the Lord, . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is: for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not

be careful (anxious) in the year of drought, neither shall cease from yielding fruit" (Jer. 17:5-8). "And whatsoever he doeth shall prosper" (Ps. 1:3). How broad is this declaration! How indicative of the extent to which God promises to honor the faith of one who trusts Him!

We trust one another. We trust certain individuals implicitly and unhesitatingly. And yet God's claim is far more comprehensive than any which such individuals could make. Why then should we be hesitant to trust our God? If God's claim to trustworthiness is true, let us cease to doubt. Let us believe Him as implicitly and as unhesitatingly as such a claim warrants. It is always safe to trust the Lord.

## II. OUR GOD IS TRUSTWORTHY ACCORDING TO THE EXPERIENCE OF HIS SAINTS

**T**HE Word of God abounds in the testimonies of men who have found God to be trustworthy. So varied are the recorded circumstances under which God's saints have tested His faithfulness, that the accounts touch upon every phase of life. From among the wealth of Scripture examples of men who proved God, let us consider the case of Abraham.

God made a promise to Abraham. This definite promise, involving Abraham personally, gave him an opportunity to put God's dependability to the test. An actual experience with the Lord, although experience is not the basis of doctrine, makes the Lord's claims real to an individual. The experience was given to Abraham, not for his sake only, but also for the benefit of all who afterward should read how God kept His promise. What did the Lord promise? That which Abraham's heart desired. He knew that Abraham desired a son, and so "the Lord said unto Abram . . . I will make of thee a great nation. . . . Unto thy seed will I give this land" (Gen. 12:1, 2, 7). God promised Abraham a son.



*I WOULD sooner walk in the dark,  
and hold hard to a promise of my God,  
than trust in the light of the brightest  
day that ever dawned.*

—C. H. Spurgeon

The circumstances involved in the Lord's promise to Abraham were such as to make its fulfillment unlikely. Abraham's wife was barren. Thus when God promised them a child He made a promise which was an acid test both of Abraham's faith and of God's trustworthiness. Under the more ordinary circumstances of life, what God does for us tends to become commonplace. So with God's daily provision of our necessities: it is easy for us to come to expect it as the usual thing. In such an attitude, we gather from God's bounties little that strengthens our faith or proves to us God's faithfulness. But the promise of a child to Abraham and his barren wife gave place for no such attitude. On the contrary it required on their part genuine belief in God's ability to keep His word. It involved a fulfillment so unmistakable as to demonstrate conclusively, if God fulfilled the promise, that God was worthy to be trusted.

As the years passed by without bringing evidence of God's fidelity to the promise, the intensity of the test increased. Abraham, having been seventy-five years of age when the promise was made, was becoming an old man. He had opportunity, at least, to doubt God's trustworthiness. Twenty-five years elapsed after the giving of the promise. Aged Abraham, now a hundred years old, was as physically incapable of the fulfillment of the promise as was his aged wife. Surely it appeared that God had failed them for some reason, possibly Abraham's lapse involving Hagar. Perhaps there came doubts and questions as to whether their reliance upon God's word would result in final disappointment. One fact was certain: the fulfillment of the promise which had seemed unlikely from the first, had now become impossible, from every human standpoint, by reason of the twenty-five years' delay.

How striking, then, was the vindication of God's dependability when the son, Isaac, was born! After all, God had kept His word. All their doubts and fears had been ungrounded. Every question that had arisen as to the long postponed fulfillment vanished in their joy at seeing their faith rewarded. And the faith of Abraham was truly admirable. "Being not weak in faith, he considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God . . . being fully persuaded that what

He had promised He was able also to perform" (Rom 4:19-21). Abraham was persuaded of a most important fact, which was demonstrated by the remarkable fulfillment of God's promise, and which has been demonstrated as well by every experience in which any man has trusted God: *What God has promised, He is able also to perform.* Our God is trustworthy.

Abraham's faith is a challenge to each one of us who worship Abraham's God, the only true God, even our Lord Jesus Christ. Abraham, being merely a man like us, had no superhuman ability to take God at His word. He had, in fact, the very same faith that is possessed by everyone who belongs to Christ. Inasmuch then, as we have the same ability to believe God as Abraham had, and since God is just as trustworthy now as He was then, let us, too, be fully persuaded that *what God has promised, He is able also to perform.* Of course God has not promised to perform in our dispensation the material miracles and signs which He performed in other ages for Israel. But inasmuch as individual spiritual truth is the same in all dispensations we should trust God today as fully as Abraham did. God's promises to us, although they are not the same as those to Abraham, are no less reliable. God's promise of spiritual blessing upon our lives today are inexhaustible promises. Let us be fully persuaded that He is able to perform them.

### III. OUR GOD IS TRUSTWORTHY IN THE LIGHT OF OUR PAST

**D**ISTRUST toward God, commonly called worrying, has some underlying causes which we may examine profitably. To examine such causes is especially worth our while because every believer is affected more or less by the malady of unbelief. When we analyze the reasons why we hesitate to trust the Lord, we sometimes find hidden in our hearts certain subconscious reservations about trusting Him, which arise from erroneous conclusions that we have drawn from experiences reaching as far back as childhood.

Perhaps life has brought us testings, difficulties, or hardships, from which, seeing no other explanation, we

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*I PLACE no limits to faith when once  
vested in God, the sum of all wisdom  
and knowledge, and can trust Him  
though I should have to stand alone before  
the world in declaring Him to be true.*

—Howard A. Kelley

# THE FRUITAGES OF TRUST

## A BIBLE READING ON THE BLESSINGS OF THE MAN WHO TRUSTS THE LORD

by H. A. WILSON

**B**LESSED is the man that trusteth in the Lord, and whose hope the Lord is," says the prophet Jeremiah (Jer. 17:7). In so saying he is not emphasizing by repetition what many other Scriptures declare. For instance, the Psalmist says in the second Psalm, "Blessed are all they that put their trust in Him" (Ps. 2:12). And in Psalm 84:12 his heart is stirred with praise and adoration for God, saying, "O Lord of hosts, blessed is the man that trusteth in Thee;" and as he meditates upon the blessedness of the man who trusts in the Lord, his soul is moved within him to cry, "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Ps. 34:8).

What are some of the blessings of the man who trusts in the Lord?

**O**NE of his blessings is *stability*, for the Scripture says,

They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever (Ps. 125:1).

Another of his blessings is *peace*, for Isaiah tells us,

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee (Isa. 26:3).

Another is *strength*, for this is the implication of Isaiah's admonition which says,

Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength (Isa. 26:4).

Another blessing of the man who trusts the Lord is an unspeakable *joy*, for the Psalmist says,

Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy Name be joyful in Thee (Ps. 5:11).

*Direction* is another blessing enjoyed by this man, as we see in this exhortation from the book of Proverbs:

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge Him, and He shall direct thy paths (Prov. 3:5-6).

And when dangers threaten, the man who trusts in the Lord enjoys the blessing of His *protection*:

He is a shield unto them that put their trust in Him (Prov. 30:5).

Are snares set for the feet of a man? Let him but trust in the Lord and he may walk in perfect *safety*.

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe (Prov. 29:25).

Does the enemy assail? The man who trusts in the Lord shall be *delivered* as is attested by the prayer of the Psalmist:

Shew Thy marvelous lovingkindness, O Thou that savest by Thy right hand them which put their trust in Thee from those that rise up against them (Ps. 17:7).

And this blessing of protection and deliverance is emphasized in many other Scriptures in such language as this:

As for God, His way is perfect: the Word of the Lord is tried: He is a buckler to all those that trust in Him (Ps. 18:30).

Or consider the protection and deliverance involved in the figures of this testimony:

The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in Whom I will trust: my buckler, and the horn of my salvation, and my high tower (Ps. 18:2).

Surely as we realize from such Scriptures as these how marvelously the Lord protects those who put their trust in Him our hearts must echo the cry of the Psalmist as he testifies the *confidence* and *assurance* which is his in the face of the enemy:

In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain? (Ps. 11:1).

Or as he voices his assurance in another place, thus:

What time I am afraid, I will trust in Thee.

In God I will praise His Word, in God I have put my trust; I will not fear what flesh can do unto me (Ps. 56:3-4, 11).

Another blessing which comes through trusting in the Lord is the blessing of having a clear and convincing *testimony* for Him. In one place the Psalmist says,

It is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all Thy works (Ps. 73:28).

And in another place he says,

Let Thy mercies come also unto me, O Lord, even Thy salvation, according to Thy Word.

So shall I have wherewith to answer him that reproacheth me: for I trust in Thy Word (Ps. 119:41-42).

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# LAW AND GRACE

STUDY NUMBER THIRTEEN IN A SERIES OF OUTLINE STUDIES ON

## THE GREAT DISTINCTIONS IN THE WORD OF GOD

by THE EDITOR

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*IN THIS study we continue the study of Law and Grace. In it we see how the old man so misuses the Law as actually to employ it in bringing death to the soul. This is what the Scripture means when it says, "The strength of sin is the Law." What a revelation it is of the exceeding wickedness of sin that it should use God's Law, which is holy, and just, and good, in the effort to accomplish his own unspeakably wicked purposes. In this fact we see also what the Scripture means when it says, "Sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful."*

### INTRODUCTION:

This study will show us, from the Bible, that just as surely as the Law has been done away dispensationally (II Cor. 3), just so surely are we "not under the Law, but under Grace" in our personal lives; and further, Paul earnestly calls on us to "stand fast in the liberty" which has been purchased for us at awful cost.

### I. LAW FROM THE PERSONAL STANDPOINT

#### A. The believer is confronted by a Law that is good,

Rom. 7:12—"Wherefore the Law is holy, and the commandment HOLY, and JUST, and GOOD."

Man can bring no charges against the holiness and perfection of the Law. It is holy, and just, and good. In fact, it is too good for sinful man. It is beyond him. He can never attain to its perfection through anything that is in him. The Law is so good that all it can do to a sinful man is condemn him, for all men are guilty of breaking some part of the Law, and he that is guilty of one point is guilty of all (Jas. 2:10).

#### B. The believer is confronted by a Law that is dangerous to him

Rom. 7:13—"Was then that which is good made death unto me? God forbid. But sin (the Old Nature), that it might appear sin, working death in me by that which is good; that sin (the Old Nature) by the commandment might become exceeding sinful."

The good and perfect Law of God is made dangerous to man, not because the Law is dangerous, but because sin (the Old Nature) so perverts the Law that he works DEATH in the believer by that which is good. How he does this amazing thing appears in our next point.

#### C. The believer is plunged into an unhappy experience (called spiritual death) because the Law says, "Thou shalt not," and the Old Man deceives him into legalism

Rom. 7:7—" . . . I had not known sin, but by the Law: for I had not known lust, except the Law had said, THOU SHALT NOT COVET."

Rom. 7:11—"For sin (the Old Nature), taking occasion by the commandment (the Law), DECEIVED me, and by it slew me."

Man is, because of Old Nature dominance, a rebel. When the Law says "thou shalt not," that very command arouses the Old Nature. Thus Paul says in effect, the Old Nature took occasion when the Law said, "thou shalt not," and stirred me up to the white heat of rebellion against being told by anybody what I should do or what I should not do. The method employed by the Old Nature in producing this lawless result in the Soul is barefaced deception. The Holy Spirit uncovers the trickster in the words, "For sin (the Old Nature), taking occasion by the commandment, deceived me, and by it slew me." This principle finds its expression in every phase of life wherever and whenever a Soul is told either by God or by a government or by some individual to do something. All we need is for somebody to say "thou shalt" or "thou shalt not," and instantly the Old Nature begins his deceptions with the purpose of bringing about an upheaval of resentment because anybody has dared to interfere with our personal liberties. Because of the wicked operations of the Old Nature within the Soul, we are all essentially bolsheviks. We despise the blessing of authority. We writhe under the ennobling influence of moral restraint. We are blinded to the soul-enriching value of yielding to discipline. We want to have our own way. We become the devotees of self-will. And when this occurs, then Paul's words are fulfilled—"sin, taking occasion by the commandment, deceived me, and by it slew me." Thus we find that the Christian who listens to this lying rebel within him is slain, he's spiritually dead. This does not mean that he has lost all communion with God. He is dead in backsliding; he is dead in Old Nature ugliness, rebellion, and resentment.

#### D. The believer is shown that Christ is the Way of victory over legalism

Rom. 6:14—"For sin shall not have dominion over you: for ye are not under the Law, but under Grace."

Rom. 10:4—"For Christ is the end of the Law for righteousness to every one that believeth."

Rom. 13:10—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law."

There is victory in Christ Jesus over the horrid legalism produced by Old Nature deception. When I awaken to His astounding love for me at Calvary and let Him produce love in my soul that is a fitting response to His love, that gives my soul a chance to behold the utter miracle of His grace in bearing my load of sin and being willing to "strengthen me with strength in the inner man" for the testings of the daily walk. When I see His grace, the problem of victory over the delusions and sinfulnesses of the Old Nature is no longer a problem. When the infinite and unparalleled love

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# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

On Tuesday, November 15, the Church of the Open Bible, associated with the Independent Fundamental Churches of America, ordained to the Gospel ministry W. B. Male and Clifford L. Nixon, graduates of the Denver Bible Institute, in the class of '31.

The council for examination and ordination of the candidates was composed of the following men: Dean Clifton L. Fowler, President and Dean of the Denver Bible Institute, and pastor of the Church of the Open Bible; Dr. Robert Karr, pastor of the Twenty-third Avenue Presbyterian Church; Rev. Bertram Welch, co-pastor with Rev. E. D. Kline, of the Baptist Church at Elkhead, Colo; Rev. C. R. Harwood, superintendent of the West Side Center; Rev. H. Amster, assistant superintendent of the West Side Center; Rev. H. A. Wilson, assistant pastor of the Church of the Open Bible, and instructor in the Denver Bible Institute; Rev. C. Reuben Lindquist, instructor in the Denver Bible Institute; Rev. Jesse Roy Jones, director of music and instructor in the Denver Bible Institute; Rev. Roy R. Boese, instructor in the Denver Bible Institute; Rev. H. J. Johnson, with the Denver Bible Institute; Rev. John I. Paton, superintendent of men, Denver Bible Institute; Rev. Russell L. Taft, with the Denver Bible Institute; Rev. R. E. Obitts, instructor in the Denver Bible Institute; Rev. P. Von Stillhammer, with the Denver Bible Institute; Mr. H. T. Bacon, deacon, Church of the Open Bible; Mr. A. S. Payne, deacon and Sunday School Superintendent, Church of the Open Bible; Mr. P. J. Van Westenbergh, deacon, Church of the Open Bible; Mr. Laurens Witt, deacon, Church of the Open Bible; Dr. T. M. Hopkins, Vice President, Denver Bible Institute.

At the examination of the candidates in the afternoon, Dean Fowler acted as moderator, Rev. H. J. Johnson as clerk of the council, and Rev. C. R. Lindquist as examiner. Mr. Male and Mr. Nixon were questioned thoroughly as to their convictions regarding the fundamentals of the Faith, and they showed themselves to be not only true to the Word in their own beliefs, but also remarkably capable of backing up their own statements with strong proof from the Scriptures. Following the examination the young men gave their testimonies concerning conversion and God's dealing with them for service, and their messages were the means of real blessing. The council was more than satisfied with the results of the examination, and voted unanimously to recommend that the church proceed with the ordination.

The service in the evening was the occasion of special joy and blessing. After the song service, conducted by Rev. Jesse Roy Jones, and prayer by Rev. C. Reuben Lindquist, the church voted to ordain Mr. Male and Mr. Nixon. Then these young men were given the opportunity to tell of God's leading in their lives in the matter of fields of service, and they also expressed very warmly their gratitude for the training received at D. B. I. The song "Jesus I My Cross Have Taken" was then sung by the D. B. I. Male Quartet, giving a fitting expression of the spirit of the two candidates. The message which followed was brought by Dr. Robert Karr, pastor of the Twenty-third Avenue Presby-

terian Church, a man of God who is ever firm in his defense of the Faith. His admonition to "preach the Word" was powerful and rich in blessing. It was at his request that the D. B. I. Male Quartet then sang a number they had used in his church—"I Want My Life to Tell for Jesus." The charge to the church and to the candidates was brought by Rev. Bertram Welch, of the First Baptist Church of Elkhead, Colorado. Dean Fowler led in the ordaining prayer and presented both of the young ministers a new Bible.

Mr. Nixon, whose home is in Red Bluff, California, has been a very valuable man in the Institute Publishing Company, the printing house of D. B. I., and he expects to continue his connection with the work, although temporarily he is with his parents in California.

Mr. Male, who comes from Yampa, Colorado, is a graduate of the Denver University, whose infidelity he was enabled to survive, so he testifies, by simultaneously attending the D. B. I. Evening School, which led to his entrance into the Day School. For some time Mr. Male has been working with the Extension Department of the Institute in Yampa Valley, in northwestern Colorado, covering each week a circuit of eleven preaching appointments in a route of 167 miles, the total congregation for each week being about six hundred. Mr. Male also expects to continue with the Denver Bible Institute.

Let us pray for God's abundant blessing upon these two young ministers, and that many more might be equally well fitted to enter into a life of ministering the Word.

From the Great Victoria Street Baptist Church, of Belfast, Ireland, comes the following encouraging word concerning the recent ministry there of our beloved brother, W. E. Pietsch, a member of the Extension Department of D. B. I.

"What has been admittedly one of the most fruitful Missions held in connection with our church for years past was, after three weeks' intensive effort, brought to a close on Lord's Day evening, October 30.

"Rev. W. E. Pietsch, Los Angeles, was the missionary, and his virile yet sympathetic preaching, followed by definite results, proclaimed him not only to be a man of God, but also God's man for the mission. Practical in his outlook, possessing a keen sense of humor, adhering closely to the teaching of the Word of God, and ever realizing his dependence on the guidance and accompanying power of the Holy Spirit for an effective ministry, his addresses came with grip and power to saved and unsaved.

"In these days of regrettable spiritual decline, it was a joy to see souls openly deciding for the Lord Jesus Christ, or being restored to fellowship with Him, and in most cases testifying immediately afterwards to their new-found joy. Many for whom fervent prayer had been made were brought to the point of decision, or dedication. There was

(Continued on p.29)



# UNEVANGELIZED AFRICA

## "GREATER WORKS" FOR 1933

"VERILY, verily I say unto you, He that believeth on Me, the works that I do shall he do also; and GREATER WORKS than these shall he do; BECAUSE I go unto My Father and WHATSOEVER ye shall ask in My Name, THAT WILL I DO, that the Father may be glorified in the Son!" (John 14:12-13)

We stand unwaveringly upon this promise, and so, looking forward through the year 1933, or "till He come," we are expecting the greater works of our Lord to be accomplished through FAITHFUL, SPIRIT-LED INTERCESSION.

A TWOFOOLD PROGRAM in world-wide evangelism is given by the Lord Jesus Himself in John 15:16; to GO and to ASK. His own words are: "I have chosen you and ordained you that ye should GO AND BRING FORTH FRUIT—I have chosen you and ordained you, that WHATSOEVER YE SHALL ASK of the Father in My Name, HE MAY GIVE IT YOU." Both the GOING and the ASKING are to bring forth fruit, for herein is the Father glorified. Both the GOING and the ASKING are ordained by Divine wisdom.

TO HAVE A DEFINITE PART in missions is the desire of a multitude of God's children around the world, who are unable to go, unable to give, or not satisfied with mere giving. God is calling them to ASK and to RECEIVE from the Father the requests for which they ask.

There is a great need of effective prayer—not the mere repeating of prayers and requests—but PRAYING IN THE SPIRIT; finding the will of God, entering into that inner circle of communion with God, and into such discernment of His grace, of His will, of His power as shall bring overflowing

Enrollment cards for Prayer-Helpers upon request. Stories: "Preaching the Gospel in a \$30 Church"; "White Already to Harvest"; "Prayer Opens Closed Doors in The Kivu"; "Prayer Huts" containing prayer requests.

## UNEVANGELIZED AFRICA MISSION

Interdenominational, Evangelical,  
FAITH Mission  
536 So. Hope St., Los Angeles, California

Rev. Chas. E. Fuller, Pres.  
Rev. Frank Lindgren, Vice-Pres.  
John Kaye, Home Director & Treas.  
Rev. Chas. E. Hurlburt, Advisory Director  
Rev. Paul F. E. Hurlburt, General Director,  
Lubero, Belgian Congo, East Africa.

spiritual blessing down upon the mission and its every worker both at home and on the field.

There is need for individual prayer-helpers who are willing to deny self—to be the bush in the wilderness—"God Himself within the bush, nothing seen but just the flame."

PRAYER-HELPERS are the power centers through which Unevangelized Africa Mission draws its supply of wisdom, guidance, men, and means. The mission will have fulfilled a large part of the divine purpose of God and receive His abundant approval, if there shall arise out of its prayer-helpers a clear, triumphant testimony that God does hear and answer prayer NOW!

## PRAYER VICTORIES IN 1932

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds!" (II Cor. 10:4)

ON COFFEE PLANTATIONS, where a year ago our missionaries were forbidden to preach to the native workmen, now the doors have been flung wide open, and the seal of God's presence given in the salvation of souls; and door after door of utterance has been opened IN ANSWER TO PRAYER.

HARDENED NATIVE HEARTS, bound in superstition and fear have been so melted by prayer that the lips cried out, "Yes, Jesus, I have you very strong in my heart!"

NATIVE EVANGELISTS and teachers have been sent forth; native hearts have been touched by the Spirit

(Continued on p. 30)



Transformed Lives



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## THE SACRED MUSICIAN

Who is better equipped to edit a sacred music magazine than Robert Harkness? With his world-wide experience in evangelistic labors with such captains as Torrey and Chapman, and such a chief musician as Alexander, surely he is the one above all others to launch such a periodical for the lovers of Gospel music everywhere. Furthermore, his musicianship is of such a high standard that it gives to his magazine real character in the realm of sacred music.

Two issues of the "Sacred Musician" have already come to The Denver Bible Institute, and they are both rich in good music and helpful reading material.

We trust that the Editor will keep to the same high standard of evangelistic music which characterized his world-wide campaigns with Torrey, Chapman, and Alexander. We feel that this is much to be preferred above the anthem type of music, which obscures the simplicity of the Gospel message.

May God richly bless the "Sacred Musician" and make it a blessing to Christians the world around.

—J. R. J.

"THE SACRED MUSICIAN," edited by Robert Harkness. 12x9 inches, 16 pages, subscription price \$2.00 per year. Single copy \$.25. Published monthly by Harkness Music Co., Box 204, South Pasadena, California.



## REAL RUSSIA

It seems strange that in this age it should be difficult to ascertain just what the real conditions are, in a country as large as Russia; and yet to the average man this is the case. Much is being said about Russia, but what is being said is so contradictory that one scarcely knows what to believe.

In the face of these facts, it is good to have available a clear, sensible, scriptural discussion from the pen of an earnest Christian worker who has actually lived in Russia throughout the days of the revolution and through the early years of the Soviet regime, and has had opportunity to observe conditions at first hand. Such books are of peculiar value when the one who writes them has been so situated as to be able to go behind the scenes and see things which are not ordinarily shown to tourists.

Such is the case with the book under discussion. The writer has lived in Russia and mingled with the Russians as few people now living in this country have ever had oppor-

tunity to do; he has come into personal contact with the organizations and activities of the Soviet government; and when he speaks, his words have the weight of a personal familiarity with the conditions of which he speaks. We consider Mr. Astakhoff's works on Russia among the most authentic obtainable and can highly recommend them to anyone who wants to know what really is going on in Russia: and who does not want to know? for as we draw toward the close of this age, in the light of the prophecies of God's Word pertaining to the next age, these things have special significance, for they clearly indicate that the world is preparing for that night of earth's sin which the Scripture refers to as "the Great Tribulation."

"REAL RUSSIA from 1905 to 1932," by N. I. Saloff-Astakhoff. 5¾x7¾ inches, 125 pages, paper, price \$.75. Published by the author, 164 Second Avenue, New York.



## LECTURES ON THE LEVITICAL OFFERINGS

In his little book "Lectures on the Levitical Offerings," Dr. Ironside has not only given us an exceedingly valuable and intensely interesting exposition of the offerings, but he has also given us a work which is filled with practical pointers for the personal Christian life. One cannot read this book with an open heart without being helped and blessed.

We consider this booklet one of the finest things which we have ever read on the subject of the offerings. It is not a book which will be read and then laid aside, but one which will be read again and again, and one which you will want to have on hand for reference. And if you wish to bring blessing to friends who are interested in the study of God's Word, and particularly if questions have been stirred in their hearts as to the meaning of the offerings, you could not find a better book to place in their hands.

It is a pleasure to recommend such a book as this, for it is a rare gem in the mine of Bible study literature which awaits the exploration of the men and women of this generation.

"LECTURES ON THE LEVITICAL OFFERINGS," by H. A. Ironside, 4¾x7¼ inches, 78 pages, paper, price \$.20. Published by Loizeaux Bros., 1 East 13th St., New York.



All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage."



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THE PRINCEDOM OF JESUS

### I. PRINCE OF PEACE—His Death

Isa. 9:6  
Eph. 2:14-17  
Col. 1:20  
Rom. 5:1  
Isa. 26:3

### II. PRINCE OF LIFE—His Resurrection

Acts 3:15  
Acts 2:23-36

### III. PRINCE OF THE KINGS OF EARTH—His Glory

Rev. 1:5  
Rev. 19:11-19  
Dan. 2:21, 37

—H. A. W.

## THE FEAR OF THE LORD

### I. THE DESIRE OF THE LORD

Deut. 5:29

### II. THE PURPOSE OF THE LAW

Deut. 4:10; 6:1-2

### III. THE PROSPERITY OF THE BELIEVER

Deut. 6:24

### IV. THE CONQUEST OF EVIL

Prov. 8:13  
Prov. 16:6

### V. THE BEGINNING OF WISDOM

Prov. 9:10; Ps. 111:10  
Prov. 15:33

### VI. THE FOUNTAIN OF LIFE

Prov. 14:27

—H. A. W.

## THE POWER OF UNITY

### I. WHAT UNITY IS

One with God, and with one another  
Rom. 15:5

### II. HOW UNITY IS PRODUCED

Ps. 133:2 (Oil is typical of Holy Spirit)  
Not by comparing our lives with one another, but  
opening them to His filling

### III. HOW UNITY IS MANIFESTED

A. In our talk  
I Cor. 1:10

### B. In our actions toward one another

I Pet. 3:8-11  
Rom. 15:5-7

### C. In our fellowship with Christ

## IV. THE BLESSINGS OF UNITY

### A. God's blessings and answered prayer

I Pet. 3:8, 12

### B. Testimony and salvation to others

Acts 4:32-33

—H. A. W.

## THE WATER OF LIFE

### I. IT IS FOR ALL

Isa. 55:1  
Rev. 21:6  
Famine scenes

### II. IT IS WITHOUT PRICE

Isa. 55:1  
Rev. 21:6  
Rev. 22:17

### III. IT SHOULD FLOW THROUGH US

John 7:38

### IV. IT IS SATISFYING

John 4:13, 14

—H. A. W.

## "A JUST GOD AND A SAVIOUR"

### I. THE DEITY OF CHRIST

#### "A JUST God"

Matt. 1:21-23  
John 1:1  
Heb. 1:8, 9, 10-12  
Ps. 49:7; Eph. 1:7

### II. THE RIGHTEOUSNESS OF CHRIST

#### "A Just GOD"

#### A. Righteous in His Person

Heb. 7:26  
I Pet. 2:21

#### B. Righteous in His judgments

Isa. 11:3-4  
Rev. 16:7

### III. THE MERCY OF CHRIST

#### "A SAVIOUR"

Isa. 53:5-6  
I Pet. 2:24  
Rom. 3:24-26

—H. A. W.

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

First Quarter, Lesson 10

Sunday, March 5, 1933

## JESUS GIVING LIFE AND HEALTH

Lesson Text: Mark 5:21-43  
(Assigned for Printing: Mark 5:21-24, 35-43)  
Devotional Reading: Psalm 116:1-9

### Golden Text:

"The Lord hath done great things for us; whereof we are glad" (Psalm 126:3).

In today's lesson we read of the raising of the daughter of Jairus from the dead, and of the healing of the woman with an issue of blood, as she touched the garments of our Lord. To the casual observer it may look like a digression that the incident in connection with the healing of this woman should be sandwiched in between the two parts of the account of the raising of Jairus' daughter. But there are no accidents in God's Word. The incidents which it narrates were selected from among many which might have been narrated, but which were not, and are included in the record for some definite purpose. And the arrangement of these narratives is carefully planned. This leads us to inquire, "Why was the story of the healing of this woman introduced in the midst of the story of the raising of Jairus' daughter?" For that there was some reason other than a mere chronological one we cannot doubt.

As we study the typical significance of these two incidents we are impressed that they are indeed inseparably linked together. It takes both of them to make a complete picture of the truths which they present. One complements the other, and both together give us, clearly and delightfully, a prophecy of Israel's future, a revelation of our Saviour's sufficiency, and an object lesson in testimony.

### I. A PROPHECY OF ISRAEL'S FUTURE

When our Lord Jesus Christ comes again to establish His Kingdom, and to restore His people, two things will happen to Israel, which are of paramount interest and importance. The dead shall be raised, and the nation shall be cleansed from her unrighteousness, and will enter into the fulfilment of her high calling, namely, that of bearing testimony for her Lord. Both of these facts are pictured in the incidents of today's lesson.

In the raising of Jairus' daughter from the dead, we have a picture of the resurrection of the dead of Israel at Christ's second coming. No one can study the miracles of our Lord thoughtfully without being struck by the fact that they picture two things: the spiritual blessings which He has provided for the souls who trust in Him, and the

blessing which shall come to Israel at His second coming. The spiritual blessing of the trusting soul we shall consider in the next division of our study, so in this we wish to call particular attention to the prophetic significance of this incident as related to the nation Israel.

God's Word plainly teaches that at our Lord's second coming Israel shall be raised from the dead. One of the passages which most clearly and most impressively presents this truth is a passage which we have referred to frequently—the thirty-seventh chapter of Ezekiel. In that chapter, you will remember, the prophet is given a vision of a valley full of dead men's bones—very many and very dry. In obedience to the word of the Lord the prophet prophesies to the bones, and immediately a most amazing thing occurs: there is a shaking and a rattling among those bones, and bone comes together with bone, and bone with bone, until each skeleton is completely assembled, the flesh comes upon the bones, and the skin upon the flesh, then life is given to them and they stand upon their feet, an exceeding great army. In interpretation of this vision God says that these dry bones represent the house of Israel, and the vision testifies of the resurrection which she shall experience at our Lord's coming again, and in this connection the prophecy and promise is given, "Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord" (Ezekiel 37:12-14). Daniel 12:1-2 gives us the time of this resurrection, and shows that it shall occur immediately following the Great Tribulation, and at the time of Israel's deliverance, which we know from other Scriptures will be the time of Christ's second coming (Matt. 24:29-31; Zech. 14:2-4).

There is something else, however, which will occur to Israel at that time according to the thirty-seventh chapter of Ezekiel, and this is that Israel shall be cleansed from her wickedness. "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all



their dwelling places, wherein they have sinned, and I will cleanse them: so shall they be My people, and I will be their God" (Ezekiel 37:23—see also Romans 11:26).

Now sickness, in Scripture, is a type of sin. This we know, because when the Spirit of God wishes to describe the sin of Israel and its effect, in symbolic language, He speaks of it as sickness. "Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it: but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isaiah 1:5-6). Since sickness is a type or symbol of sin, the healing of the woman who had been sick for so many years is seen at once to be a type of Israel's experience in the Kingdom, when she shall be healed of her sins.

**Israel is the dead who is raised to life. She is the sick who is restored to health.**

There is one other fact which we need to know in order to gain the most full appreciation of the prophetic significance of these incidents. When that poor woman was healed, our Lord encouraged her to bear testimony, which she did. So, though in this age Israel's sin has dried up the well-springs of her testimony, in the Kingdom she will once more bear testimony for her Lord. "And it shall be said in that day, Lo, this is our God: we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isa. 25:9). And in that day "the Law shall go forth of Zion, and the word of the Lord from Jerusalem" (Micah 4:2).

## II. A REVELATION OF THE SUFFICIENCY OF CHRIST

Now let us turn for a few moments to consider the personal angle of these incidents. As we have said before, the miracles of our Lord picture the spiritual blessing which He has provided for the soul who trusts in Him.

In this connection, the raising of the daughter of Jairus from the dead may picture either the salvation of the lost, or the restoration of the backslider. The lost man is said to be "dead in trespasses and sins," and when he comes to Christ, to trust Him as his Saviour, he receives the gift of eternal life (Rom. 6:23); wherefore it is written of those who have trusted the Saviour, "You hath He quickened (made alive) who were dead in trespasses and sins" (Eph. 2:1). The backslider, also, is said to be "dead," though in a different sense from that involved in speaking of the lost man. The backslider does not lose his salvation. He still is the possessor of eternal life, but he does lose his fellowship with God, and in this sense he is "dead." It was this experience to which Paul referred when he said, "I was alive without the law once, but when the commandment came sin revived and I died" (Rom. 7:9—see also Rom. 7:11, 13). It is to a soul who is in this condition that the appeal is directed, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). In the light of these facts, the raising of 'Jairus' daughter from the dead pictures the spiritual blessings which our Lord has provided for every soul—believer or unbeliever, lost or saved.

So, too, with the healing of the woman with the issue of blood. It is the picture of the power which our Lord has to meet the needs of our souls. God's children are subject to many spiritual ailments, but our Lord is able to heal us from them all. And this is the point for us in all His healing miracles. The blessing which came to the poor woman who touched the hem of our Saviour's garment can teach us a lesson as to how we may enjoy the healing which our souls need because of their weakness and sinfulness. She was healed by coming in touch with the Saviour—by putting her trust in Him. So, too, the healing of our spiritual infirmities comes through a close personal touch with our Lord—through putting our trust in Him. For example, are we afflicted with that dread disease called worry? God's Word says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee" (Isa. 26:3). And having promised the cure, it gives a prescription by which that cure may be wrought: "Be careful (anxious) for nothing; but in everything by prayer and supplication

with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7). Whatever may be the spiritual ailment with which we are afflicted, we may be instantly healed if only, by faith, by yielding ourselves to Him, by prayer, by occupation in Him, we shall reach out and touch the hem of the Saviour's garment.

## III. AN OBJECT LESSON CONCERNING TESTIMONY

There is another aspect of the personal truth which these incidents teach, however, to which we wish to call particular attention in concluding our study. We may have brought you a similar discussion before in these columns, but the truth to which we call attention is so greatly needed that it will do no harm to repeat it. In our Lord's dealing with that woman who was healed by touching the hem of His garment, we have an object lesson concerning testimony.

When our Lord had perceived that virtue had gone out of Him, He turned and said, "Who touched My clothes?" Now if our Lord, jostled as He was by a great multitude, could know that someone had touched His clothes in faith, and that blessing had come as a result, it is inconceivable that He should not have known who it was that touched Him. In fact, He did know, for the Scripture says that "He looked round about to see HER that had done this thing" (Mark 5:32).

As one reflects upon this incident the question presses itself with irresistible force upon his heart, "Why did our Lord ask that question?" He must have known who touched Him, for He knew everything else about the matter. Why should He have asked, "Who touched My clothes?" Ah! that question came not for His own sake, but for the sake of that timid soul. We can easily understand why she should come secretly, in the midst of the throng, to touch His garment. Her affliction was a very delicate matter, and one which any woman would shrink from speaking of in public. And she had received the coveted blessing, though she had only trusted our Lord in secret. But for her own growth and for her own blessing she needed to be encouraged to bear testimony. And so our Lord said, "Who touched My clothes?" by means of this question seeking to encourage her to speak openly of the blessing which she had received in secret.

How that incident should go home to our hearts! How many of God's children are timid, shrinking souls. They are saved, for they have trusted the Saviour; but they have never borne their testimony for Him. They have never known the joy and blessing of testimony. They have never given their Lord the glory which is due His Name for the blessing which He has given them. As a result they live year after year on a very low plane. They mingle with their friends and neighbors and speak freely with them about the weather, about politics, about everything that is of common interest, but their lips are sealed when it comes to that which is of more importance than anything else in life—the salvation of their souls and their touch with God. How much more happy their lives would be; how much more useful for their Lord, if only they could be encouraged to bear their testimony for Him. If such a soul is reading these words, may God use our Saviour's dealing with that woman to encourage you, too, to bear your testimony for Him. And as this lesson is taught, may He use it to awaken many, who hitherto have kept silent, to enter into their privilege and responsibility of testimony, for God wants His children to testify. "Let the redeemed of the Lord say so" (Ps. 107:2; Prov. 10:11, 21).

## VITAL-TRUTH ILLUSTRATION

Away in Korea, a missionary stands at her door and hears, borne across the wide spaces, a long-drawn, penetrating, never-to-be-forgotten wail, that winds up the mountain-side, for many hours through the night. It is a heart-cry that knows no hope, and comes from the mourners in the long shrouded mystery of a funeral procession. "Why the funeral in the night?" you ask. It was only a girl! She was not even married; and of course her soul didn't count for anything. She had never any sons to wor-



ship her spirit; so the body was placed in a coarse sack and buried. Ah, where? In the middle of the highway, face downward, where she might be trodden upon by the unheeding feet of men, and of the horses and the cows, in the utmost dishonor, because she was only a girl. (Compare with the Master in this lesson; and compare with the lands where the Master is served and the Gospel is known).

"A cry as of pain, again and again,  
Is borne o'er the deserts and wide-spreading main;  
A cry from the lands that in darkness are lying,  
A cry from the hearts that in sorrow are sighing;  
It comes unto me, it comes unto thee;  
What, oh what, shall the answer be?"

—Mrs. Chas. E. Cowman

First Quarter, Lesson 11

Sunday, March 12, 1933

## JESUS MINISTERING TO THE MULTITUDE

**Lesson Text:** Mark 6:1-56  
**(Assigned for Printing:** Mark 6:39-44)  
**Devotional Reading:** Isa. 35:1-2, 5-10

### Golden Text:

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matt. 20:28).

Today's lesson is strongly dispensational in its typical significance. It has its personal message for our own souls' instruction, of course, as all Scripture has. And its setting forth of our Saviour's love and compassion, as well as His power, is one to delight the heart. As we study it, however, let us particularly notice its typical setting forth of prophetic truth.

### I. A TYPE OF OUR SAVIOUR'S REJECTION Mark 6:1-6

The Holy Spirit says, through Peter, that the prophets of the Old Testament "testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:11). As we come into the Gospels, we find that neither of these messages is lost to sight. The Gospels narrate primarily the sufferings of Christ, but they are shot through and through with foregleams and promises of His coming glory. In their earlier chapters, we find types and prophecies of the glory which shall be revealed at His second coming. So it is with the chapter before us. In the first six verses we have a type of our Lord's rejection at the hands of His people, while in the remaining verses of this chapter we have a clear typical presentation of the Great Tribulation and the Kingdom of our Lord Jesus Christ. The type of our Lord's rejection is seen in His experience, "in His own country," that is in Nazareth (see Luke 4:16). As Christ taught in the synagogues, the people were astonished at His learning and at the power which He had manifested; but they were blinded to His real character, and were offended at Him. Their treatment of Him led our Lord to say, "A prophet is not without honor, but in His own country, and among His own kin, and in His own house," and He marvelled at their unbelief (Mark 6:1-6). Surely in this incident we have a clear foreshadowing of the treatment which our Lord received at the hands of the whole nation of Israel, concerning which John said, "He came unto His own, and His own received Him not" (John 1:11), and concerning which Isaiah says, voicing the Kingdom confession of Israel, "He is despised and rejected of men; a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not" (Isa. 53:3).

In the attitude of His neighbors at Nazareth, therefore, we have a foreshadowing of the attitude of the nation at the cross.

But not only so, in their attitude we have also a foreshadowing of the attitude of the nations during the Great Tribulation, for then our Lord Jesus Christ shall be rejected of all the nations under the leadership of the Antichrist. At that time the attitude of rejection which found such malignant expression at the cross will flare out once more into open rebellion against our Lord, for the kings of the earth shall "set themselves, and the rulers take counsel together, against the Lord, and against His Christ

("anointed" is literally "Christ"), saying, Let us break their bands asunder, and cast their cords from us" (Ps. 2:2-3).

### II. A TYPE OF THE GREAT TRIBULATION Mark 6:7-29

In the next few verses of our lesson we are given a clear type of other tribulational conditions.

In the testimony of the twelve disciples, we have a foreshadowing of the testimony which shall be given forth during the Great Tribulation. As those twelve disciples went forth, two by two, preaching the Gospel of the Kingdom, so, in the Great Tribulation, the hundred and forty-four thousand messengers, chosen and sealed from among the twelve tribes of Israel, shall go into all the world, preaching the Gospel of the Kingdom to all nations (Rev. 7:4, 9-14; Matt. 24:14). And as the treatment which the twelve received in the days of their testimony was to be taken into account in the judgment of the cities which they visited (Mark 6:11), so shall the treatment accorded the tribulational witness be taken into account when the King shall reckon with the nations to whom they shall have come (Matt. 25:41-45; 10:40-42). In that day, too, there shall be two witnesses who shall bear testimony at the very seat of the Antichrist (Rev. 11:1-6).

The martyrdom of John the Baptist, on the other hand, suggests the persecution which the Antichrist shall heap upon God's children in the Great Tribulation. In that day that man of sin shall put to death those who will not worship his image (Rev. 13:7, 15), and he shall put to death the two witnesses (Rev. 11:7). Several features of the martyrdom of John the Baptist add to the force of this type. Herod consorted with a wicked woman—Herodias (Mark 6:17-19); so, too, the Antichrist shall consort with a wicked woman—Babylon the Great (Rev. 17:3-5). Herodias was directly responsible for the martyrdom of John the Baptist (Mark 6:24); so, too, Babylon the Great is represented as being drunken with the blood of the saints, and with the blood of the martyrs of Jesus (Rev. 17:6). Herodias and her daughter rejoiced over the death of John the Baptist, for they were his enemies (Mark 6:19-28); so, too, shall the enemies of the two witnesses rejoice when they are slain (Rev. 11:10). Herod, hearing of the mighty works of our Lord Jesus Christ, was troubled with the thought that John the Baptist was risen from the dead (Mark 6:14:16); in like manner the Antichrist and his followers will be terrified by the actual resurrection of the two witnesses in the Great Tribulation (Rev. 11:11).

So much for the typical setting forth of the Great Tribulation. The testimony of the twelve foreshadows the testimony of the hundred and forty-four thousand. The martyrdom of John the Baptist foreshadows the martyrdom of the followers of Christ in that future age of earth's greatest sorrow.

### III. A TYPE OF THE KINGDOM Mark 6:30-46

In the next few verses we have a type of the Kingdom of our Lord Jesus Christ.

First, notice that the "rest" which shall come to Israel in the Kingdom is pre-figured here. The twelve have



finished their ministry, and have come before the Lord to present their report. And now He says to them, "Come ye yourselves apart into a desert place, and rest awhile." So it will be at the time of Christ's coming. His servants will appear before Him to give account of their labors, for at that time every man shall receive a reward according as his work shall be (Rev. 22:12—see also Luke 19:15-26). And then His servants will enter with their Lord into the rest, and peace, and joyous fellowship of the Kingdom.

**The feeding of the multitudes with the loaves and fishes is also suggestive of Kingdom blessing.** In the Kingdom our Lord will feed His people. There is an Old Testament prophecy which is especially significant in view of the language of verse 34, "Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things" (Mark 6:34), and it was this multitude which He fed by the miracle of the loaves and fishes. In the light of this statement, and in the light of this fact, consider Ezekiel 34:12-15: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scat-

tered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord God." This is the prophetic significance of our Lord's feeding the multitude in the wilderness. It is a type of His feeding of His people in the Kingdom.

**You will notice that in the prophecy from Ezekiel, which we have just quoted, the thought of rest and fellowship is linked with the blessing of provision.** Another Scripture in which these facts are brought together is Revelation 7:15-17: "Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God

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THE ACTS, 5.

*The a*

### CHAPTER 5.

1 *Stn of Ananias and Sapphira.* 17 *The apostles again imprisoned: 19 delivered by an angel, &c.*

**B**UT a certain man named An-  
nias, with Sapphira his wife,  
sold a possession,  
2 And kept back part of the price,  
his wife also being privy to it, and

A. D. 33.

<sup>a</sup> Mark 16. 17,  
18.

John 14. 12.

<sup>b</sup> ch. 4. 1, 2, 6.

out of the cities  
Jerusalem, bri  
and them which  
unclean spirits:  
healed every one  
17 ¶ Then the  
up, and all the

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shall wipe away all tears from their eyes."

In the light of these and many other Scriptures, therefore, we may safely conclude that the rest and fellowship which the twelve enjoyed in the company of their Lord and the teaching and feeding of the multitude are typical of Kingdom blessings.

#### IV. A RECAPITULATION Mark 6:47-56

And now in the remaining verses of this chapter we have a recapitulation.

There is a principle in God's Word that when the Scriptures have presented some truth, succeeding passages will turn back and go over the same ground, for the sake of adding detail, for the sake of adding explanation, or for the sake of emphasis. The four Gospels are an example of this, for each of these four Gospels narrates the life of Christ, but each treats it from a different point of view from the others, and each adds bits of information which the others do not furnish. In the Scripture now before us we have an example of this also, for having given us a type of the Tribulation and a type of the Kingdom, the Scripture recapitulates by giving an additional twofold type. This type is afforded in the miracle of our Lord coming to His disciples, walking on the water. In this incident we have yet another type of the Tribulation, and another of the Kingdom.

The experience of the disciples as they were tossed by contrary seas, is typical of the plight in which the children of Israel will find themselves at the climax of the Great Tribulation. As we have seen before in the symbology of Scripture, the twelve disciples are representative of the twelve tribes of the children of Israel. Seas, and particularly tempestuous seas, are symbolic of the nations (Isa. 57:20). The disciples were tossed that night by tempestuous seas. The wind was contrary to them. So in the climax of the Great Tribulation, the nation Israel shall be assailed by many nations, which shall make a noise as the noise of many waters (Isa. 5:30; Zech. 14:1-2; Ps. 83:1-4).

But in the midst of that night of earth's sin, our Lord Jesus Christ shall come to the help of His people, and when He comes He will tread the nations under foot. Yea, He shall trample them in His fury (Isa. 63:1-3, 6). This is the typical significance of our Lord's coming to His disciples, treading the waves of the sea. It is a picture of the second coming, when He shall come to establish His Kingdom, to deliver His people, and to judge His enemies.

It is significant, also, that following this incident, multitudes of those who were sick should come to our Lord to be healed. This is typical of the blessing which shall come to the children of Israel when our Lord comes again. Isaiah tells us of this time, for he says, "Behold, your God will come with vengeance, even God with a recompense: He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing" (Isa. 35:4-6).

And now in conclusion, let us pause to ask, What does all this mean to us? In answer we may say that it sets forth at least three blessings which come to us as our Lord is given His rightful place in our lives. First, there is the blessing of rest: "Come unto Me," is His gracious invitation,

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Again our Lord satisfies the hunger and thirst of our souls, for He has said, "Blessed are they that do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6; Ps. 10:9). And finally there is the blessing of deliverance. As we walk in fellowship with Him, "In all these things we are more than conquerors through Him that loved us" (Rom. 8:37; 6:6, 14; Gal. 5:16; II Cor. 10:4-5). What a wonderful Saviour we have! And what a wonderful Book is this, which in the same words not only reveals what He will do in the future, but what He now does for the souls of those who put their trust in Him.

#### VITAL-TRUTH ILLUSTRATION

Down into a little mountain town in West Virginia a boy went to work in a livery stable, and his mother said to him, "Now you know, my son, the first thing to do is go to church." He did go to the church, but was afraid to go in for he was so green and new to the place. The people were gathered round, but nobody noticed him, and he went away. He came the next Sunday and hung around the outside once more, and no one said anything to him. The third Sunday, as he was sitting outside the door, the saloon-keeper came along and said to him, "You look tired." He replied, "I am. I have been washing up the buggies." The man then asked him if he had had any breakfast, and finding he had not, went and got some soup and sandwiches and gave to him. Every Sunday morning he came around and gave the boy things to eat.

By and by the boy left town, and after wandering a while he found his Saviour and became a Christian man and a minister; and in the course of his work he was appointed to take charge of the Methodist church back in this town. On his first Sunday morning in the pulpit there he got up and said, "Friends, you do not remember me in this city, but I lived here and worked down in the livery stable and had a friend. The saloon-keeper was a good friend of mine. And now listen: I am going to take as my platform for this parish this principle: No boy is coming in from the country into this town and receive a raw deal like that given to me. If we cannot do it alone we will get the other churches with us, and we are going to take Christ's welcome to everyone in this town." He organized his church thoroughly, the other churches did the same, and now you could not drop into the town and stay ten hours without having someone after you. That's what I call evangelism.

He met his old friend and made himself known. "You have changed a good deal since then. What are you doing?" asked the saloon-keeper. "Preaching." "Oh, is that so? I have nothing against it; it is a good thing. Where are you preaching?" He pointed to a tall spire and, said, "Over there. I didn't come to tell you to go to church, but you are the best friend I had in this town, and I wanted you to know how I felt. I have loved you ever since you were so kind to me when I was a stranger in this place." You may know the sequel. That minister stood one day at the altar and welcomed that man as a redeemed soul.

—John M. Dean at Evangelistic Conference, 1912

First Quarter, Lesson 12

Sunday, March 19, 1933

## THE EFFECTS OF ALCOHOLIC DRINKS

Lesson Text: Proverbs 23:29-32; Isaiah 28:1-4; Dan. 5:1-4  
(Assigned for Printing: same as above)  
Devotional Reading: Galatians 5:16-24

#### Golden Text:

"At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

In former studies on this subject we have seen the effects of the use of alcoholic drinks upon one's relationships with

others, and we have seen, to some degree at least, its effects upon the man himself. It is to the further development of this latter thought that the Scriptures assigned for today's lesson lead us. Let us, therefore, consider the effects of the use of alcoholic drinks upon the man who uses them.



# I. THE USE OF STRONG DRINK AFFECTS A MAN'S PHYSICAL WELL-BEING

It has long been recognized among physicians that the use of strong drinks, even in moderation has a very deleterious effect upon the physical well-being of the man who uses them, even though he uses them only in moderation. Dr. Haven Emerson, former President of the Board of Health, and Commissioner of Health, of New York City, says:

Alcohol is a depressant, habit-forming narcotic drug. Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is taken, in whatever amount, it exerts to some degree its depressant and toxic effects.

Alcohol causes disease: psychoses, multiple neuritis, gastritis, cirrhosis of the liver.

Alcohol causes deaths: from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.

Alcohol reduces endurance, accuracy, and rapidity of muscular action of all kinds even when used in such small amounts as to show effects inappreciable subjectively by the user.

Alcohol decreases expectation of life.

Alcohol reduces chance and survival of offspring.

Alcohol deteriorates emotional and nervous control, as expressed in unreliable judgment and self-control and hence contributes to the incidence of venereal diseases.

And Dr. Howard Kelly, of Johns Hopkins University says:

There is no disease in the world for which alcohol is a cure. . . . It does undeniably cause thousands of cases of diseases. . . . Its use is ruinous to the kidneys, liver, heart, and smaller blood vessels, and gives rise to that most common fatality, high blood pressure.

In addition to the direct result of the use of strong drink upon one's physical well-being, there are other indirect effects. The use of alcohol makes people quick-tempered and quarrelsome, and many are the tales which could be told of deeds of violence perpetrated under the influence of liquor. And, while those who suffer are most frequently helpless women and children, who have not participated in the drinking and are in no wise responsible for it, yet it is by no means true that the drunken man himself is exempt from suffering. Where drinking prevails, many drinkers are injured in quarrels which their drinking has provoked. It is doubtless of such experience as this that the Scripture speaks when it speaks of "contentions," of "wounds without cause," and "redness of the eyes" (Prov. 23:29).

But in our day there are other physical effects of drinking which it were well to bear in mind. The terrible deeds of violence done by the gangsters, while possibly not perpetrated by men under the influence of liquor, yet are the direct outcome of the liquor traffic. And when a drunken man gets behind the wheel of an automobile, look out for trouble! Unfortunately a drunken driver is much more likely to injure others than to injure himself, but he is not altogether exempt from injury; and if prohibition is ever repealed and drinking becomes more widespread and open than now, we will need to multiply our hospitals.

From the standpoint of man's physical well-being, the effects of strong drink are undeniably evil.

# II. THE USE OF STRONG DRINK AFFECTS A MAN'S MORAL WELL-BEING

In the moral realm the use of strong drink is even more disastrous than in the physical.

Drunkenness leads directly to impurity and immorality. It breaks down the moral sensibilities and self-control which are the only safeguards many people know, and makes them willing to do things which, apart from the use of strong drink, they would not think of doing. This is well known among men who delight in seducing innocent girls, and their number is multiplying, so that the blighting of many a fresh young life, bright with promise, can be traced directly to the hip flask, and an automobile parked beside the road. How very, very foolish a girl is to keep company with young men who use liquor, and how exceedingly foolish she is ever to respond even to the most urgent insistence to drink with them. And if a young man wishes to keep himself pure, he must avoid the use of strong drink as he would a rattlesnake, for the use of liquor serves only to give the reign to his depraved passions.

It is the effect of the use of strong drink upon a man's own life in the moral realm which is in mind in Proverbs 23:33-35: "Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again. As these verses indicate, the use of strong drink leads directly to lewd imaginations, to disregard for one's own welfare physical and spiritual, and makes a slave of the will.

There is a very definite reason why the use of strong drink stands so definitely connected with the breakdown of moral standards. Drunkenness is one of the works of the flesh (Gal. 5:21). And it is a principle in human conduct that when a man has thrown down the bars to the old nature on one point, he is open to the assaults of that old nature on others. If he yields to the flesh to the extent of indulging the appetite for strong drink, it is only another step to impurity in thought, word, and deed, and only a step further to all kinds of evil things. Surely there is need for the admonition, "Look not upon the wine when it is red when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:31-32).

# III. THE USE OF STRONG DRINK AFFECTS A MAN'S MATERIAL WELL-BEING

The woe pronounced upon the drunkards of Ephraim suggests the fact that the use of strong drink leads those who use it to poverty. The possessions of those drunkards of Ephraim were described as a "fat valley" (Isa. 28:1). But in the day of reckoning we are told not only that the drunkards themselves shall be trodden under foot, but that their fat valleys also shall be trodden down and shall be as a "hasty fruit" which is devoured as soon as it is seen. Another Scripture which teaches this is Proverbs 23:21: "The drunkard and the glutton shall come to poverty." How true it is that the use of strong drink effects a man's material well-being. It deprives him of ability to do the most productive work. It unfits him to carry responsibility. And it dissipates the wages which he does make.

A story which was told in the early years of prohibition clearly illustrates this. A woman came into a department store one day and asked for a pair of shoes for a little girl. "What size?" asked the clerk. "I do not know what size," said the woman, "she is about twelve years old. This is the first pair of shoes she has ever had. Her father used to spend all his money on drink, but since prohibition has come he has been sober and says that Mary must have a pair of shoes." O the awful evil of strong drink! It robs a man's family of proper clothing, forces them to live in squalor instead of comfort, takes the bread out of the mouths of little children, and the clothing from their bodies because the use of strong drink affects the material well-being of those who use it.

# IV. THE USE OF STRONG DRINK AFFECTS A MAN'S SPIRITUAL WELL-BEING

The remaining Scripture assigned in connection with today's lesson is Daniel 5:1-4. It tells us of the sacrifice of



Belshazzar, who, when he had drunken wine, called for the golden and silver vessels which had been taken from the temple of the Lord, that his guests, his wives, and his concubines might drink wine from them and praise the gods of gold, and of silver, of brass, and iron, and wood, and stone. Such are the impious depths to which the use of strong drink will lead a man. It not only destroys moral sensibilities, undermines the physical constitution, and dissipates a man's wealth, but also wrecks his sense of spiritual values.

It is true that one frequently finds men who have been led to Christ when they were drunken; but who would say that as a rule it is easier to do effective Christian work with a drunken man than with one that is sober? The experiences of those who work among such men rather indicate that the use of strong drink, like any other form of confirmed carnality, makes them harder to reach with the Gospel message; and it is very seldom, if ever, that the man who is given to the use of strong drink is deeply interested in spiritual things, such as prayer, testimony, and the study of God's Word. Go to church some may, who are addicted to strong drink, but in the majority of cases they will seek out a church which has degenerated into a mere social or political club. This is not surprising, for the use of strong drink blights a man's spiritual life, and perverts his sense of spiritual values.

It cannot be too strongly emphasized—the use of strong drink is the enemy of a man's best interests. It is the enemy of his health, of his character, of his prosperity, and of his spiritual welfare. Let us then give earnest heed to the admonition of our lesson text and shun the use of strong drink as we would a serpent.

## VITAL-TRUTH ILLUSTRATION

The "Memphis Commercial Appeal" carried a news dispatch in April last, which told of a Negro man across the river in Arkansas who had a pet rattlesnake. He had found it as a baby snake, taken it, fed it, and made quite a pet of it. The reptile would come when he whistled. It would eat from his fingers. It would coil around his arm, and let him stroke its head with the palm of his hand or the tips of his fingers.

One day he took it to town to exhibit it among his friends. They marvelled at its gentleness—at the way it would coil itself with apparent gentleness around his arm, and eat from his hand, and come when he whistled. He went back home with his pet, when suddenly, with only the slightest provocation, the reptile became angry. Quicker than the zigzag lightning flashes from the bosom of a dark cloud, that pet rattler buried its fangs in the black man's arm. In a few hours the man was dead. In one quick instant, with poisonous fangs, the serpent had written his death in his own blood. Two nights after that, the man who should have been sitting with his family in their humble but happy home, was sleeping in the mud of an Arkansas grave.

With such dread cometh such an hour to every man and woman who makes a pet of sin. So cometh such a horror and death to every man who refuses when God calls. A day of dread despair like unto that the Negro met when he pulled the pet snake's fangs from his arm and hurled it to the ground, is out yonder somewhere to all who set at naught God's counsel and will have none of His reproof.

—Robert G. Lee in "Whirlwinds of God"

First Quarter, Lesson 13

Sunday, March 26, 1933

# REVIEW—JESUS OUR EXAMPLE IN SERVICE

Devotional Reading: Isaiah 42:1-7

Golden Text:

"Jesus of Nazareth . . . went about doing good" (Acts 10:38).

## THE DEVOTIONAL READING OUTLINED

### I. A PROPHECY OF CHRIST'S FIRST COMING

Isa. 42:1-3 (see also Matt. 12:18-20)

- A. His Merit  
vs. 1
- B. His Meekness  
vs. 2
- C. His Mercy  
vs. 3

### II. A PROPHECY OF CHRIST'S SECOND COMING

Isa. 42:4-7

- A. His Majesty  
vs. 4
- B. His Manifestation  
vs. 5-6
- C. His Ministration  
vs. 7

## QUESTIONS FOR REVIEW

Lesson 1—"John Prepares the Way for Jesus"  
(Lesson Text: Mark 1:1-11)  
(Golden Text: Mark 1:3)

1. What connection has Isaiah 40:3 with the ministry of John the Baptist, and the coming of the Lord Jesus Christ?
2. What light does the testimony of John the Baptist shed on the deity of our Lord Jesus Christ?
3. What light does the testimony of the Heavenly Father shed upon the deity of our Lord Jesus Christ?

## Lesson 2—"Jesus Begins His Work"

(Lesson Text: Mark 1:12-20)  
(Golden Text: Mark 1:15)

1. What was revealed by Satan's testing of the Saviour?
2. What is meant by "the Gospel of the Kingdom of God," which our Saviour preached?
3. What may we learn for our own instruction from our Saviour's call to His disciples?

## Lesson 3—"Jesus At Work"

(Lesson Text: Mark 1:21-45)  
(Golden Text: John 5:17)

1. What may we learn for our personal profit from our Lord's casting out of the demons?
2. What may we learn for our personal profit from our Lord's healing of the sick?
3. What may we learn for our personal profit from the compassion which our Lord showed those who came to Him?

## Lesson 4—"Jesus Forgiving Sin"

(Lesson Text: Mark 2:1-12)  
(Golden Text: Mark 2:10)

1. What right has the Lord Jesus Christ to forgive sin?
2. By what means does our Lord forgive sin?
3. On what condition does our Lord forgive sin?

## Lesson 5—"Jesus and the Sabbath"

(Lesson Text: Mark 2:13-3:6)  
(Golden Text: Mark 2:27, 28)

1. What is the difference between Law and Grace?
2. For what purpose did God ordain the Sabbath day?
3. Should Christians in this age try to keep the Sabbath

day?



**Lesson 6—"Jesus Chooses the Twelve"**

(Lesson Text: Mark 3:7-35)  
(Golden Text: John 15:16)

1. What is the secret of a fruitful Christian life?
2. Can a Christian commit the unpardonable sin?
3. Has the mother of Christ any claim upon Him, superior to that shared by any other believer?

**Lesson 7—"Jesus Teaching by Parables—  
Four Kinds of Hearers"**

(Lesson Text: Mark 4:1-20)  
(Golden Text: John 15:8)

1. What is the pre-requisite to a clear understanding of God's Word?
2. What is the practical method by which we may interpret the parables?
3. What personal lessons may we learn from the parables of Mark 4?

**Lesson 8—"Jesus Teaching by Parables—  
The Growth of the Kingdom"**

(Lesson Text: Mark 4:21-34)  
(Golden Text: Isa. 11:9)

1. What may we learn from the parable of the Candle and the Candlestick?
2. What may we learn from the parable of the Sowing and Reaping?
3. What may we learn from the parable of the Mustard Seed?

**Lesson 9—"Jesus Shows His Power"**

(Lesson Text: Mark 4:35 to 5:20)  
(Golden Text: II Tim. 1:12b)

1. What is revealed concerning our Saviour by His stilling of the tempest and the casting out of the legion of demons merely by the word of His lips?
2. What is revealed in these incidents concerning Israel's future?
3. What is revealed in these incidents concerning the validity of God's promises to the believer?

**Lesson 10—"Jesus Giving Life and Health"**

(Lesson Text: Mark 5:21-43)  
(Golden Text: Ps. 126:3)

1. What can we learn concerning Israel's future from the healing of the woman with the issue of blood, and the raising of Jairus' daughter?
2. What can we learn from these incidents concerning God's dealing with our own souls?
3. What light does the experience of the woman who was healed shed upon the subject of the believer's testimony?

**Lesson 11—"Jesus Ministering to the Multitude"**

(Lesson Text: Mark 6:1-56)  
(Golden Text: Matt. 20:28)

1. What is the typical significance of our Lord's experience at Nazareth?
2. What is the typical significance of the testimony of the twelve disciples?
3. What is the typical significance of the martyrdom of John the Baptist?
4. What is the typical significance of our Lord's walking on the water?
5. What personal help and instruction can we find in these things?

**Lesson 12—"The Effects of Alcoholic Drinks"**

(Lesson Text: Prov. 23:29-32)  
(Golden Text: Prov. 23:32)

1. What effect does the use of strong drink have upon a man's physical well-being?

2. What effect does the use of strong drink have upon a man's moral well-being?
3. What effect does the use of strong drink have upon a man's material well-being?
4. What effect does the use of strong drink have upon his spiritual well-being?

**VITAL-TRUTH ILLUSTRATION**

Christ is rather the Lord of our service than the example; nevertheless there is a spirit that characterizes His own true followers in all that they do, as shown in this incident we gather from an old number of "The Illustrator":

An English missionary felt compelled to turn off a native catechist because he could not possibly keep accounts of money he had collected; all he could do was protest he had used all in the Lord's service and none for himself. Several years later a lady missionary on a tour came to a native village and told the story of Jesus, dwelling on the fact that He was the Friend of the poor, visiting and blessing their homes, striving to lead them to better ways, and that the children trusted Him. As she finished, one of her hearers exclaimed, "Oh, Mem Sahib, we know Him! He has been living in our village!" Amazed, she made inquiries, and found that this dismissed worker had settled there. His life was one of unselfish service. He fetched the old men and women their water and their fuel; to the sick he always gave tender care. When any plague visited the village, he was the brave, unflinching nurse. Such a life had he lived that in him the people thought they recognized the Jesus Christ of Whom the missionary lady told them.

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## STUDIES IN THE BOOK OF ROMANS

(Continued from p. 4)

And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

The impressive force of the Apostle's argument on this point is as satisfying as is his argument on circumcision.

Having stated his second proposition he pressed immediately forward to clinch his argument in the very next verse, that is, verse 14. He flings down the challenge:

For if they which are of the Law be heirs, faith is made void, and the promise made of none effect.

Nothing could be more simple nor more self-evident. If there were no heirs to God's blessing except those which were of the Law, then Abraham himself were ruled out, and Isaac, and Jacob, and his twelve sons for whom the twelve tribes of Israel are named, and Joseph, and a host of believing worthies are all ruled out, for the Law came 430 years after the promise was given. In fact, the faith of all who lived during the 430 years between the giving of the promise and the giving of the Law are without hope; their faith is made void, and the promise made of none effect if the keeping of the Law brings the inheritance.

And now the great Apostle throws out a statement vital to his present argument, but more than that, it is the statement of a principle of fundamental importance in the whole scheme of God's dealing with the race of men. He says:

It is of faith, that it might be by grace.

The implication which he suggests is plain. God does not do anything in the realm of imputed righteousness on any other ground than grace—on any other ground than unmerited favor, undeserved goodness, poured forth for sinners. God has decided that from man's side, the one and only procuring cause must be faith, "It is of faith, that it might be by grace." If man insists on putting imputed righteousness upon a platform of works, he automatically excludes grace, and when he excludes grace he excludes God. And when he does this, the mighty teaching of imputed righteousness has fallen to the ground. Oh! that men's souls might be awakened to the beauty and finality of the principle enunciated by Paul.

It is by faith, that it might be by grace.

But this principle is repugnant to the natural heart. Man is steeped in bigotry and self-esteem. He is constantly seeking credit for himself. But his complacency finds nothing to feed upon in that principle, "It is of faith, that it might be by grace." His self-approbation, self-gratulation, and self-glorification will have to step aside if a man accepts Paul's astounding declaration.

It is by faith, that it might be by grace.

It is a well-known fact, however, that inflated self-importance is not easily persuaded to step aside. Instead, the average man hopes to lay up for himself such a large store of human merit that God will forget that He has ever said, "It is by faith, that it might be by grace," and will suddenly turn to the ardent, deluded, so called "Law-keeper," saying, "Step right into heaven, your works are so good we cannot keep you out any longer." But the poor, unthinking man who desires that God should impute righteousness on the ground of works has forgotten what the result would be. Paul has made that awful result very plain in verse 14, when he says,

If they which are of the Law be heirs, faith is made void, and the promise made of none effect.

If God changes from the principle of faith to the principle

of works, man's soul is doomed, the promises of God are shattered into a thousand smithereens, and faith becomes as powerless to save as works. Thank God! He is not contemplating such a change, but has left His principle unimpaired.

It is of faith, that it might be by grace.

And now Paul has brought his argument to the place where he is ready to set forth his conclusion of his discussion concerning the Law. Here it is, in verse 16 and 17:

To the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham: who is the father of us all,

(As it is written, I have made thee a father of many nations,) before Him Whom he believed, even God, Who quickeneth the dead, and calleth those things which be not as though they were.

In a word, this is what he is teaching. Abraham is the father of many nations, not one nation only. And the reason for this conclusion cannot be contradicted. Abraham, by his example, showed the way to the thrilling blessing of imputed righteousness some four hundred years before the Law was given to Israel, while he was still himself an "uncircumcised heathen." He believed, and God reckoned it to him for righteousness.

By two unanswerable arguments Paul has shown the possible extent of imputed righteousness. The arguments summarized are:

1. Before there was such a thing as circumcision, Abraham believed God and received imputed righteousness; hence imputed righteousness may be received by the uncircumcised as well as by the circumcised if they will but believe.

2. Four hundred years or such a matter before there was a Law given, Abraham believed God and received imputed righteousness: hence imputed righteousness may be received by any heathen who has never even heard of the Law, as well as by those who are of the Law, if that man will only believe on the finished work of Jesus Christ.

AND Paul's third proposition is closely akin to the first two. It is, ABRAHAM HAD A FAITH WHICH ROSE TRIUMPHANTLY ABOVE CIRCUMSTANCES. Not only did Abraham believe before there was such an ordinance as circumcision; not only did Abraham believe four hundred years before the Law was given; but he also believed under circumstances which made believing seem outrageously impossible.

Paul's statement about the case is found in Romans 4:18-21:

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what He had promised, He was able also to perform.

Notice, when he received the promise, Abraham is described as being "dead." That is to say, Abraham had passed the age when it would be either reasonable or possible for him



to become a father. And Sarah, his wife, had come to the age also when the Scripture refers to her as "dead," speaking of "the deadness of Sarah's womb." Then the record goes on to show that in spite of this condition Abraham staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; but was strong in faith, giving glory to God. God had promised that Abraham should become a father; God had promised that his seed should become mighty and should increase until he had become the father of many nations, when Abraham was too old to become a father, but the record is clear:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what He had promised, He was able to perform.

And therefore (because he believed) it was imputed to him for righteousness (Rom. 4:20-22).

That this entire presentation of truth is given by the Holy Spirit for the specific practical application which we are making is stated in so many words in the next verses, verses 23-25:

Now it was not written for his sake alone, that it was imputed to him;

But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead;

Who was delivered for our offences, and was raised again for our justification.

What a striking declaration is this! The apostle Paul points back to the fact that Abraham's faith was imputed to him for righteousness, and then it says, "This was not written for his sake alone, but for us also to whom it shall be imputed if we believe"—what a blessed and glorious statement of the condition!—"if we believe on Him that raised up Jesus our Lord from the dead: Who was delivered for our offences, and was raised again for our justification."

Paul's three arguments concerning the possible extent of imputed righteousness are exceedingly convincing. Briefly stated they are:

1. Abraham's believing and receiving imputed righteousness before he was circumcised proves that the uncircumcised may believe and be saved; and that would include the Gentiles of all the world;

2. Abraham's believing and receiving imputed righteousness before the chosen nation received the Law proves that men of any nation, with or without the Law, may believe, and it will be reckoned to them for righteousness; and

3. Abraham's believing and receiving imputed righteousness when every circumstance was antagonistic to faith, and that previous to circumcision or to the Law, proves that any man, anywhere, under any circumstances, be those circumstances ever so dark, can look up, trust God, and be saved.

And that proves and confirms the blessed truth so familiar to men the world around, the truth contained in John 3:16

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

HERE is a statement about God in this group of verses to which I wish to draw your attention in closing. The statement is in verse 17:

God . . . quickeneth the dead, and calleth those things which be not as though they were.

That is exactly what God does when He imputes righteousness to any poor sinner who believes in Him. He first raises the sinner from the death of sin: "He quickeneth the dead"; and then He calls those things which be not as though they were, that is to say He declares the sinner righteous; and this declaring a sinner righteous is to declare concerning that which is not, that it IS. God is the One Who can work just such a miracle with ease. If He wants to declare concerning what is not, that it is, then WHAT IS NOT, IS, whether it is or not to the poor blinded thinking of men. And so our blessed God beholds the sacrifice of His dying Son on Calvary, and when the sinner looks up and says, "I believe," God imputes righteousness to him on the basis of grace, which found full and satisfying expression when Jesus Christ bore our sins on the cross, shedding His blood for our redemption.

And so, dear reader, you may believe in Him as Abraham did so many years ago. And what would happen if you trusted Him right now? First, a RESURRECTION would occur, for He would raise you from the death of sin. And second, there would be a DECLARATION, for He would declare that what you are not, that you are, that is to say RIGHTEOUS. And lo, your soul would be saved forever and you would have the opportunity to testify of His grace for a while upon the earth before He would say to you, "It is enough, come up higher!" Won't you trust Him just now?

## UNHESITATING CONFIDENCE

(Continued from p. 6)

He may come sooner or He may come later. No matter. Say that He should not come for weary centuries; say that Paul should die, and his body turn to dust; say that no man should know his sepulchre and all men should forget him, that even his name should be lost to memory; no matter, Paul knew that He Who made Orion and the Seven Stars, Who lay a Babe on Mary's breast, Who hung a Victim on the cruel cross, Who lay a dead body in a borrowed grave, Who was sitting in heaven, the "Man in Glory," Who held Paul's heart to His own by the indwelling Spirit and the very throbs of the Divine nature, Who had pledged blood and honor, and the very word that upheld the universe, would watch over his dust, would receive his spirit, and when the morning came "without clouds" would bring him forth as a shining jewel from the dusty jewel-case of the grave, and flash him out as a matchless brilliant in the glory-crown.

And Paul was at ease. Paul was content. Paul was confident, with a confidence that never faltered, a confidence that carried him to the sword of death, and made him, as he thought on the eve of his execution, write that

sublime sentence: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day."

The view of Christ in all His glory as revealed by Paul in the written Word, the experience of Christ in the heart as ministered by the Spirit and the Word, these are the sources of confidence for those who profess His Name.

These are the sources of, and inspiration for, service and steadfastness in the face of any trouble, on the brink of any woe.

This is the hour when confidence is lacking. It is the time when doubt, uncertainty, and spiritual ignorance are universal. It is the time, therefore, that needs the tonic of spiritual assurance. The Christian who is confident in Christ, the church that is full of confident Christians, Christians who believe, who know, who are persuaded and who experience the changeless Christ in their hearts are the Christians and the church that shall move the world, win souls, establish the faith, and glorify God.



## THE SHADOW OF HIS WINGS

(Continued from p. 8)

### V. THE PLACE OF EVERY SPIRITUAL BLESSING

was reward. As we live in an attitude of trust in our Lord, we, too, will receive reward, both because of our trust, and because of the service we render as a result of our trust.

HERE is only one other Scripture which speaks directly of the believer's resting in the shadow of His wings. "How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the rivers of Thy pleasure" (Ps. 36:7-8). In this passage we are given both a reason and a result of trust. The Psalmist is making a comparison between the Antichrist and the true Christ. Of the Antichrist his comment is, "There is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit" (Ps. 36:1-3). Of the Lord he says, "Thy mercy, O Lord, is in the heavens; and Thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains: Thy judgments are a great deep: O Lord, Thou preservest man and beast" (Ps. 36:5-6). No wonder that after such a comparison he should cry, "How excellent is Thy lovingkindness, O God! therefore the children of men put their trust under the shadow of Thy wings" (Ps. 36:7). And surely, when we consider the goodness and the grace of the Lord Jesus, even though we do not make such a comparison as that which stirred the Psalmist's heart, we cannot but yearn to abide in His presence, to dwell in intimate fellowship with Him, to trust under the shadow of His wings.

More than this, this passage suggests the fact that, as the result of choosing to trust under the shadow of His

wings, there follows a multitude of spiritual blessings. "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures" (Ps. 36:8). The fat soul in Scripture is always the soul that is growing and prospering—the soul that is richly blessed in the realm spiritual. Therefore we may learn that not only is the shadow of His wings the place of safety, the place of guidance, the place of happiness, and the place of reward, but it is the place of satisfaction—it is the place of every spiritual blessing.

We have spoken primarily of the blessing which comes to the child of God who learns to trust His Saviour. There is another angle to the truth of abiding in the shadow of His wings that we would mention in conclusion.

Shortly before His death the Saviour cried, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). God desires our trust and fellowship. It grieves His heart when we harden ourselves against His love. It is the vilest ingratitude so to repay His favor. God grant that we shall abandon the ways of self, to abide forever in the shadow of His wings.



*The nearest of all things to me as I journey in the sunlight is my shadow, and he who walks in my shadow or rests in it must be very near to me; so that when I am in the shadow of God, I can reach forth my hand and touch Him; I can lift up mine eyes and see Him face to face.*

—J. Wilbur Chapman.

## IN THE HARVEST FIELD

(Continued from p. 15)

an affecting scene one Lord's Day evening when the father of one of our most active workers was converted. Shortly afterwards, the mother decided in the quietness of her own home. The sight of Christians rejoicing over the conversion or restoration of relatives was most refreshing.

"In addition to the usual meetings, Mr. Pietsch, on different occasions, addressed several gatherings of men, women, and young people; at these meetings he dealt in a very sane and scriptural manner with problems of vital importance to those present.

"It was regretted that the illness of Mrs. Pietsch prevented her assisting with her gift of song. Doubtless, however, the secret ministry of intercession which she exercised was a contributory cause of the blessing that was ours. Both Mr. and Mrs. Pietsch are beloved by all of us, and we pray that they may be long spared to win souls and encourage saints.

"God has done marvelous things for us, and we believe that the welcome manifestation of His Holy Spirit's power is not the culmination of the noticeable rising tide for months past of spiritual devotion and expectancy in our midst, but an earnest of the blessing we shall experience in the days that lie ahead."

Rev. S. R. Sheriff, accompanied by Mrs. Sheriff and their two children, stopped in Denver recently while en-

route to Los Angeles, California. It was our privilege to have him as the speaker for an all too brief series of special services, in which he ministered the Word most faithfully. It had been our joy to know Mr. Sheriff and fellowship with him in the Gospel when he was pastor of the First Avenue Presbyterian Church in Denver a number of years ago, so we were happy indeed to be granted another opportunity to have him and his loved ones with us.

Rev. and Mrs. Erdie N. Nelson, missionaries from D. B. I. under the Africa Inland Mission, who are stationed near Mwanza, Tanganyika Territory, find that mission work is not keeping pace with the worldly progress in that land. Consequently the natives are becoming increasingly hard to convince of their need of salvation. Our prayers are asked that more laborers might go forth, and that the Gospel might find entrance into more hearts.

Mrs. Hannah Roach, class of '30, stationed at Iquitos, Peru, under the Inland South America Missionary Union, is rejoicing in the completion of a year on the field. Here is one of the many interesting cases encountered in the work:

"One woman came to the Sunday-school asking the superintendent if she could not take the place of her boy



who was sick and could not attend—she was afraid his attendance card would show too many absent marks. After her boy came back she continued to attend, and the Word began to work in her heart. One day she came asking for prayers, and that very day she took Jesus as her Saviour. One week later she went to be with her Redeemer. When she was put away in the grave, what joy filled our hearts in the knowledge that some day we shall meet her again."

Pastor Paul Holsinger, a contributor to "Grace and Truth" and a faithful Fundamentalist, has resigned as pastor of the First Fundamental Church of Salt Lake City, and is awaiting God's direction as to another field of service. Any communication for him sent to the office of "Grace and Truth" will be forwarded gladly.

A testimony of faith and a shout of victory are ever characteristic of the Fundamentals Evangelistic Association. Under the direction of Rev. Marion H. Reynolds, this active organization continues to send evangelists throughout California and adjoining states, as well as pressing the work of mailing the Gospel to railroad men all over the land. We have this word from them:

"Praise God with us! While trials, afflictions, etc., have attended our ministry, we rejoice that we have been enabled of Him to go forward in the work. We do praise God for loyal praying friends, who, by intercession, have prevailed with God. Souls have been saved, Christians have been encouraged, and the Gospel has been preached where others haven't gone. Praise the Lord with us for all these things and take heart."

Some months ago we mentioned the home-going of little Marjorie Hunrichs in Burity, Brazil, where her par-

ents, Rev. and Mrs. W. R. Hunrichs were establishing a new outstation in connection with their mission at Burity. We are happy to have the following message from these good friends who are so faithful in the work of the Gospel:

"You will be interested to know that the Lord has gotten glory to Himself in the salvation of souls in this new outstation of Burity, from whence Marjorie left us. Three had accepted the Lord before her going, but since then more than thirty have professed to accept the Lord as Saviour. Her going seemed to be the turning point, and He has comforted our hearts much with these spiritual children. We would ask your prayers for these young believers and for those who have a desire but as yet do not fully comprehend the way of salvation."

It was our privilege to have with us recently a Gospel team from North Platte, Nebraska, who spoke at the evening service of the Church of the Open Bible. The men who made up the team were Mr. John Goodmanson, extension worker for The Denver Bible Institute, Mr. Carrol Haskins, Mr. Hugh Clark, Mr. John Maline, and Mr. Lloyd Coombe. Mr. Clark and Mr. Haskins were accompanied by their families and it was a pleasure indeed to have the privilege of welcoming them as visitors.

These friends represented a group of earnest Christians who have sought membership and have been received into the Church of the Open Bible. These five men, because of their faith and devotion to the Lord, and their leadership in their local band of believers, were ordained as deacons.

It is a joy to see such groups as this—and their number is increasing over the land—who see the need of separation from entangling alliances with modernistic denominationalism in order that they may be unhampered in their testimony for the Saviour.

## "WHOSO TRUSTETH IN THE LORD, HAPPY IS HE"

(Continued from p. 10)

noise." Soon the man with the executioner's sword disappeared.

After being literally driven from place to place, they finally reached the Soviet prison in the mountains. There they were quartered with about sixteen other prisoners in an open-roofed room that smelled like a pigsty, where they were kept over a month. While forced to live in such filth, some of the other prisoners asked them, "How can you be so calm and cheerful? It must be much harder for you to live in these conditions than for us Chinese." Thus they were afforded the opportunity to tell of Him Who is the Source of true peace and joy, which are not affected by circumstances.

How their release was finally brought about is a long story; we must be content with mentioning that it happened—by the grace and power of God, and through the genuine Christian heroism of native Christians. But after that release, and after an imperatively necessary furlough for recuperation, these beloved servants of the Lord testi-

fied with beaming faces of their joy in anticipation of their return to the land of their suffering, that they might again bear the message of life eternal.

Whatever else may be gleaned from this story, the one fact cannot be forgotten: these trusting souls were radiantly happy amid all their grievous persecutions.

Some of these testings which we have considered may yet be our lot—perhaps some are already known to us. And when testing does come, shall we think ourselves forsaken of God and bewail our sad estate? or shall we trust Him Who knows our frame, believing that what shall best please Him shall best suit us, and determine to finish our course with joy?

Self-pity, begone!

"Bless the Lord, O my soul: and all that is within me bless His holy Name! Bless the Lord, O my soul, and forget not all His benefits!"

## UNEVANGELIZED AFRICA

(Continued from p. 16)

of God; babes have been fed and cared for, bodies have been healed and ministered to, clothing provided, schools established, chapels builded, THROUGH PRAYER.

AT HOME, hearts have been stirred to GO, trusting God for all things; willing hearts to give have been brought into fellowship with God and His will; willing hands to serve have been brought to God-given tasks; and a

deeper PRAYER INTEREST is moving in the hearts of His children—because He said, "If YE SHALL ASK, I WILL DO!"

ARE SUCH VICTORIES worthy the denying of self, the the POWER OF GOD may turn the feet of His children into the paths of His leading and SOULS BE DELIVERED FROM THE BONDAGE OF SIN?

## OUR GOD IS TRUSTWORTHY

(Continued from p. 12)

have concluded that God is indifferent or unloving. We should recognize, however, that "He doth not afflict willingly nor grieve the children of men" (Lam. 3:33). Life's difficulties are for the best interests of our souls; and therefore they prove God's love, rather than disprove it.

Perhaps we have trusted the Lord in certain matters, and in spite of our trust our experience has seemed to result in failure. Yet to the extent to which we have actually trusted the Lord, our experience can not possibly have been a failure in God's sight, because God's Word declares with reference to what is done while a man is trusting in Him, "Whatsoever he doeth shall prosper." Thus in the final analysis we have never failed while trusting Him.

Or perhaps at times we have prayed God to do certain things, fully expecting Him to comply with our request, and when our expectation has not come to pass, the disappointment has gendered in our minds the subtle thought that God has failed us, and therefore that we cannot always trust Him. But God has nowhere promised to do always what we expect. The fact that we have been disappointed does not indicate that God has failed us. It indicates, rather, that our expectation was based upon an imperfect understanding of His promises. Frequently the true explanation of a disappointment lies in the fact that God's invisible hand, in His all-wise providence, is working all things together for our good, while we are quite unable to understand. This is true when the Lord delays the answer to our prayer. It is likewise true when the Lord answers "No" to our prayers. Under such circumstances God's failure to do what we wish is no indication of untrustworthiness on His part. Rather it indicates that He knows best what is good for us; wherefore such experiences, instead of militating against trust, should encourage us to trust Him the more.

We may be sure that whenever we have been tempted to think that God has failed us, invariably it has been our understanding which has been at fault, and not the faithfulness of God. God has NEVER failed us! He has NEVER broken His promise! His Word is absolutely worthy of our fullest confidence. "They that know Thy name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee" (Ps. 9:10).

Every soul who has learned really to trust his Lord can say with Ada R. Habershon,

My confidence is in my Lord,  
My hope is not misplaced.  
The trust of those who lean on Him  
Was never yet disgraced.

I can depend on Him,  
I can depend on Him.  
What'er assails, He never fails;  
I can depend on Him.

## LAW AND GRACE

(Continued from p. 14)

of Calvary dawns upon the Soul, the tricky lies of the rebellious Old Nature are ignored, and the Soul can testify, "The love of Christ constraineth me" for "love is the fulfillment of the Law."

### CONCLUSION:

Rom. 6:14—"For sin shall not have dominion over you: for ye are not under the Law, but under Grace."

## THE FRUITAGES OF TRUST

(Continued from p. 13)

In addition to naming these specific blessings which are enjoyed by the man who trusts in the Lord, the Scripture gives us a number of passages in which these blessings are summarized.

For instance, in Psalm 37:4-5 we read the admonition:

Delight thyself also in the Lord; and He shall give thee the desires of thine heart.

Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.

Again, Proverbs 28:25 says,

He that putteth His trust in the Lord shall be made fat.

And Psalm 32:10 says,

He that trusteth in the Lord, mercy shall compass him about.

And Psalm 34:22 adds this assurance,

The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate.

"But," asks some timid soul, "are these promises reliable? Can I depend upon them?" To all such questions the conclusive answer is furnished by David in Psalm 9:10:

And they that know Thy Name will put their trust in Thee: for Thou, Lord, hast not forsaken them that seek Thee.

AND so as one learns to know the Lord and to walk in daily fellowship with Him, with his heart stayed upon Him, and with his soul trusting in Him, he will find his heart filled to overflowing with the joy of the Lord and with gratitude to Him, and he will find spontaneously welling up from the innermost depths of his being the tribute of praise to his Lord which the Psalmist voices in the words:

Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men! (Ps. 31:19).

What a Friend the Lord is!  
How constant, and how true!  
How strong He is, how wise He is!  
What great things He can do!  
He comforts me, He strengthens me;  
He lifts me when I fall!  
He holds me up, my FRIEND is He;  
My Lord, my ALL in ALL.



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Here is a letter which was received just recently by one of our subscribers, who has been helping us to send "*Grace and Truth*" to our missionary readers:

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I cannot tell you how grateful I am for this gift, for this magazine has been a great help to me personally, and to many others. I often translate the messages into Spanish and give them to the believers here.

The Sunday School lessons I always use for the Sunday School, as no other magazine we get prints the lessons far enough ahead to reach us in time, nor do they give an exposition equal to that of Mr. Wilson.

I'm sure all missionaries who receive "*Grace and Truth*" feel as I do about it. It is so satisfying, somehow, and always contains just what one is always looking for.

I have come to understand many of the deeper truths of the Bible through "*Grace and Truth*," and so has my husband.

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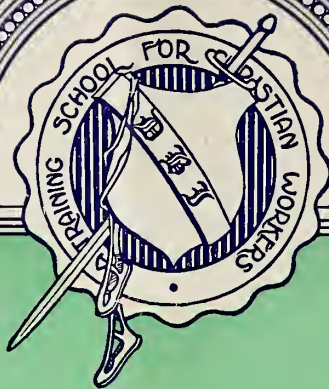
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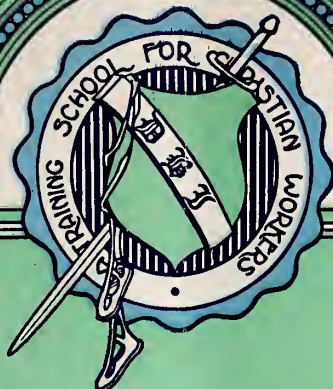
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Number*

**Clifton L. Fowler**  
*Editor*



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# "Grace and Truth"

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### ETERNAL SECURITY

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### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

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### SEPARATION FROM THE WORLD

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### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### *These Things Happened Unto Them For Types*

**F**IRST Corinthians 10:11 is a key passage in the study of the types. It says, "Now all these things happened unto them (that is the children of Israel) for ensamples (that is "types," for such is the word in the Greek): and they are written for our admonition, upon whom the ends of the world are come."

Notice, first, that this Scripture affirms the literalness of the miraculous experiences of the children of Israel: "All these things happened unto them." In that day when everything miraculous is being questioned or denied, such testimony is most assuring. It is a convincing answer to the skeptical cavillings of "Modernism." "All of these things happened unto them."

Notice also that what for Israel was experience, for us is revelation. "All these things happened unto them for types, and they are written for our admonition." Some, these days, seem determined to duplicate in their own experience the miraculous experiences of Israel. But why? Is not the Word of God sufficient? When God has spoken so clearly and has confirmed what He has spoken by many infallible proofs, should that not satisfy us? Is not God's Word "a more sure word of prophecy"—more sure than any visions or miraculous experience of any kind? And so in this verse we have an antidote for Pentecostalism and kindred brands of fanaticism which exalt experience above the Word of God. "All these things happened unto them . . . they are written for our admonition."

But the thing to which we wish to call especial attention in this verse is the indication it affords of how we are to get the most out of our study of the incidents

*AS OUR readers know, for the past two or three years The Denver Bible Institute has been passing through a period of special testing. Just now this testing has become unusually acute. We therefore earnestly request a special interest in your prayers.*

of the Old Testament. "All of these things happened unto them for types." Whatever else may be said of the "types" of Scripture, it must be admitted that the word names something "which exhibits the representation or likeness of anything" for the purpose of instructing us concerning the thing represented. A question which may most profitably be considered, therefore, is, "Of what are the characters and incidents in the Old Testament types?" What do they represent? Concerning what are they to instruct us?

Beyond all possibility of doubt these things are types of the future experiences of the nation Israel. For instance, our Lord said, "As the days of Noah were,

so shall also the coming of the Son of Man be." Our Lord Himself tells us that the days of Noah are a picture of conditions on the earth at the time of His own coming again. Or again, Moses, when he was about to die, said to the children of Israel, "A prophet shall the Lord God raise up unto you like unto me, Him shall ye hear." Without going into detail in the interpretation of this Scripture, it is clear at once that it refers to some future experience of the nation Israel. Moses' ministry among them, therefore, and their experiences with him were typical of the ministry of Another Who should come, and of the experiences which the children of Israel should have with that coming Prophet.

But if these things speak of the future experiences of Israel, they also speak of the coming of a Person—our Lord Jesus Christ. He is the Prophet like unto Moses, of Whom Moses spake. And this thought is developed in the very chapter from which we take the Scripture which we are studying, for it says, "Our fathers . . . were all baptized into Moses in the cloud and in the sea." Quite evidently, then, Moses was a



type of Christ, for it is with him that all believers are identified in the baptism of the Holy Spirit (see Romans 6:3-4). Another new Testament reference which plainly shows that the incidents of the Old Testament were types of the person and work of Christ, is found in connection with Abraham's offering of Isaac. Hebrews 11:17-19 says,

By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son,

Of whom it was said, That in Isaac shall thy seed be called:

Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

There is only one event in all history of which this experience could have possibly been a figure—that one event is the resurrection of our Lord Jesus Christ. In many such references to Old Testament incidents the New Testament clearly indicates that the types of the Old Testament set forth the person and work of Christ.

But there is another aspect of truth presented in these types—they also picture the spiritual experiences of the individual believing soul in any age. And this is where the emphasis is placed in the Scripture now before us. "All of these things happened unto them for types: and they are written *for our admonition*, upon whom the ends of the world are come." How do the types set forth the spiritual experiences of God's children? Wherein do they offer instruction for our admonition? Read the first part of the chapter in which these words were spoken (I Cor. 10:1-10), all of which is summarized in the words, "These things were our examples (types), to the intent that we should not lust after evil things, as they also lusted."

The sins of the nation Israel reveal and picture the sinfulness of the human heart in any age.

The spiritual responsibilities of the nation Israel correspond to our own spiritual responsibilities.

But how good it is to know that God's mercy to His people, the strength He imparted, and the deliverances He vouchsafed also set forth in type the mercies which He shows to His children in any age.

And how good it is to know that as the experiences of Israel centered in and revolved about her relationship to her Lord, so with us; everything in the Christian life involves and is dependent upon our personal relationship with the Lord Jesus Christ.

## *An Explanation And An Announcement*

THE Editor keenly regrets that, owing to ill health and the pressure of other responsibilities, he has been unable to complete his preparation for publication of the series of studies on "The Great Distinctions in the Word of God." Because of this fact, he is compelled to postpone for a few months the publication of the remaining studies in this series.

We are happy to be able to announce, however, that in the intermin we have a special treat for you, consisting of a series of studies on "The Spiritual Significance of the Numbers of the Bible," from the pen of Rev. Richard S. Beal, pastor of the First Baptist Church of Tucson, Arizona; a faithful brother, and one greatly beloved in Christ Jesus. We are sure that this series of studies is going to be greatly used of God to bring blessing to the members of "The Family." The first study in this series will be found on page 47 of this issue of "Grace and Truth."

## *It Is The Hit Dog That Howls*

OUR "Isms and Schisms Number" seems to have caused quite a little disturbance in some quarters.

A few days after it was published, a leading official of the "Christian Science" organization in Denver called in person to protest against that innocent looking little box on page 199, entitled "Is Christian Science Christian?" in which we simply placed quotations from the Word of God alongside quotations from Mrs. Eddy's writings. He asked us to publish his reply and seemed quite surprised and no little grieved when he learned that we are conducting a testimony, not an open forum.

Another friend, living in Canada, liked "Grace and Truth" so well that he wanted to become an agent to receive subscriptions—until he received this number, and then he got all worked up. Says he,

Gentlemen:

I have been receiving the copies of "Grace and Truth" regularly each month, and now I am informed that my subscription has expired and you solicit my renewal. I must say for several months I have really enjoyed receiving your publication and think the editorials especially timely and well written, but alas—like most American journals your magazine is a good paper, spoiled, literally spoiled! I am extremely sorry it is so.

Much good comment could be given you for your enterprising and fervent attitude in the exposure of Modernism, Jazz, worldly amusements, and other such rogueries, but you go too far, much too far, yes, even to narrow-mindedness.

No Bible Institute, or Christian publication that endeavors to stand up for all the Fundamental principles of Jesus Christ, could ever have much of the love of God in its heart and put out such a blasphemous and scandalous number as you released from your presses in June of this year, under the title of "Isms and Schisms" number. It is certainly time an honest, Christian, and fundamentally-sound publication was circulated throughout this continent; but the rubbish you put in print is certainly going from the sublime to the ridiculous, and cannot leave much love in your hearts for Christian fellowship! I have read some pretty strong articles in recent days, but yours beats all, why, as far as "hot" numbers go, in your ramifications of other denominations and teachings, your magazine has "Liberty" skinned a mile!

I will be frank and admit there are a few articles in this one particular issue which are commendable, but such stories as "Is the Foursquare Gospel

(Continued on p. 69)

# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

Stenographically reported; Copyright 1933, Clifton L. Fowler

ONE source of unending delight to the soul of him who studies God's Word is the balance which it maintains in its teaching throughout. Men are prone to go to extremes. For instance, if they clearly teach concerning man's responsibility to maintain good works, the enemy of souls seeks to push them so far in their teaching that they magnify human works to the obscuring of God's grace. Or if they are clear in their presentation of the message of grace, with insidious cunning the enemy endeavors to swing them to the other extreme, where in their emphasis on grace they lose sight of the fact that a transformed life, characterized by good works, is the normal fruitage of grace. God's Word makes no such mistakes. While emphatically declaring that works have no part in procuring that which grace proffers, it consistently presents good works as the fruitage of grace; and so it is in the Scripture which comes before us in this study. The truth of imputed righteousness is one of the marvelous truths of grace. The fruitage of imputed righteousness in our standing is also a matter of grace, and good works are given their rightful place as the fruitage of grace in the section which deals with the fruitage of imputed righteousness in our state.

IN THIS, the fourteenth study in the Book of Romans, we take up the first eleven verses of chapter five. In these verses the inspired Apostle still discussing the marvelous truth that God imputes righteousness to all who believe, but his emphasis on a new aspect of this truth, namely, *The Righteousness of God Imputed—Its Fruitage and Ground*. And now we have come to the very center—the heart—of the doctrinal section of the Book of Romans.

The progress of Paul's inspired argument has been most convincing and most illuminating. By the presentation of facts which none can gainsay, he has shown at the outset of his discussion the awfulness and the completeness with which man (both Jew and Gentile) has "held down" the righteousness of God. Having shown the utter universality of human sin, shame, and iniquity, he has swung the attention of his readers from the hideous picture of human need to Calvary, where we see hanging on God's foreordained Mercy Seat, Jesus Christ, and, pointing to the crucified One, Paul declares in effect, "This Mercy Seat is the very Revelation of the righteousness of God."

And now, in the particular section which we are studying Paul shows that the very thing (i.e., God's righteousness) which man "held down" by his sin, God imputes by His grace, to all who will believe.

WE FIRST consider the fruitage of imputed righteousness in the realm of our *Standing*.

The fruitage of imputed righteousness is most stirring, for it brings into clear light, and in delightfully

satisfying fashion, the bigness and efficacy of God's grace.

It is important that we remind ourselves that the particular fruitages of imputed righteousness which we are about to study are in the believer's *Standing*. So few Christians have awakened to the wonder and the blessing of our Standing in Christ Jesus. The Bible teaches that the moment a poor, sinful soul accepts Jesus Christ as his personal Saviour, that moment he enters into his marvelous standing.

In our Standing, we who believe in Jesus Christ are specifically declared to be in heaven. This is stated in so many words in Ephesians 2:6, where it says,

He hath raised us up together, and made us to sit together in heavenly places in Christ Jesus.

Furthermore, in our Standing we are said to be absolutely complete, and finished. The Apostle presents this side of the truth in Colossians 2:10:

And ye are complete in Him, which is the head of all principality and power.

While we believers are constantly described in our Standing as being in heaven, we are clearly told that our State is on earth. An example of this is seen in Colossians 3:5:

Mortify therefore your members which are upon the earth.

Thus we see that our glorious Standing in Christ Jesus is in *heaven*, but we are, in the actual experience of our State, still upon the *earth*.

Furthermore, this earthly State of ours does not have the happy completeness which is in our Standing,



because the Scriptures tell us in Second Peter 3:18 to

Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

And in Philipians, Paul says to the Christians,

For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake;

Having the same conflict which ye saw in me, and now hear to be in me (Phil. 1:29-30).

While in the Second Corinthian letter the Apostle Paul gives voice to a testimony concerning his state which is always an inspiration to needy or struggling Christians. He says,

I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake (II Cor. 12:10).

Thus it becomes evident that while the believer is said to be complete in his glorious Standing which God gave to him upon believing, his State here upon the earth is very different. Instead of being complete, or finished, or perfect, the State of the Christian is a condition in which growth in grace is needed; a condition which may even be characterized by conflict, suffering, infirmities, reproaches, necessities, persecutions, and distresses. Such a condition could hardly be called "*complete*," but it is a condition which makes very evident the power of Christ in our lives when we let Him lead us forth in blessed triumph over the testings of our *State*, and when we let Him put into our hearts and into our countenances the radiant light of a victorious contentment.

In the light of these truths, so clearly stated in God's Word, it becomes evident that the believer is in heaven in his Standing, and on earth in his State. Beside, he is complete, and perfect in his Standing, while in his State, in the midst of incompleteness and failure, God may be teaching him to say, "I take pleasure in infirmities and distresses for Christ's sake—for when I am weak then am I strong."

When we turn to our passage in Romans, we find that the opening statement and the closing statement present certain fruitages of imputed righteousness which are in the Standing of the believer.

The opening assertion is verses 1-2.

Being justified by faith, we have peace with God through our Lord Jesus Christ:

By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

The closing assertion is verse 11.

We have now received the atonement.

The opening assertion declares that we believers have

Justification  
Peace, and  
Access.

*Justification* is the logical and inescapable first fruitage of imputed righteousness. If God imputes righteousness, then there is naught for Him to do but to pronounce and declare that the one who has received

imputed righteousness *IS* righteous, and to be declare righteous is justification.

The next remarkable blessing named is *peace*. It is plainly described as,

"Peace with God,"

thus showing that in this particular place the Apostle is not referring to a subjective peace, but rather a objective peace. This is not an experience of peace within the heart, but a *state of peace*, where a *state of war* has been. A very real state of war exists between God and the natural man; but when the sinner believes on Jesus this is instantly changed, and the sinner has "peace with God through our Lord Jesus Christ." It is instructive to observe that a very determined effort has been made in certain authoritative quarters to rob the verb "have" of its indicative force and make it hortatory. This would make the passage read,

Being justified by faith, LET US ENJOY peace with God,

instead of reading,

Being justified by faith, we HAVE peace with God.

We are delighted that after some little theological skirmishing, in which considerable dust was thrown into the air, the greatest authorities have accepted the indicative form of the verb, which is the form used by our King James' translators. The indicative form of the verb is the only form harmonious with the context, hence it seems to us that the more or less prolonged discussion over the passage, in the years now gone by, was, to say the least, unnecessary.

The next blessing named in this inspired list *Access*—access by faith, into this grace wherein we stand. The meaning here need not be problematical. Only a few paragraphs back in his discussion, Paul has declared that Jesus Christ is God's foreordained Mercy Seat.

It was a matter of common knowledge that access to the Mercy Seat in the Old Testament typology was only once a year, and that by the high priest. Here is one of the blessed revelations brought in by the new dispensation. "Access" is for all who believe, and presented as one of the believers' *present* possessions, for it says,

By Whom we HAVE access by faith.

Access all the time!

Access into this grace, or as the Apostle puts it elsewhere,

Let us therefore come (draw near) boldly unto the throne of GRACE, that we may obtain mercy, and find GRACE to help in time of need.

Access day and night!

Access not on the ground of works, but on the ground of faith, by grace!

(Continued on p. 64)

# THE STORY OF TWO BIRDS

by I. M. HALDEMAN

And the Lord spake unto Moses, saying,

This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest.

And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of the leprosy be healed in the leper;

Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

And the priest shall command that one of the birds be killed in an earthen vessel over running water.

As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water;

And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field (Lev. 14:1-7).

**T**HE bird was a sparrow. (So verse four on margin, reads.)

It was to these sparrows undoubtedly that our Lord had reference in Matthew 10:29. "Are not two sparrows sold for a farthing?"

He speaks of Himself, anticipatively through the spirit, as a sparrow.

"I watch, and am as a sparrow alone upon the ousetop" (Ps. 102:7).

A sparrow was a small and insignificant thing.

Equally insignificant and unattractive did the Son of God appear to those for whose sake He came.

"He was despised, and we esteemed Him not" (Isaiah 53:3).

*There were two birds.*

These set forth, primarily, the two-foldedness of Christ.

He was from heaven.

---

**H**ERE is one of the richest studies which we have ever had the privilege of bringing to our readers. In this extended analogy, Dr. Halde-  
man shows clearly and conclusively that the story of the two birds was a typical unfolding of the Gospel of our Lord Jesus Christ. What a beautiful type it is! How our souls should delight not only in the beauty of the type, but in the marvellous grace of Him of Whom it speaks! And how we should thank God for faithful ministers of the Gospel like Dr. Halde-  
man, who by means of the preached word and printed page magnify the Person and work of our blessed Lord in the midst of a world of sin. This study is taken, by permission, from the book "How to Study the Bible" copyright 1904 by Dr. Halde-  
man.

---

"He that came down from heaven" (John 3:13).

He was on earth.

"The Man Christ Jesus" (1 Tim. 2:5).

*The sparrows must be clean.*

Clean and sinless was the Son of God.

"Without sin" (Hebrews 4:15).

*The wood was cedar.*

Cedar is fragrant.

The wooden Roman cross became an altar from whence ascended to the throne of God the fragrance of an unparalleled devotion, the perfect and pleasing sacrifice of His eternal Son.

"Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling

savor" (Ephesians 5:2).

*There must be scarlet in the offering.*

There is one scarlet that God sees, one scarlet alone; without the color in it no offering can be acceptable to God.

"Without shedding of blood is no remission" (Heb. 9:22).

*There must be hyssop.*

This was bound with scarlet twine to the cedar wood, and used to apply the blood.

It was the weakest thing in nature.

It took hold for life and sustenance on the rock.

And this is faith.

Faith in itself is nothing, faith is the nexus between need and supply, the link between weakness and strength; as the hyssop was the instrumentality for applying the blood, so is faith. Without faith it is impossible to please God or approach Him; for God wants the blood, the blood of His Son, and without faith it is impossible to make the blood of avail.

"Without faith it is impossible to please Him" (Hebrews 11:6).



**G**OD definitely chose to impress upon the heart of man His great plan of salvation by means of the "picture-book method."  
—Arthur Gook

"Saved through faith" (Ephesians 2:8).

*The priest went outside the camp to slay the birds.*

He went outside the gate.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" (Hebrews 13:12).

*The priest did everything, the leper did nothing.*

"Not by works of righteousness which we have done" (Titus 3:5).

"By grace are ye saved through faith, . . . not of works" (Ephesians 2:8-10).

"A man is justified by faith without the deeds of the law" (Romans 3:28).

"Neither is there salvation in any other" (Acts 4:12).

*One bird was killed in an earthen vessel.*

The earthen vessel is a type of the body.

"We have this treasure in earthen vessels" (II Corinthians 4:7).

Thus, typically, we have a view of our Lord Jesus Christ, slain in His mortal body.

*The bird was slain by command of God.*

It was by the will and command of God that our Lord Jesus Christ went to the cross and suffered its ignominious death.

"Became obedient unto death, even the death of the cross" (Philippians 2:8).

"He spared not His own Son" (Romans 8:32).

"He gave His only begotten Son" (John 3:16).

"God sent His Son to be the propitiation for our sins" (I John 4:10).

*The bird was killed over running water.*

Running water is a symbol of the Word and the Spirit in operation; or, of the Word made living and active by the operation of the Spirit.

"Except a man be born of water (out of the water) and of the Spirit (out of the Spirit), he cannot enter the Kingdom of God" (John 3:5).

"Ye are clean through the word which I have spoken unto you" (John 15:3).

"The washing of water by the Word" (Eph. 5:26). (Ephesians 5:26).

"Out of his belly shall flow rivers of living waters."

(But this spake He of the Spirit.) John 7:38, 39.

From these Scriptures it is evident that water is symbol of the Word; living water, or running water the Word and the Spirit in operation.

We learn therefore that Jesus Christ offered Himself to God according to the Word, and through the eternal Spirit.

"Christ, who through the eternal Spirit offered Himself without spot to God" (Hebrews 9:14).

*The living bird was dipped in the blood of the dead bird.*

The living bird was thus identified with the dead bird or, to put it in another way: the *living bird bore the marks and stains of the dead bird.*

No more vital moving picture of the resurrection of the Son of God could be given.

In resurrection He bears the marks of the death of the cross; He rises in the body in which He died; it is this body bearing all the marks of the death through which it passed, that He shows Himself to His disciples.

"And when He had thus spoken, He showed them His hands and His feet" (Luke 24:40).

"Thomas . . . said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side I will not believe."

"Then came Jesus . . . Then saith He to Thomas Reach hither thy finger, and behold My hands: and reach hither thy hand, and thrust it into My side" (John 20:27).

"Every eye shall see Him, and they also which pierced Him" (Revelation 1:7).

"And one shall say unto Him, What are these wounds in thine hands? Then shall He answer, Those which I was wounded in the house of My friends" (Zechariah 13:6).

*The living bird was let loose.*

Our Lord Jesus Christ died once for all; the offering was perfect in resurrection He was free forevermore from judgment and death.

"Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over Him" (Romans 6:9).

(Continued on p. 63)

**A**S A dictionary is necessary to explain the words of a new language, so the facts of the Gospels and Epistles require the explanation of Moses and the prophets.  
—Adolph Saphir

# THE LAMB OF GOD

by MAURICE G. DAMETZ

**U**NLESS one is familiar with its Old Testament background, he cannot appreciate the significance of the cry with which John the Baptist greeted our Lord Jesus Christ on the banks of the Jordan—"Behold the Lamb of God which taketh away the sin of the world." What a cry that was! How momentous! How significant! The expectations and hopes of God's people throughout the centuries were about to be realized. The types of the Old Testament which had so long pictured God's salvation were to give place to the One Who was pictured—the prophecies which so long had prophesied His coming were to give place to the fulfillment. How men's hearts must have leaped for joy at that cry, if only, like the venerable Simeon, they were mindful of the promises of God, and waiting for the consolation of Israel. In this delightful study Dametz sketches for us the Old Testament background of the cry of John the Baptist, some knowledge of which is necessary to enter to the fullest extent into the blessings which God intended we should receive from that significant cry.

**I**T WAS a glorious day when John the Baptist was preaching to a throng on the banks of the River Jordan. It was a day to be long remembered, for he declared that One mightier than he was coming, the latchet of Whose shoes he was not worthy to unloose. It was as John was thus preaching and baptizing that a figure was seen coming over the beautiful green hills of Galilee, and as He approached nearer, John directed the attentions of the people toward Him. "Look! Here is the very One of Whom I have been speaking!" In a burst of rapturous statement, he exclaimed,

Behold the Lamb of God which taketh away the sin of the world! (John 1:29).

How bold these words must have sounded to some who heard them. It was the first public designation of Jesus as the Christ, the Saviour of mankind, and it throws into exclusive prominence, *His* mission, *His* person, and *His* work. John the Baptist, summing up the whole of the Old Testament revelation which centered in Christ Jesus, pointed a designating finger at Him and said, "That is He—He Who was predetermined in the eternal counsels of the Godhead, prefigured in the types, and prophesied in divine revelation—the Lamb of God."

It is difficult for our finite minds to grasp the fullest, deepest meaning of this proclamation, but that in these words John proclaimed the Messiahship of Christ with all its implications, is unmistakably clear.

## THE LAMB PREDETERMINED FROM ETERNITY

**A** DIRECT statement such as our key verse is unquestionably sweeping enough to comprehend the fact that the Lamb was "slain from the foundation of the world" (Rev. 13:8), "Whose goings forth

have been from old, from everlasting" (Mic. 5:2). The conception of the eternality of Christ's sacrifice is certainly included in this outstanding statement of John. Before a star ever shone, or a wave of the sea dashed into foam, Christ was the Lamb slain. The work of providing salvation for our souls was predetermined in the counsels of eternity past.

## THE LAMB PREFIGURED IN THE TYPES

**W**HEN John exclaimed, "Behold the Lamb of God," it was as if to say, "See! Here is the One prefigured in the types; God's Lamb!"

The figure of the Lamb, and the thought that He was to bear the sins of many, had its roots in the far-distant past—it pointed back to the sacrificial lamb, the lamb of the daily sacrifice, and especially the lamb slain at the Passover, which was an emblem of deliverance from bondage (Exod. 12). The passover lamb was a most blessed type of Christ, the Lamb of God, our Passover, Who is sacrificed for us (I Cor. 5:6-7). The lamb was to be without spot or blemish, which typifies the immaculate character of Christ. The roasting in the fire suggests the sufferings of the Redeemer. The blood of the lamb, sprinkled upon the doorposts, was a token to Jehovah of deliverance and safety, even as the blood of God's Lamb, our Substitute, means no more condemnation, but perfect justification for us. The lamb was all to be eaten, and if the household was too little for the lamb (we read nothing of the lamb being too little for the house), then it was to be shared with the neighbor; so God would have Christ appropriated by us and shared with others. To clarify the typical teaching we will place the type and Antitype in the form of an analogy.

### THE PASSOVER LAMB

1. The sacrifice must be a lamb

Exod. 12:3

### THE LAMB OF GOD

1. Christ is the Lamb of God

John 1:29; I Cor. 5:7



*THE passover was Jehovah's feast, an expression of His own peculiar joy in the great event of which it was a shadow . . . What a wonderful thought is this! Jehovah keeping a feast in anticipation of the death of Christ! —John Ritchie*

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| 2. The lamb must be without blemish<br>Exod. 12:5  | 2. Christ was without spot and blemish<br>I Pet. 1:18-19  |
| 3. The lamb was in the prime of life when offered<br>Exod. 12:5  | 3. Christ was in the prime of life when crucified<br>Luke 3:23  |
| 4. The lamb's blood was shed that they might have life<br>Exod. 12:13  | 4. Christ's blood was shed that we might have life<br>Eph. 1:7  |
| 5. The principle of deliverance was that of a vicarious sacrifice. The lamb was substituted for the firstborn<br>Exod. 12: | 5. In like manner Christ died in the stead of the ungodly<br>Rom. 5:8; II Cor. 5:21                         |
| 6. Those sharing the benefits of the Passover must apply the blood to his door<br>Exod. 12:7, 22                           | 6. Christ's saving work must be appropriated by faith<br>Rom. 3:25-26                                       |
| 7. The design of the paschal sacrifice was to secure deliverance from a dreadful judgment—the wrath of God against Egypt   | 7. Christ secured deliverance from the wrath of God against all ungodliness and wickedness<br>I Thess. 1:10 |

There are many minor features in this eminent type of Christ which might be set forth; such as not a bone broken, the unleavened bread and the bitter herbs of contrition. The flesh of the lamb was to be eaten in the company for which it was slain. So, when we bear in mind the first passover in Egypt, we reach the significance of what was done when Christ said, "Take, eat; this is My body." When the blood was sprinkled, it illustrated faith in Him as a Substitute; when the flesh was eaten, it illustrated faith in Him Who becomes our life. Being unblemished, He makes us unblemished and complete in Him (Col. 2:10), and, being acceptable to God, He makes us accepted in Him (Eph. 1:6).

Nor does the Passover lamb exhaust the marvelous figure, as it comes out of the sacred past. For when we read of "the Lamb of God," who is there that does not recall, unless he be blinded by obstinate prejudice, that story of the father who went with his son up to the top of Mount Moriah, and who to the boy's question, "Where is the lamb?" answered, "My son, God Himself will provide the lamb." John says, "Behold the Lamb that God has provided, the Sacrifice, on Whom is laid the sins of the world."

Neither do we stop here in the consideration of the type, for as far back as it is possible to go in the history of man, we find the Lamb of God typified. We see it

in the offering of Abel, which was a lamb, and unto which God had respect (Heb. 11:4). And Abel must have learned God's appointed means of sacrifice from the first parents, unto whom God announced the coming of the Seed of the woman, and for Whom the first blood was shed and a covering provided, typifying the righteousness upon His people.

### THE LAMB PROPHESED IN THE SCRIPTURES

EVERY Jew knew what was meant by the exclamation, "Behold the Lamb of God," and understood that it referred to the Messiah Who was prophesied to come. The prophecy was impossible of any other interpretation—I mean the great prophecy of Isaiah; "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth," and "the Lord hath laid on Him the iniquity of us all" (Isa. 53:7, 6). John the Baptist, looking back to the ancient prophecy, points to the Man before him and says, "There is the prophetic utterance fulfilled."

### THE LAMB PROVIDED IN TIME

BUT when the fulness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons" (Gal. 4:4). The provided Lamb, through the incarnation and atonement has met unconditionally all the needs of the human soul. Remember, Christ was something more than a reformer; He is more than an ethical ideal; He is more than a religious genius; He is the Lamb of God. And when He went to the cross, God went to the cross. That is our theology, and that is the sum of all true theology—"God was in Christ reconciling the world unto Himself" (II Cor. 5:19). God has provided a Lamb in "Christ crucified," Who is the propitiation for our sins, and not for ours only but for the sins of the whole world. The Lamb of God satisfies every righteous demand of a Holy God, and is the satisfying answer to all the longings and needs of our souls.

(Continued on p. 63)

*NOT only do the three hundred and thirty-three predictions unite in Him, but even the rites and ceremonies find in Him their only interpreter. Nay, historic characters prefigure Him, and historical events are the pictorial illustrations of His vicarious ministry. The Old Testament is a lock of which Christ is the key.*

—Arthur T. Pierson

# A THREE-FOLD TYPE OF CHRIST

## AS REVEALED BY AN APPARENTLY INSIGNIFICANT OLD TESTAMENT INCIDENT

by W. B. MALE

**"I** HAVE come to the conclusion that the Old Testament is a dry and uninteresting Book and is of no value to me. It seems to me that I am wasting my time to read it."

How often the above statement is heard among people who have not entered into the realization of the thrilling fact that the Old Testament is God's photograph album of events which are to occur, and persons who are to appear hundreds of years later.

From the very first chapters of Genesis, on through to the close of the Old Testament, we have a series of historical incidents, carefully selected by the Holy Spirit Himself, which are ever throwing new light upon the multivarious phases of the character and work of the coming Messiah—the Lord Jesus Christ.

For the purpose of showing how even seemingly most trivial events—events requiring only a few verses to record—are teeming with truth concerning the Lord Jesus Christ, we have selected the account of the victory of Jehovah over the Philistines, recorded in I Samuel 7:2-13:

And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Lord. And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only: and He will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together at Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh. And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, Cease not to cry unto the Lord our God for us, that He will save us out

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**T**HE history of the Old Testament is intensely interesting in itself; but how much more interesting it becomes when we recognize that it is both history and prophecy. Male points out that clear types of the person and work of our Saviour may be found in the most unexpected places, and in the most remote historical incidents. We are sure that such a study as this is bound to stimulate those who read it to search the Word to discover for themselves many more of the wonderful types in which it so richly abounds.

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of the hand of the Philistines. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, Hitherto hath the Lord helped us. So the Philistines were subdued, and they came no more into the coast of Israel.

### I. CHRIST'S ATONEMENT TYPIFIED BY A BURNT OFFERING

**I**SRAEL had sinned, and sinned grievously against the Lord. How quickly she had forgotten the astounding victories of Jehovah over the famous—but utterly impotent—gods of Egypt. How soon her memory had failed to recall God's miraculous watchcare and provision throughout the forty years of wilderness wanderings. The crossing of the Jordan, the victory at Jericho, the conquering of the inhabitants of the land even though a people much stronger than she—all these and hundreds of other miracles and signs of Jehovah were remembered no more. And Israel, for years, had gone whoring after "strange gods," "Ashtaroth" and "Baalim."

In His faithfulness God had brought the people of Israel into servitude to the Philistines, that they might realize that they had turned aside to them which were no gods, since defeat and oppression had taken the place of victory and freedom which they enjoyed while serving Jehovah.

Samuel, the spokesman and representative of God, has gathered the nation together at Mizpeh and is appealing for repentance and obedience.

The nation responds, confesses their sin, and expresses determination to live for the Lord.



But, before fellowship can be restored something else must be considered. It is the unerring principle in God's Word that every sin must be atoned for by shed blood, ere the sinner can stand in God's favor. Knowing this principle from the laws of Leviticus, immediately, upon Israel's confession of sin, Samuel offered a lamb as a burnt offering.

And Samuel took a suckling lamb, and offered it for a burnt offering wholly unto the Lord (I Sam. 7:9).

In Leviticus, the first chapter, God gives us the description of the acceptable burnt offering. Among other things, it was to be a male without blemish, and all of it was to be offered upon the altar, not one part was to be spared from the flame.

In this sacrifice for sin, offered by Samuel at Mizpeh, there is depicted the offering of Christ:

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|---|--|
| 1. Samuel offered a lamb<br>I Sam. 7:9  | 1. Christ is the Lamb of God<br>John 1:29  |
| 2. Samuel offered a lamb without blemish—otherwise, it would not have been acceptable                         | 2. Christ is the Lamb without blemish—He is without stain of sin<br>I Pet. 1:18-19;<br>I Pet. 2:22   |
| 3. Samuel offered the lamb "wholly unto the Lord"<br>I Sam. 7:9   | 3. Christ gave Himself wholly into the fire of God's wrath against sin<br>Isa. 53:10, 12   |
| 4. After Samuel had made the offering, the sinful nation of Israel entered once more into fellowship with God | 4. Through the offering of Christ (which Samuel's offering typified) the sinful nation of Israel, also the sinful believer, (I John 1:7) is brought into fellowship with God |

Isaiah 53:6 primarily applies to the Jews—"all we (Jews) like sheep have gone astray, we (Jews) have turned every one to his own way, but the Lord hath laid upon Him (Jesus) the iniquities of us all."

Also Matthew 1:21: "Thou shalt call His name Jesus, for He shall save His people (the Jews) from their sins."

In this seemingly insignificant incident—an event but lightly thought of, or quickly passed over by thousands reading the Bible—we have presented in picture the cross, the outstanding event of all history, the alone basis for the sinner's hope, where Christ "gave Himself for us, an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5:2). Here also we are brought face to face with the oft-times unseen truth that fellowship with God as well as salvation is possible only on the ground of the shed blood of Calvary.

The incident of offering the lamb is but a lesser peak in the long range of Israel's history, but from its vantage point appears a vista rich in truths concerning the character and work of the Saviour of Calvary.

In this remote event we also have:

## II. CHRIST'S HIGH PRIESTLY WORK TYPIFIED BY A PERSON

**S**URELY the Old Testament is God's photographic album, and it does not lack in living portraits of His dearly beloved Son. Among the finest and clearest of these living representations is Samuel, the judge of Israel, and the leading character in the story before us. Samuel had a miraculous birth (I Sam. 1:10-18); he was dedicated to God's service before his conception (I Sam. 1:11); he was a faithful and obedient priest (I Sam. 2:35); he was willing when God called him (I Sam. 3:10); his words were backed by the authority of heaven (I Sam. 3:19); he was a prophet of God (I Sam. 3:20), etc. In these things we see the Christ prefigured, and the prefiguration does not break down in this incident in Samuel's life.

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|---|---|
| 1. Samuel prayed for forgiveness for Israel's sin<br>I Sam. 7:5-6 | 1. Christ as our High Priest also prays for the forgiveness of our sins |
|---|---|

"My little children, these things write I unto you that ye sin not. And if any man sin we have an Advocate with the Father—Christ Jesus the righteous."

I John 2:1

As the prayer of Samuel was heard for Israel, so the prayer of Christ our Advocate, "our High Priest, is heard for the believer—"I pray not for the world, but for them which Thou hast given Me."

John 17:9

- |  |   |
|--|---|
| 2. Samuel's high priestly prayer was not made without an offering of blood | 2. Christ's High Priestly work is not done without an offering of blood |
|--|---|

"And Samuel took a suckling lamb, and offered it for a burnt offering wholly unto the Lord; and Samuel cried unto the Lord for Israel."

"But Christ being come an High Priest of good things to come . . . neither by the blood of goats and calves, but BY HIS OWN BLOOD He entered in once into the holy place, having obtained eternal redemption for us."

Heb. 9:11-12

In the actions of Samuel, that faithful priest of Israel, we catch a glimpse into the very presence of God in heaven, and we see Christ Jesus the High Priest Who is not only Israel's, but our also.

## III. CHRIST'S SECOND COMING DELIVERANCE TYPIFIED BY A THUNDERSTORM AND A STONE

### A. The Thunderstorm

**I**SRAEL'S condition was now desperate. Twenty years of cruel slavery under the iron heel of their

(Continued on page 66)

# A PROPHET LIKE UNTO MOSES

by CLIFFORD L. NIXON

**M**ANY Old Testament characters typify the Saviour. We think of Isaac, of Joseph, of Joshua, of David, of Solomon, of Jonah, all of them in some way, or in many ways depicting the coming and deeds of that One Who should be the Messiah of Israel and the Saviour of the world. Among them all, however, Moses had a unique experience. He was told in so many words that he was to be a type of this One Who was to come. His testimony is, "The Lord said unto me, I will raise them up a prophet from among their brethren like unto thee" (Deut. 18:17-18—cf. Acts 3:20-23). Moses, according to his own inspired testimony, was a type of Christ.

With this fact in mind, let us consider together a few of the incidents in the life of Moses.

**M**OSES was born under a sentence of death. God had blessed and prospered Israel, even in the land of Egypt. The nation had grown from seventy to something in the neighborhood of a million. The Pharaoh had begun to fear their power, and so he sought means to check their growth. To this end he gave his command, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive" (Exod. 1:22).

In spite of this decree, the parents of Moses determined to save his life. God in His great love, and also in His infinitely wise purpose, blessed their efforts. When Moses was, at length, discovered by the Egyptians, it was not the soldiers or taskmasters who made the discovery, but the daughter of Pharaoh. This daughter adopted the Hebrew baby, and thus his life was spared.

Forty years pass by. Moses is now recognized by all to be the son of Pharaoh's daughter, a prince in the land of Egypt, the heir to the throne. The wealth of Egypt is his. All this, however, he sacrifices in order to take the part of the poor, enslaved people of Israel. By faith Moses, when he was come to years, refused

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**T**HE more one studies the Word of God, the more wonderful he finds it to be. In what other book could you find such stories as the story of Moses? Here we have a story which not only narrates the actual experiences through which Moses passed, but which also clearly pictures our Lord Jesus Christ. In this delightful study Nixon calls attention to a number of the points of analogy or likeness which identify our Lord as the One of Whom Moses spoke when he prophesied that God should raise up unto the children of Israel a prophet like unto himself. It was not only in the prophecies and promises of the Old Testament, but also by means of many such pictures, presented in the characters whom He most singularly used, that God prepared the hearts and minds of His people for the coming of our Lord, and made it possible for them to recognize Him when He came.

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to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:24-26).

It was at this time that Moses first offered himself as a deliverer to his people. The statement of Scripture is, "It came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptians: for he supposed his brethren would have understood how that God by His hand would deliver them: but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs,

ye are brethren: why do ye wrong one to another? But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou did'st the Egyptian yesterday?" (Acts 7:23-28). Moses has gone to his people, hoping that they will recognize that he is their God-chosen deliverer. The result is rejection. They will not accept his leadership.

Still another forty years pass by, during which time Moses dwells in a distant land. Then, under the direction of God, he again returns to Egypt. This time he comes with wonders and miracles, and by the aid of the strong arm of God, he delivers Israel from her bondage (Exod. 3—14).

The last forty years in the life of Moses are trying but glorious years. Only once in all these years is a sin recorded against him (Num. 20:8-13); whereas it is recorded in his favor that he "was faithful in all his house" (Heb. 3:2), and that he was "meek, above all men of the earth" (Num. 12:3). In one incident in particular the self-sacrifice and love in the heart of Moses stands out.



*IN ALL the types, Christ is partly revealed and partly veiled. No single type sets Him forth fully. Take them all together, and we have a life size portrait of the Redeemer.* —Dr. J. Norman Case

Israel has sinned. They have broken the first commandment by making themselves a golden calf. The anger of the Lord is kindled against the people, and He says to Moses, "Now therefore let Me alone, that My wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation" (Exod. 32:10). But Moses, in his love for and devotion to his people, cries out, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of the book which Thou hast written" (Exod. 32:31-32). Moses offers to become the substitute for Israel, to die in their stead.

We would leave the story here, for the purpose, not to turn your minds to Moses—great man though he was—but to "the Prophet like unto Moses."

**C**ENTURIES later another baby was born into the world—the Son of the virgin Mary. The birth itself was a miracle. It was heralded by angels. It was announced also by the Magi from the East. But there lived in that little land of Judea a king fully as wicked as the Pharaoh who governed Egypt in the time of Moses' birth. This king, Herod, heard of the birth of Jesus from the wise men, and determined that the baby should be slain. Accordingly, he "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16). God did not thus permit His purposes to be thwarted, however. Joseph, the foster father of Jesus, warned of God in a dream, took the young Child and fled into Egypt. *Christ Jesus was a Prophet like unto Moses in that, as a child, He was miraculously delivered from the wrath of the king.*

In the birth of the Child, there is fulfillment of the type in another respect also. This One Who was born in the manger in Bethlehem, did not there begin His existence. He has lived throughout all eternity, Himself the Son of God. His were the glories of heaven. His were the treasures of earth. The universe belonged to Him, for He had created it. All this He left in order to identify Himself with a lost humanity. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). Oh, the marvel of such love! He counted these sinful souls of ours greater treasure than the riches of heaven itself.

*Our Lord was a Prophet like unto Moses in that He emptied Himself, to espouse the cause of His people.*

Ah! but what vile ingratitude the human heart is capable of! The world did not accept the Saviour. His own people would have naught to do with Him. "He came unto His own, and His own received Him not" (John 1:11). Nay, rather, they reviled and cursed Him, demanding that He die upon the cross. *Christ Jesus was a Prophet like unto Moses in that He was rejected by His people.*

In a day yet future, this same Jesus will come again. This time, His coming will be with power and with mighty miracles. "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass that whosoever shall call on the Name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:30-32). "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26). *Jesus is a Prophet like unto Moses in that He shall come again to deliver Israel.*

Not only has all Israel sinned, but so has all the world. Not only has the first commandment been broken, but so has every commandment. The fierce judgment of God against all mankind is sure. But hold, we, too, have an intercessor. That altogether lovely One, the One Who knew no sin, has become our Substitute. He has borne the full of the penalty due our sin. Not only has He offered Himself, He has actually died in our place. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5). *In His willing substitution of Himself to bear the sins of His people, again our Lord is a Prophet like unto Moses.*

**Y**ES, Christ Jesus was, indeed, the Prophet like unto Moses. Thank God, then, for the beauty of the type; but thank Him a thousandfold more for the One Who fulfilled the type, and in fulfilling it, became the Saviour of our souls.

*THE profile—at first a drawing, without color, a mere outline—is filled in by successive artists, until the life tints glow on the canvas of the centuries, and the perfect portrait of the Messiah is revealed.*

—Arthur T. Pierson

# The PREFIGURED, the DISFIGURED, and the TRANSFIGURED CHRIST

by J. C. O'HAIR

*I*N THIS message O'Hair gives us a bird's-eye view of many types. He specifically mentions twenty-four of them and suggests others, and yet he does not claim to have given us an exhaustive list, for he says, "By searching the Old Testament Scriptures one can find many other types and shadows to convince any child of God that our Saviour is indeed the prefigured Christ." How clearly our brother shows the vital relationship between the three great Gospel facts suggested by the title of his discussion. Our hearts warm within us with renewed and deepening love for our Lord Jesus Christ as we read how He loved us; and our souls thrill anew with the rapturous hope that soon we shall see His face and share in the glory of His transfiguration. Thank God for such messages and thank God for such messengers! This message is taken with permission from the booklet "A Saviour Which is Christ the Lord" (This book may be ordered from the Institute Book Nook, price \$.25 postpaid.)

**T**HE Bible is the story of the prefigured, the disfigured and the transfigured Christ. Every one of the sixty-six books of this Book of God relates directly or indirectly to this prefigured, disfigured, and transfigured Christ.

In the first part of the first book, Christ is prefigured. In the last part of the last book He is transfigured. In the middle of the Book He is disfigured.

In the books of the Old Testament Scriptures Christ is latent; in the New Testament He is patent.

Christ is prefigured while He is latent. In the Old Testament Scriptures Christ is prefigured.

The Old Testament Scriptures were written by men in whom the Spirit of Christ testified beforehand the sufferings of Christ, and the glory that should follow (1 Pet. 1:11). In these Old Testament Scriptures the coming Christ is set forth in figure.

When these men who were indwelt and controlled by the Spirit of Christ testified beforehand the suffering of Christ, they testified that Christ was going to be disfigured. When they testified beforehand of the glory which should follow, they testified that Christ was going to be transfigured.

All the time that Christ Jesus was being prefigured in the Scriptures, He was in the form of God (Phil. 2:5, 6).

He was with God and He was God (John 1:1,2). He had glory with the Father before the world was (John 17:3). He had not then come down from heaven; because the fullness of time had not fully come.

When the fullness of the time was come, God sent

forth His Son made of a woman, made under the Law. He was made lower than the angels for the suffering of death; therefore, to be disfigured. He was made, in the likeness of sinful flesh, to become the Man of sorrows, acquainted with grief.

In the thirty-nine books of the Old Testament Scriptures, there is the promise of the Coming One. In Matthew, Mark, Luke, and John the Promised One has come and is fulfilling the prophecies that have to do with His sufferings. In Acts to Revelation the Promised One Who was disfigured on the cross has been transfigured and exalted to sit in heaven at God's right hand, there to wait until the fullness of time when He shall manifest His glory on this earth.

In the third chapter of Genesis, the first book, the Coming One is to be the seed of the woman. In the third chapter of Malachi, the closing book of the Old Testament Scriptures, He is to be "the Lord whom ye seek." The seed of the woman—the Lord whom ye seek. And between these two prophecies there is the prophecy of Isaiah, "Behold a virgin shall conceive and bring forth a Son and thou shalt call His Name Emanuel"—Emanuel; "God with us"—"The Virgin's Son." The Lord in the form of the seed of the woman—The Divine-human Redeemer.

*I*N THE very beginning of the Book, we hear Elohim saying, "Let us make man in our image" (Gen. 1:26). God created all things by Jesus Christ (Eph. 3:9).

So Elohim created Adam in His Own image.

Adam was a figure of Him which was to come (Rom. 5:14). Therefore Christ was prefigured in or by Adam. For God's only begotten Son is not only the effulgence of His glory, but the express image of His person. Under



the feet of this first perfect man God put all things except Satan, who put Adam under *his* feet. But under the feet of the One who was prefigured in Adam God is going to put all things, including Satan.

Out of the wounded side of the first man God took the mother of all living. Out of the wounded side of the Second Man God is taking those who are to reign with His transfigured Son in glory and to live as part of Him forever.

The crown of glory and honor which God placed on the head of Adam fell into the dust. Adam's sin brought the curse on the ground, causing it to bring forth thorns. The disfigured Christ wore a crown of thorns. Adam was disfigured by sin, and brought the whole human race under condemnation, pictured as marred vessels in the Potter's hand. Adam is the head of a disfigured race, disfigured by sin. Read the description, Isaiah 1:5, 6. Christ voluntarily permitted Himself to be disfigured that He might become the head of a transfigured race. When He was disfigured He was made sin for us. He was made a curse for the human race who have been under the curse ever since sin and death entered by Adam. "Cursed is every one that hangeth on a tree." His thorny crown was the emblem of that curse.

The very first figure of the sacrificed Christ in the Bible is the covering that God provided for Adam's nakedness—"Coats of Skin." God's creature was sacrificed to provide a covering for the nakedness of the first human sinner.

As it is not possible that the blood of animals can take away sin, we know that Abel's lamb prefigured the Lamb of God which beareth away the sin of the world; for this Lamb was foreordained from before the foundation of the world.

Noah's ark was a figure of Christ. Like Christ, that ark was judgment-proof. "There is therefore now no judgment to them that are in Christ Jesus." When God's flood judgment was impending there was one and only one place of safety, one way of escape; it was in the ark. So today, Christ is the one way, the only escape from the judgment of God. God shut Noah in the ark. Let us be sure that God has shut us in the ark of salvation.

Isaac on the altar, on Mount Moriah, was the only begotten son and was received in figure as raised from the dead. What a figure of the death and resurrection of God's only begotten Son!

Jacob's ladder from heaven to earth was a figure of the Christ Who said, "Hereafter ye shall see the angels of God ascending and descending upon the Son of Man" (John 1:51). Christ had to come down from heaven to earth that we might go from earth to heaven. He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

What a difference between Jacob's ladder and the tower built out of brick, whose top was to reach from earth to heaven! The same difference is between the Church, against which the gates of hell shall not prevail,

and all other human religious organizations, brotherhoods, and societies of today. Beware of all man-built towers. They are going to fall like the tower of Babel. You may feel secure, but you are in great danger.

Surely Joseph with his coat of many colors was a figure of God's honored Son with His divine royalty and glory. Joseph and Christ were both envied and sold by their brethren, despised and rejected. Joseph became the saviour of the world by supplying the needed food. Christ is the real Saviour of the world.

"This is the bread which cometh down from heaven that a man may eat thereof and not die."

Moses said, "A prophet like unto me shall the Lord God raise up."

Moses was commanded to take off his shoes in the presence of the burning bush. Surely that bush was a figure of the holy Son of God.

Melchisedec to whom Abraham paid tithes, King of Salem, King of Righteousness, was a figure of our High Priest in heaven, Jesus our Forerunner, Who for us has entered within the veil.

Aaron, the high priest, with his offerings was the figure of Christ the High Priest offering Himself without spot to God. Israel's burnt-offerings, peace-offerings, meat-offerings, sin offerings and trespass-offerings were all figures of Christ.

While the first tabernacle was yet standing there were many figures of Christ in the ceremonies of Israel. "They were figures for the time then present" (Heb. 9:9). The ark of the covenant, the shewbread, the lampstand, the sacrifice on the brazen altar, the colors, the sockets and all the services were figures of Christ Who became the end of the law when He died on the cross.

Is it any wonder that He said, "O fools and slow of heart to believe all that the prophets have spoken"? Or again, "Search the Scriptures . . . they are they which testify of Me."

Paul reasoned out of the Old Testament Scriptures that Jesus was the Christ. His task was not a difficult one; but there were many in his time, as today, who did not want to be convinced.

The holy place into which the high priest in the Old Testament entered was a figure of the true, of heaven itself into which Christ has entered, having obtained eternal redemption for us (Heb. 9:24; 9:11).

The blood of the passover lamb by which the children of Israel were delivered from dark and sinful Egypt and their cruel master, prefigured the sacrifice of Christ by which the believer is delivered from the power of darkness and translated into the Kingdom of the Son of His love; in Whose blood we have redemption, the forgiveness of our sins. "Christ our passover is sacrificed for us." He is the Lamb without spot or blemish.

(Continued on page 67)

# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS OF THE BIBLE

## THE AMAZING NUMBER ONE

by R. S. BEAL

*THIS is the first in a series of studies which we will bring to the readers of "Grace and Truth" from the pen of the Rev. Richard S. Beal, who is one of our Assistant Editors. These studies were first presented to large and appreciative audiences in the regular evening services of the First Baptist Church, of Tucson, Arizona, of which Mr. Beal is pastor. The entire series was summarized and printed in the "Tucson Daily Citizen." It is in this summarized form that we bring them to you. We are sure that God will use this series to bring rich blessing, and trust that He will use it to quicken interest in the study of His blessed Word.*

THE Bible claims perfection for itself. David sang that the Law of the Lord was perfect, converting the soul. If the action of Scripture upon the heart produces a perfect effect, then it is not unreasonable to claim that the cause which produces such an effect is perfect. This perfection is everywhere apparent. To remove one word, to change one sentence, or to alter any number would be to mar the Word of God. Jesus has reminded us that the Scriptures cannot be broken.

The Bible is full of interesting figures, symbols, types, colors, and numbers. The unity of its authorship is seen in the uniform usage and meaning of these things. This marked unity is found irrespective of the human writer, or the time of his writing.

WHEREVER the number "One" is found in Scripture, it is associated with God in His essential unity and sovereignty. The first numeral stands at the head of the procession and is utterly independent of all the other numbers. It is sufficient in itself. As such it stands for unity and independence. So it is with God, with Whom this number is continually associated.

Just as it marks the beginning and the source of all, so with Him Who is God of very God.

When the rich young ruler came to Jesus and said, "Good Master, what must I do to inherit eternal life?" Jesus said to him, "Why callest thou Me good, there is none good but One." Jesus pointed him to the Father, and in using the numeral declared the unity of God. Since "One" indicates the beginning, it is natural that the Bible should begin as it does, "In the beginning God." He is first in creation, and He is first in salvation.

Many a man is saying in these days, I must look out for number one. With him, number one is the deification of self, and such is the crying sin of the hour. Man wants to be independent of God. His independence is his sin, his rebellion, and his shame. The ringing challenge of the Master was to "seek first the Kingdom of God and His righteousness."

I assert that wherever this primary number is used it is associated with God. The usage is uniform throughout the Scriptures, and declares in no uncertain sound the unity of the authorship of the Word of God which liveth and abideth.



## IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Mr. Holland took a gun!—Rev. Frederick E. Holland of the Africa Inland Mission. Yes, Mr. Holland took a gun when he went as a missionary to Africa—else he probably would not have returned to tell the story. (You see, a rhinoceros has no more respect for a preacher than for anyone else.) We mention this merely because of the strange idea some people have regarding missionaries carrying arms—probably thinking of those messengers of the Cross who go to lands where the only danger is from humans, who, if shot at, probably would not be interested in the Gospel, if they still were able to listen. In such a case, going unarmed surely is a noble thing. But we are glad Mr. Holland took a gun—we wouldn't have missed his story for a great deal!

But the vital thing is this: Mr. and Mrs. Holland took the message of salvation through our Lord Jesus Christ to the souls in need at Mulango M. S., Kitui, Kenya Colony of East Africa. And just recently they visited D. B. I. to tell the fascinating story of God's dealing with them in their work. Mr. Holland's messages, illustrated by many fine stereopticon pictures, revealed that God had blessed their seed-sowing with a precious harvest of believers.

Mr. and Mrs. Holland were accompanied by Miss Laura Thompson, and we counted it a joy and privilege to have these faithful heralds of the Gospel with us.

"Being fruitful in every good work" is the mark of the faithful pastor. The fruitful ministry of Rev. G. R. Tureman, class of '24, causes us to think of him in this light. For six years he was pastor of three churches in the vicinity of Village, Virginia, and in that time his churches gave \$33,000.00 for all purposes, nearly \$10,000.00 of that amount being for missions. During the same period there were 262 conversions on the field and 239 conversions in meetings held for other churches, making a total of 501.

As Mr. Tureman takes over a new pastorate at Hudgins, Va., in the Westvale and Mathews churches, we believe that through the power of the Spirit there shall be a continuation of abundant fruit-bearing.

In addition to evangelistic campaigns, work among railroad men, etc., the Fundamental Evangelistic Association carries on an extensive house-to-house visitation work. Last month five thousand homes were reached in this manner with the Gospel message. Pray for God's continued blessing upon the various phases of this work, which is under the able leadership of Rev. Marion H. Reynolds.

Here is encouraging word from Rev. Robert H. Bender, of the Central American Mission, working in San Salvador.

"On December 28, we were able to lay the first stone of the foundation of our chapel with a special service on the lot, attended by a great company of believers and unconverted; and we trust that by the end of this week the foundation will all be laid. We are now negotiating for the lumber, and as soon as it arrives next week we will see the structure rising heavenward, glory be to God! We hope to have it far enough along to move into it in March. We have a grand company of Christian men who are doing the work, and they are very enthusiastic. We are paying them a very small wage, but are giving them their meal on the lot. Several are volunteer workers as well as the women who are doing the cooking. The believers in the outstations are furnishing us with corn, beans, and rice as well as some money offerings, but we will need at least two thousand dollars to finish the building as we are making it two stories . . . We covet a special interest in your prayer that our God will provide sufficient funds to finish the work begun."

Since the return of Rev. and Mrs. W. E. Pietsch from Great Britain, Mr. Pietsch has continued his aggressive work in Bible conferences and evangelistic campaigns, while Mrs. Pietsch has been at D. B. I. recuperating from her illness. We are happy indeed that Mr. Pietsch is possible to be with us some, and genuine through the fellowship we have been privy to these faithful Christian workers.

Souls in darkness; souls in superstition; souls in indescribable bondage!—speaking of India, or perhaps China? No, of Europe—civilized Europe. Rev. and Mrs. E. K. Friedemann found just such heathenism in their field of service, Czechoslovakia. God has used the Gospel they have borne to that land to bring many souls into the light of life in Christ Jesus.

Mrs. Friedemann has returned to the United States temporarily because of ill health; nevertheless, she is devoting all the time she can in seeking to interest others in that needy field. Mr. Friedemann remained in Chomoto, their new base, to carry on the work there, while two of the young men continue the station in Joachimsthal, the original center. Mr. Friedemann goes every week-end to Joachimsthal to help and instruct the young men, traveling that distance of forty miles by bicycle. Practically the only touch he has with other Christian workers is found only by attending an occasional conference in Germany, or hundred and fifty miles away, which trip also must be made by bicycle—not because there are no automobile roads, but because he does not have the automobile. Great weariness and much loss of time results. A very small start has been made on a fund for a car for Mrs. Friedemann to take back with her. Any offerings sent to her in care of "Grace and Truth" will be put in her hands immediately.



# UNEVANGELIZED AFRICA

## KITSOMBIRO HOME FOR GIRLS

More than forty-seven girls are finding shelter in our Home for girls. They have been praying for a "mother" and one day when an automobile stopped and a white lady stepped out, some of the girls ran to her, threw their arms around her and cried, "Koyo, Koyo," which means "my mother!" How disappointed they were to hear that this lady was only a visitor. God has a "mother" for them somewhere, and they are looking for her to come and help them. They must be trained, disciplined, and led to know the Saviour. Many of the girls in the Home have married native evangelists on our stations and what a difference it makes when both are Christians, and they can choose their own helpmeet. Mrs. Helen Hurlburt tells this interesting story of one of these Banandi girls:

### KANYERE

Kanyere, a very pretty Banandi girl, lived on a hilltop in the mountains west of Lake Edward. She was a happy kiddie, playing about the village, helping in the gardens and caring for a baby sister. But one day Tubere, an old man from another village brought some goats to her father and Kanyere was taken to his village to be his wife and to live with his two other wives. Then she was sad and lonely.

Her little sister was bought by a man from the same village who had four other wives! The two little girls grew up unhappy and dissatisfied. They heard that there were building a house on a hill not far from their baskets with potatoes, they took to the white man. There they heard a story of a Saviour Who loved them! Interested, attending the services on the hill, much to the displeasure of their husband, life in the village became unbearable, and the younger sister ran away, going from village to village. She became hardened and unwilling to give up her sinful life and accept the Saviour.

KANYERE, however, continued to attend the services for two years, learning to sew and to enjoy the fellowship of the Christian natives, but she was bound to her polygamous husband, and very unhappy. She talked with the missionaries about the matter, but at that time there was no Home for girls, and no place to care for her, so they could not encourage her to leave her husband. They could only tell her to pray, assuring her that God would open the way for her.

One day a native soldier persuaded her to run away with him. To the unhappy girl this was a way out, but her husband followed the runaways. The soldier was made to pay a fine and the poor little girl-wife was beaten. Poor Kanyere feared her husband, and she knew that she had done wrong in running away. She confessed her sin to the missionaries and said she wanted to follow the Lord Jesus. Some time later the Home for girls was opened on the mission station. Other girls found refuge there, and finally Kanyere took courage and decided to come and stay. It was with fear and trembling for she knew her husband would be very angry.

And how old Tubere fought to get her back! Her mother came and threatened to kill herself in front of her child if she did not return, but Kanyere refused to leave the Home. The case was taken before the government official who released the girl from her marriage, for according to the Belgian Congo law, a wife who becomes a Christian can be freed from her polygamous husband if she so desires.

Some time later, one of the mission boys, who was looking for a wife, was pleased with Kanyere and she consented to be his wife. Her father needed goats to pay back old Tubere, so he decided to accept the goats of Kageni, the mission boy, thus giving his consent to the marriage. Kageni and Kanyere were married with a simple Christian service in the chapel on the mission station, but her people refused to attend.

Kanyere is proving a fine, faithful wife, and is living with her husband at one of the mission out-stations where Kageni is teaching and preaching. Pray that this young couple may be kept close to the Lord and may be a blessing to their people. Kanyere's mother now attends the Sunday services, and we are praying that she, too, may find Kanyere's Saviour.

PRAY THAT GOD WILL SOON SEND SOMEONE TO MOTHER THE GIRLS AT KITSOMBIRO AND TAKE CHARGE OF THE HOME. Girl's work is SO worthwhile!

Pray that God will soon open the way for a Home for girls at Msebere, where the need is great.

PRAY OUT those who are waiting to go!

Send for Mrs. Hurlburt's latest story "Banandi Babes," telling of the new orphanage that has been established.

## UNEVANGELIZED AFRICA MISSION

Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St. Los Angeles, California

### PACIFIC COAST COUNCIL OFFICERS

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John Kaye, Home Director & Treasurer  
Dr. Chas. E. Hurlburt, Advisory Director



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## THE BIBLE CONFIRMED BY SCIENCE

This is a refreshing and illuminating discussion of the infallibility of the Bible as corroborated by science. The presentation is so definite, clear, and interesting, that this book is bound to bring blessing to its reader as he is made to realize the wondrous perfection and all-sufficiency of our God and His Word. In happy contrast with the many writers who, arriving at their conclusions by pseudo-scientific theory and conjecture, contradict God's Word, Dr. Dawson makes us rejoice. He takes up the Bible record of creation, proving its veracity, and then shows how true science fully agrees. He sets forth the wonderful harmony existing between the miracles of Scripture and the natural laws of science, and again between Scripture's record of primitive man and archaeology's findings regarding him. Dr. Dawson discusses the ruinous effects of evolution, pantheism, mythology, and superstition. And he demonstrates the scientific accuracy of the Bible. This book is a most desirable addition to anyone's library.

"THE BIBLE CONFIRMED BY SCIENCE," by W. Bell Dawson. 7¼x5½ inches, 160 pages, cloth, price \$1.25. Published by Marshall, Morgan and Scott, London. May be had from the Upper Canada Tract Society, 128 University Ave., Toronto 2, Canada.

## THE MAKING OF A TEACHER

This work reveals the author's mastery of educational principles and methods. It evidences his thorough understanding of the theory and practice of teaching. It represents the results of his long and successful experience as a prominent educator. The author's acquaintance with the problems of the teacher enables him to make his book rich in practical suggestion. In this volume he devotes himself to the problems of the Sunday-school teacher. His work discloses a keen analysis of the reasons why so many teachers in our Sunday-schools fail to attain the desired results in the lives of their pupils. Not in technical terms, but in plain language he sets forth the principles and methods that make a Sunday-school teacher successful. He discusses the pupil's mental processes; the ways of securing the pupil's attention; the kinds of questions that stimulate thought; the personal equipment of the teacher; etc. In discussing the qualities that make the teacher a good disciplinarian, he gives many valuable, helpful suggestions on securing and maintaining order in the class. The author's ideals in character building should inspire any Sunday-school teacher with his opportunities of molding young lives. Recognizing the Lord Jesus as the perfect Teacher, the author analyzes many phases of His teaching, illustrating from Scripture the principles and methods that Jesus used as He taught. "The Making of a Teacher" is well worth a careful reading on the part of anyone who

instructs young minds. This work has gone through nine editions, and is now available in this new issue.

"THE MAKING OF A TEACHER," by Martin G. Brumbaugh. Cloth, 224 pages, 5¼x7½ inches, price \$1.50. Published by Harper & Brothers, New York, N. Y.

## LECTURES ON THE EPISTLE TO THE COLOSSIANS

In view of existing conditions, a reconsideration of the truths set forth by Paul in his letter to the Colossians is of vital importance to the Christian. In this book, "Lecture on the Epistle to the Colossians," with characteristic clarity of thought and pleasing manner of presentation, Dr. Ironside gives us a most helpful, balanced, and thoroughly scriptural exposition.

Seldom do we find a book of exposition in which Scripture truths are so closely adhered to, or in which the exposition carries such rich blessing and inspiration to the soul. The doctrinal truths are so presented as to clearly show their personal every-day living application to the life of each child of God: Christ our Head; the blessings of the privilege of a life in Christ with Him as our Head; and the blessings of obedience to our magnificent and all-merciful Head. There is presented also, in the first part of the book, the importance and great need of an antidote for all skepticism, theorizing, false religions, and legalism—a need in Paul's day, and in our own as well. This need is met in Christ, our Head.

The last part of the book presents the personal Christian life truths presented by Paul. Needful, apropos, and all-inclusive were Paul's admonitions and instructions. As Dr. Ironside presents them to us, our soul is warmed at the realization of the great privilege that is ours of representing our Head, Christ Jesus, in living lives of submission to Him; in permitting the fruits of the Spirit to be wrought out in us; in serving our Head aggressively. Our responsibilities, our privileges—they are so wonderful, so unmerited! This book will be a very real and practical blessing and inspiration to any child of God. You should not fail to include it in your collection of Dr. Ironside works.

"LECTURES ON THE EPISTLE TO THE COLOSSIANS," by Dr. H. A. Ironside. Cloth, 186 pages, 5x7 inches, price \$1.00. Published by Loizeaux Bros., 1 East 13th St., New York.

All books of which favorable mention is made in the columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage."

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THE CHRISTIAN'S GLORY

Gal. 6:14

INTRODUCTION: Note that this verse is Paul's testimony. It is not God saying, "Thou shalt not glory in anything but the cross." It is Paul declaring, "Nothing could be further from my mind than to glory in aught else."

### I. GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS

- A. God forbid that I should glory in my sin.  
I Cor. 5:1-2, 6
- B. God forbid that I should glory in my righteousness  
Isa. 64:6  
Phil. 3:4-9  
I Cor. 4:7
- C. God forbid that I should glory in my achievements  
Jer. 9:23-24

### II. GOD FORBID THAT I SHOULD NOT GLORY IN THE CROSS

- A. For there Christ won the victory over sin  
Gen. 3:15  
Col. 2:14-15
- B. There Christ provided a perfect righteousness  
Rom. 8:3-4
- C. It is itself the achievement of the ages  
Heb. 10:26—"Consummation of the ages" (Mar.)  
Gal. 6:14b

—C. L. N.

## THE BELIEVER'S SIDE OF THE "BUT"

### I. THE "BUT" OF SURRENDER

Rom. 6:13

### II. THE "BUT" OF SANCTIFICATION

Rom. 13:13-14

### III. THE "BUT" OF OCCUPATION

Rom. 8:5-6  
Phil. 4:6-7

### IV. THE "BUT" OF TRANSFORMATION

Rom. 12:2

### V. THE "BUT" OF VICTORY

Rom. 12:21

—H. A. W.

## THE BLOOD OF CHRIST

### I. THE PRICE OF OUR REDEMPTION

Col. 1:14

### II. THE POWER OF OUR CLEANSING

Rev. 1:5  
I John 1:7-9

### III. THE PROCLAMATION OF GOD'S RIGHTEOUSNESS

Rom. 3:25

### IV. THE PATH INTO GOD'S PRESENCE

Eph. 2:13

—H. A. W.

## HOW DOES GOD SAVE MEN?

### I. THROUGH THE GIFT OF HIS SON

John 3:16  
Heb. 7:25  
I Thess. 5:9

### II. THROUGH THE IMPARTATION OF HIS LIFE

Rom. 6:23  
Gal. 3:26

### III. THROUGH THE OPERATION OF HIS GRACE

Eph. 2:8-9

### IV. THROUGH THE PREACHING OF HIS WORD

Rom. 1:16

—H. A. W.

## A CALL TO OCCUPATION

Phil. 4:4-8

### I. REJOICE IN HIM

Phil. 4:4

### II. REMEMBER HIS NEARNESS

Phil. 4:5

### III. PRAY TO HIM

Phil. 4:6-7

### IV. THINK ABOUT HIM

Phil. 4:8

CONCLUSION: A promise of fellowship

Phil. 4:9

—C. L. N.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 1

Sunday, April 2, 1933

## JESUS MINISTERING TO JEWS AND GENTILES

Lesson Text: Mark 7:1-37  
(Assigned for Printing: Mark 7:24-37)  
Devotional Reading: Isaiah 11:1-10

### Golden Text:

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd" (John 10:16).

In today's lesson we have two significant contrasts and two significant miracles. The two contrasts are, the washing of hands versus the cleansing of the heart, and the traditions of men versus the Word of God. The two miracles are the deliverance of the Syrophenician daughter, and the healing of the deaf man with an impediment in his speech. At a glance it will be seen that the two contrasts involved bear a message of tremendous importance for our instruction concerning our personal Christian life; and the same is true of the two miracles.

### I. TWO SIGNIFICANT CONTRASTS

In the two contrasts which our lesson embodies we have sharply defined the conflict which has existed since the fall of man between the Mind of Deity and the mind of the flesh.

A. The first of these contrasts is the contrast between the purification of the heart, and the washing of hands, coupled with the washing of cups, and pots, and brazen vessels, and of tables.

To appreciate this contrast we need to recognize that the multiplied washings of the Pharisees, for omitting which they criticized the disciples of our Lord, was a part of their religion. The Pharisees were very religious—we might almost say incurably religious. They had extensive lists of rules regulating the conduct of the adherents of their sect, and the minuteness of these rules may be judged from such of them as are referred to in the New Testament, as may the scrupulosity with which they observed them. Our Lord said, on one occasion, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law, judgement, mercy, and faith" (Matt. 23:23). Surely men have become extremely religious when they will actually tithe the spice and herbs which they use in their cooking! But such was the punctiliousness of the Pharisees in matters of religious ceremony, and such were the multitude of their traditions, such as the washing of hands; and washing of pots and pans.

Now God delights in clean hands; for He says in one place, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (Jas. 4:8). And in another place He says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22).

But to substitute the washing of hands for the purifying of the heart, as the Pharisees had done, is an abomination to Him. And so our Lord rebuked the Pharisees for their sinful attitude, saying, "Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth Me with their lips, but their heart is far from Me" (Mark 7:6). Ah, there was the difficulty, and our Lord went on to show that uncleanness of hands, or of foods was a very small matter, compared with the unspeakable filthiness of the heart, as evidenced in the wicked things which proceed from the heart. In the light of our Lord's words, surely men have a desperate need for the purifying of their hearts, though they may be very religious. And that they do indeed have such a need is clearly attested by such Scriptures as Jeremiah 17:9: "The heart is deceitful above all things, and desperately wicked: who can know it?" (See also Prov. 4:23; I Tim. 1:5).

This need is illustrated in the fable of the two men and the pig.

The owner of this pig was greatly distressed because the pig was so filthy, loving to wallow in the mire. As he talked with his friend about it one day he said, "I am going to train that pig to stay out of the mud." And so he took him into his own parlor, kept him scrupulously clean, feeding him only the choicest foods, bathing him every day brushing and oiling his bristles, tying a blue ribbon on his tail, teaching him to do many tricks.

After he had cared for his pig in this manner for several months, he called his friend and said, "I have my pig trained so he will stay out of the mire; come and see." And so they went walking together. Everything went fine, for a time, the pig trotting at his owner's heels like a well-behaved dog, until they came in sight of a filthy pig sty, then the pig with a squeal of delight made one dash for that muck and began to wallow in it. His owner was discouraged, and ready to give up.



But his friend said, "You have the wrong system. Let me have him." And so a week later, when the friend called and said, "Your pig is fixed now. Come and see," the owner responded with alacrity, doubting that his friend had succeeded any better than had he himself. They took the same walk as before, and the pig behaved very much as on the former occasion; but when they came to the pigsty, he passed it by without so much as a look in that direction. And when the friend, to make the test even more conclusive, jumped over a mud puddle, the pig also jumped over, without so much as wetting his feet. The owner, convinced, turned to his friend and asked, "How on earth did you do it? And why did I fail so miserably?"

"Why it was very simple," responded his friend, "you tried to change the pig by cleaning up the outside; I went at it from the inside, cutting out the pig's heart, and grafting in a sheep's heart instead."

"O!" you say, "that is impossible, for that would be a most amazing miracle—to give a pig the heart of a sheep!"

Yes, dear friend, and that is exactly the kind of miracle which our blessed Lord wants to work for us. By nature all men are like the pig, their unregenerate hearts are prone to iniquity; but God wants to give them a new heart, begetting in them His own divine nature.

**And how is this miracle to be wrought?** The Word tells us. It is entirely a matter of grace. It is a thing which can be accomplished only by the miracle-working power of God. This blessing is promised for the children of Israel through the prophets; "I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh," says Ezekiel 11:19, and through Jeremiah the Spirit adds, "I will give them a heart to know Me, that I am the Lord: and they shall be My people, and I will be their God" (Jer. 24:7—see also Jer. 32:39). This same blessing is ours, for Peter says of the believing Gentiles that God put no difference between the Jews and the Gentiles, "purifying their hearts by faith" (Acts 15:9). Paul says that this purifying is accomplished by the cross, inasmuch as our Lord "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). And Peter confirms his former statement, saying that the purifying of our souls comes by "obeying the truth through the Spirit" (1 Pet. 1:22). How is a man to purify his heart? By trusting the Lord Jesus Christ as his Saviour and by letting the Word of God work in his heart and in his life.

**B. The second contrast which our lesson Scripture brings before us is the contrast between the traditions of men and the Word of God.**

Since man's heart by nature is deceitful above all things, and desperately wicked, surely it cannot be expected to lead him aright. Indeed God's Word tells us that "He that trusteth in his own heart is a fool" (Prov. 28:26). That is exactly what the Pharisees had done, for our Lord applied to them the accusation of Isaiah 29:13, which he interprets to mean, "In vain do they worship Me, teaching for doctrines the commandments of men" (Mark 7:7). And then, to be sure that there will be no misunderstanding, three times He specifically tells them what their sin is. In verse eight we read, "Laying aside the commandment of God, ye hold the tradition of men"; in verse nine, "Full well ye reject the commandment of God, that ye may keep your own tradition"; and in verse thirteen, following a specific illustration of how they had handled the Word of God. He tells them that they were "making the Word of God of none effect through your tradition." Let us not be deceived. No matter how religious a man may seem to be; no matter how intelligent; if he derives his teaching from any source other than the Word of God, that teaching is the traditions of men—it is the product of the deceitful imaginations of an unregenerate heart. "To the Law and to the testimony," is the challenge of Isaiah, "if they speak not according to this word, it is because there is no light in them" (Isa. 8:20), while Jeremiah says of the religious leaders of the day, "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the Word of the Lord; and what wisdom is in them?" (Jer. 8:9).

**In the light of these facts, how we should cherish the Word of God!** How eagerly we should study it. How willingly we should submit to it. His Word is a light to our feet and a lamp to our path (Ps. 119:105). The entrance of His word gives light, yea, it gives understanding to the simple (Ps. 119:130). The young man may cleanse his ways by taking heed to them in the light of God's Word (Ps. 119:9). In the Word we may find meat and drink to strengthen us on life's journey (Ps. 119:103; 1 Pet. 2:2; 1 Cor. 3:2; Heb. 5:12, 14). In the Word we have a sword to defend us in life's conflicts (Eph. 6:17; Heb. 4:12). How much—how very much God's Word means to His children! Let us beware, then, lest in the pride of our hearts we exalt our own opinions above the Word of God.

An illustration of how men do set their own opinions up against God's Word is seen in a conversation which occurred some years ago between a Christian worker and a layman. The layman objected vigorously to the teaching which the Christian worker had propounded to the effect that bobbed hair was contrary to the Word of God, and consequently that Christian women should not bob their hair. When 1 Corinthians 11:15 was read to him, which says, "If a woman have long hair, it is a glory to her: for her hair is given her for a covering," this man said, "That is just your interpretation." And that is the argument with which many a soul puts his conscience to sleep and excuses himself for unwillingness to obey some part of God's Word. Let us study diligently to know what God's Word really teaches, and let us be sure that we know how the Holy Spirit intends us to apply it, and then let us submit ourselves to its teaching without hesitation or reservation, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17).

**And now let us bring this part of our discussion to a close by quoting the words of the Psalmist.** In this testimony the expressions, "Law of the Lord," "Testimony of the Lord," "Statutes of the Lord," "Command of the Lord," and "Judgments of the Lord" are used synonymously with "the Word of the Lord."

The Law of the Lord is perfect, converting the soul: the Testimony of the Lord is sure, making wise the simple.

The Statutes of the Lord are right, rejoicing the heart; the Commandment of the Lord is pure, enlightening the eyes.

The Fear of the Lord is clean, enduring for ever: the Judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Moreover by them is thy servant warned: and in keeping of them there is great reward (Ps. 19:7-11).

## II. TWO SIGNIFICANT MIRACLES

And now as we study the two miracles narrated in today's lesson, we find that each of them has a lesson to teach us for our personal profit.

**A. The healing of the Syrophenician daughter is a demonstration of the need and power of faith in the life.** "Without faith it is impossible to please Him," says Hebrews 11:6, "for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. But that the converse is true, and that by faith it IS possible to please God, our Lord's dealing with the Syrophenician woman surely demonstrates.

**Note first of all, that it WAS her FAITH which prompted our Lord to deal with her as He did.** His response was not called forth by the keenness of her thinking, nor by the cleverness of her response, but by her faith. This appears in another account of the same incident. Matthew tells us that our Lord said to her, "O woman, great is thy faith: be it unto thee even as thou wilt" (Matt. 15:28).



In the light of this statement, we are enabled accurately to evaluate the words of this woman, "Yes, Lord: yet the dogs under the table eat of the children's crumbs" (Mark 7:28), for that it was by these words that her faith was most clearly betokened is evident from our Lord's words, "For this saying go thy way; the devil is gone out of thy daughter" (Mark 7:29). In the symbology of Scripture "dogs" stand for Gentiles (Ps. 59:5-6; 22:16, 20), whereas in His first coming our Lord came not to the Gentiles but to Israel (Matt. 15:24)—the "children" of the Kingdom. This explains our Lord's words, "It is not meet to take the children's bread, and to cast it unto the dogs"—in other words, "It is not fitting to take the things which belong particularly to Israel and give them to the Gentiles," for the miracles were a sign to the Jews (I Cor. 1:22). In her answer this woman simply took her rightful place—recognizing that she was a Gentile, and as such had no claim to the blessings which at that time were intended particularly for Israel; but she pleaded a higher claim than that of participation in national blessings, for her appeal was to the mercy of the Lord.

Many commentators have pointed out that in talking with this woman our Lord did not use the word "kuan," which is the word for "dog" used in such passages as Matthew 7:6; Luke 16:21; Philippians 3:2; II Peter 2:22; Revelation 22:15; but rather used the diminutive "kunarion," which means literally "little dogs," or in other words, "house pets." It is significant, too, that this word is used in no other passage in the New Testament, save in the two passages which narrate our Lord's conversation with this woman (Matt. 15:25-27; Mark 7:27-28). This woman was quick to grasp the implication of our Lord's use of this more tender word, and to avail herself of the mercy and lovingkindness which it suggested. Her response showed that she understood the promise which was implicit in our Lord's words, for, using the same word, she said, "Yes, Lord" (assenting to the truth and fitness of what the Lord had said) "yet the (little) dogs under the table eat of the children's crumbs." Was that not a remarkable exhibition of her faith, that she not only should be willing to take her place as a Gentile "dog," but also to plead the Saviour's use of the expression "little dogs" as making some provision for her need? After all, what is faith but taking God at His Word?

It is well to note in passing, too, that our Lord's expression, "Let the children first be filled," is a dispensational expression, containing promise of future blessing to the Gentiles. In His earthly ministry our Lord did minister primarily to Israel; but when He died on the cross He died for all men; and in the Kingdom all nations, Jews and Gentiles, shall be blessed through Him. And while it is true in this age that any individual who will avail himself of the mercy of our Lord may enjoy the blessing of salvation and fellowship, and all that is involved in these things; yet nationally it is true that the Gentiles cannot enjoy God's blessing to the fullest extent until first Israel shall have received the blessing which He has purposed for her in the Kingdom. And so Paul says of Israel, in Romans 11:11-12. "I say, then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the

diminishing of them the riches of the Gentiles; how much more their fulness?"

B. Now notice that the healing of the deaf man with an impediment in his speech gives evidence and holds promise of God's willingness and ability to give His children ears to hear His Word and voices to speak of His praises. Naturally we are very dull of spiritual apprehension. The God of this age has not only blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, Who is the image of God should shine unto them—he has also stopped their ears, lest they should hear and heed God's Word. But when the Spirit of God finds a willing heart, He not only opens our eyes that we may behold His glory, but He also opens our ears that we may hear His voice speaking to our hearts in the pages of His Word; and He unseals our lips that we may tell forth the story of His grace and render praises to His Name (Ps. 40:6; Isa. 30:21; Matt. 13:16; Prov. 16:1; Ps. 35:28; 51:12-15; Isa. 35:5-6).

### VITAL-TRUTH ILLUSTRATION

A new farmer coming into a South African settlement began to treat the natives with consideration, and especially to seek the good of their souls. He started services for them on his farm. To this the other white settlers, though nominally religious themselves, and faithful in attending the quarterly observance of the communion took violent exception. They failed to treat him with ordinary civility, and belittled him to the black people, and forbade their own employed natives to attend these meetings. But they came in throngs, and from great distances, rejoicing in the fact that somebody loved them, welcomed them, cared for the sick, and comforted the sad. One man was especially bitter, and when other means failed to stop the work of evangelizing these natives, he would harness his horse and drive his cart furiously up and down the road filled with Sunday morning travellers to the meetings, scattering them, and when they stepped aside on his pasture to avoid him he would attack them. Finally he thrashed one of a group of young girls with a sjambok, laying open great wounds. The next would be murder, and the natives appealed to their friend to invoke protection through the courts, but he counselled patience and fortitude, and the returning of blessing for cursing. Then suddenly God sent them deliverance under the most dramatic circumstances. A great fire swept across the country and threatened the buildings and crops of the man who had chosen to persecute them. It was Sunday and they were at services. The black men seized sacks dipped in water and mounted their horses and rushed to the rescue, and after a terrific battle, in which several of them were scorched, the flames were controlled though they had come within fifteen feet of this man's buildings. Then these black Christians hurried back to their meetings. Late that day the farmer whom they had rescued came on the scene, covered with shame and confusion to make an abject apology for his folly and to offer them every assistance in his power. As the white settlers had followed his lead in the persecuting, so now they did in the new attitude, and a new day dawned in evangelization in that part of the country.

—"The Gospel Herald"

Second Quarter, Lesson 2

Sunday, April 9, 1933

## JESUS REQUIRES CONFESSION AND LOYALTY

Lesson Text: Mark 8:1-9:1  
(Assigned for Printing: Mark 8:27-38)  
Devotional Reading: Romans 8:31-39

### Golden Text:

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me" (Mark 8:34).

When following through a series of studies such as this, one is tempted oftentimes to wish that we might go a little

more slowly—that the lesson committee had not assigned such large portions of the Word for each lesson. For instance, we might profitably devote at least three or four weeks to the passage which comes before us in this lesson. And since so much ground is covered by it, we would most certainly devote our attention entirely to the



portion assigned for printing, save for the conviction that in the study of a book of the Bible it is more helpful at least to suggest the interpretation of all parts of the Scripture assigned for each lesson. Because so very much is assigned for today's lesson, we will of necessity have to make our discussion suggestive rather than exhaustive.

As we study the lesson we find that it falls easily and naturally into four divisions. At first these various divisions may seem to have little in common, but as we search for some central truth which binds them all into one harmonious whole, we find that each of them centers in the person and work of Christ, and that in a far deeper sense than appears on the surface, for it is self-evident, even to the most casual reader, that in each division of today's lesson our Lord was the One Who was acting or the One Who was speaking. Let us take up these four divisions, one by one, and see how in its doctrinal content each points our souls to Christ.

### I. THE FEEDING OF THE MULTITUDE

The first incident which appears in today's lesson is the feeding of the four thousand with seven loaves of bread and a few small fish.

If we deal with the surface meaning alone, this is an incident to warm our hearts, for what a revelation it is of the tender compassion with which our Saviour regards our sinful race, and of His power and willingness to meet our needs and to satisfy our souls. No doubt there were among that multitude many who were there out of mere curiosity. Never mind! they were souls in need, and so our Lord had compassion on them. How abundantly He ministered to their needs. "They did eat, and were filled: and they took up of the broken meat that was left seven baskets." Is not this just like our Lord? Does not this suggest the abundance of His grace? for His grace is more than sufficient to meet the needs and satisfy the longings of men. And what amazing power was His! Who but our God could so multiply that scanty store of food as to feed four thousand persons to satiety, and then leave over a basketful of food for every loaf of bread with which He had started? All these and many more heart-warming thoughts are suggested by the surface meaning of the narrative.

But is there not here a deeper significance? Did our Lord perform that miracle only to minister to the needs of men's bodies, or did He it also to teach them vital spiritual truth and so minister to the needs of souls? For both purposes assuredly! And as we study more deeply into the significance of this miracle we find a wealth of symbolic teaching. As in the miracle of the feeding of the five thousand, the food which our Saviour used consisted of bread and fish. The bread suggests the heavenly origin, and so the deity of our Lord, for on a former occasion He had said, "the bread of God is He which cometh down from heaven, and giveth life unto the world" (John 6:33). Fish, on the other hand, in the symbology of Scripture, stand for men, as our Lord indicated when He said, "Follow Me, and I will make you fishers of men" (Matt. 4:19). Is it not beautifully suggestive that our Lord should have fed the multitude on bread and fish? What can satisfy the longings of men's hearts and feed their souls save to feed on Him Who is both God and man? Note, too, that there were seven loaves of bread—a striking testimony to the perfection of our Lord, for such is the significance of the number seven throughout the Scriptures. In connection with these facts note that the food was provided for all and needed only to be accepted and eaten. There was no question of merit—full provision was fully made for the needs of all. In like manner Christ died for all men, and all who will may participate in the benefits of His grace. Notice, too, that it was the privilege and responsibility of the disciples to distribute to the needs of the multitude. So, too, our Lord wants us to bear the Gospel message and to feed men by the testimony of our lips (Prov. 10:21). In the light of such beautiful symbolism, how rich the other facts which we have noted become. And how our souls thrill with joy as we begin to understand the teaching of this incident concerning the all-sufficiency of our Lord Jesus Christ to meet the needs and satisfy the longings of our hearts (Ps. 107:9; Matt. 5:6; John 6:35).

### II. THE LEAVEN OF THE PHARISEES

The second incident in our lesson is the conversation of our Lord with the Pharisees, and the conversation with the disciples which grew out of it. In the first conversation, the hypocrisy of the Pharisees was manifest; and in the second our Lord warned His disciples against this leaven of the Pharisees.

It is not difficult to determine what leaven stands for in the Scriptures—it stands for malice and wickedness, particularly in the realm of doctrine. For instance, Paul exhorts the Corinthian believers with these words, "Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:8). It does not surprise us, therefore, when we turn to Matthew's account of our Lord's conversation with His disciples to find that when our Lord had reproved their unbelieving speculation and had reminded them of the two miracles in which He had fed multitudes, "Then understood they how that He bade them not beware of the leaven of bread, but of the DOCTRINE of the Pharisees and of the Sadducees" (Matt. 16:12). And in Luke 12:1 our Saviour tells us plainly what the leaven of the Pharisees is—"Beware ye of the leaven of the Pharisees, which is hypocrisy." Putting together the various bits of information which these passages afford, we learn that the leaven of the Pharisees, against which our Lord warned His disciples, is false and wicked teaching, which is characterized by malice and hypocrisy.

Now to appreciate the force of our Saviour's warning we need to recognize that the teaching of the Pharisees was directly antagonistic to His own person and work. The Pharisees laid great emphasis upon the ceremonial purifications and ordinances of the Law, all of which ordinances were types of the Christ, setting forth His person and work (I Cor. 10:11; Heb. 9:9-10; 10:1). But they so perverted those ordinances as to make people think that the end of the Law was the observance of ceremonial purifications; and consequently they had no need of a Saviour. And though they cherished the typical ceremonies of the Law which prefigured the Saviour, their hearts were filled with hatred and malice toward the One of Whom they spoke, and they were filled with blood lust, for they were determined to kill Him. Making a great pretense of piety, therefore, at heart the Pharisees were murderers. And though they made their boast in the Law, yet through breaking the Law they had dishonored God; for in rejecting the Lord Jesus Christ and plotting His death they had not only failed to love the Lord their God with all their heart, mind, strength, and soul, but they had also failed to love their neighbor as themselves (Matt. 22:37-40). It is not until we recognize that the heresies and hatred of the Pharisees were directed against our Lord that we can recognize the depth of their sin and iniquity (Luke 11:5-12:1; Matt. 26:4; John 5:18; 7:1; 8:37-40; Matt. 23:13-33).

### III. THE HEALING OF THE BLIND MAN

The third incident which our lesson narrates is the healing of the blind man at Bethsaida.

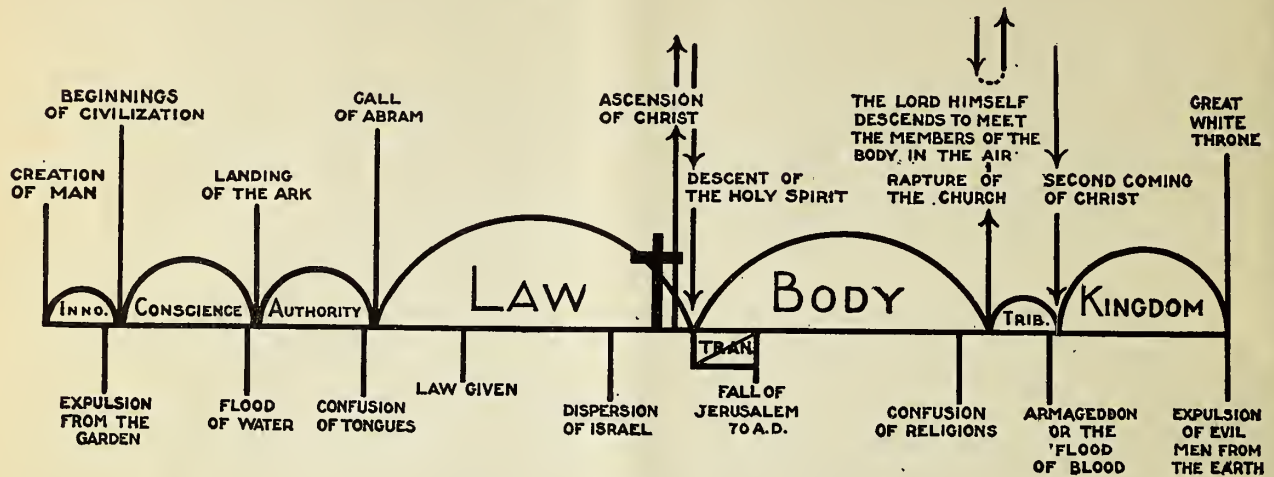
As with the feeding of the multitude, this miracle clearly attests our Lord's loving sympathy with the sufferings of mankind. He could, of course, grant physical healing to everyone if He saw fit; but the curse is not yet removed and will not be removed until after sin's horrid harvest has fully ripened. But it is God's purpose in the Kingdom of His Son to make the healing of physical ills the universal experience of mankind—then it shall be literally true that "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5-6).

In the meantime, let us learn from the healing of the blind man that we may now enjoy a blessing which is far more important than the restoration of physical sight, or the healing of physical ills. There can be no question that our Lord wrought such healing miracles as an evidence and testimony to His people of His willingness—yea, of



# CHART OF THE SEVEN DISPENSATIONS

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	1	2	3	4	5	6	7
Opening Event	Gen. 1:27 Gen. 2:7	Gen. 4:2—Industry Gen. 4:8—Murder Gen. 4:17—Cities	Gen. 8:14	Gen. 12:1, 4	Acts 2:1-4 I Cor. 12:13	I Thes. 4:16-18	Matt. 24:29-30
Duration	Unknown	1657 years	426 years	2113 years	Not revealed	A little over 7 years	1000 years
The Theory of Government which God is Testing <sup>1</sup>	Innocence Gen. 2:25	Conscience Gen. 3:22	Authority Gen. 9:1-7	Law Ex. 20:1-17 Ex. 19:8 Ex. 24:7	Body <sup>3</sup> I Cor. 12:27 I Cor. 12:14-21 Eph. 3:1-9	Tribulation Dan. 12:1 Jer. 30:7	Kingdom Isa. 2:4 Isa. 24:123
The Theory of Government Demonstrated Fallacious	Innocence gone Gen. 3:7	Conscience Ineffective Gen. 6:12	Authority a failure Gen. 11:6	Law unbearable Acts 15:10	The Body inefficient II Tim. 3:1-7	Tribulation fails Rev. 9:20 Rev. 18:21-24	Kingdom Closes in rebellion Rev. 20:7-8
Trend of the Dispensation	Away from God Gen. 3:9-10	Away from God Gen. 6:5, 11-13	Away from God Gen. 9:20-24; 11:4	Away from God Ex. 32:1-10 II Kings 17:7-12	Away from God II Tim. 3:13	Away from God Rev. 13:3	Away from God Psa. 66:3 (Yield feigned obedience—Young)
Man's Individual Responsibility <sup>2</sup>	Believe and obey Gen. 2:8-9 Gen. 2:15-17	Believe and obey Gen. 4:4 Heb. 11:4, 5	Believe and obey Gen. 8:20-22 Gen. 9:1, 7, 9	Believe and obey Heb. 11:8, 9, 11, 20 Deut. 7:11	Believe and obey Rom. 5:1-2 Gal. 5:6 Eph. 2:8-9	Believe and obey Rev. 7:14	Believe and obey Psa. 67:4 Isa. 55:1-3 Psa. 86:9 Zech. 14:17
Closing Event (Judgment)	Gen. 3:17-19 Gen. 3:23-24	Gen. 7:17-24	Gen. 11:9	II Kings 17:22-23 II Kings 25:1-11 Luke 19:43-44	II Tim. 4:3-4 I Tim. 4:1-3	Rev. 16:14-16 Psa. 2:1-3 Rev. 14:20 Rev. 19:17-21	Rev. 20:9-15

**T**HIS chart appeared in the January issue, 1924, of "Grace and Truth."

It is now issued as the first in a uniform series of Outline Bible Study Charts. Copies may be obtained from the Institute Publishing Co., 2047 Glenarm Place, Denver, Colorado. Price: three cents a copy, twenty-five cents a dozen, one dollar a hundred.

<sup>1</sup>The dispensations are seven periods of time during which God tests out seven of man's theories of government. The test is always made under conditions which are ideal

for the theory being tested, but the result of each test is to show the valuelessness of man's governmental theories. A scripturally efficient government is one which leads its subjects to the Lord in a wholesale, national fashion.

<sup>2</sup>Man's individual responsibility is the same in every age—believe for salvation and obey for rewards.

<sup>3</sup>The Transitional Period, which occurred at the beginning of the Body dispensation, is covered by the book of Acts. It is a period of the passing out of the old and the coming of the new.



His eager desire to give them in the spiritual realm the counterpart of the blessings which He thus bestowed in the physical; and after all, the opening of the eyes of our hearts to behold His glory is a blessing much more rich and full than the physical. We have all been blessed by the hymns of Fannie Crosby. It is said that this gifted songster, who in early life was blinded by the mistake of a doctor, said that she had many times thanked God for the loss of her eyesight, because through this very affliction had come a much deeper spiritual insight into the wonderful truths of God's grace than she might have enjoyed had she had the normal use of her eyes. How thankful we should be that our Lord did open our eyes to behold His glory when we first trusted the Lord Jesus Christ as our Saviour (II Cor. 4:3-6). And how thankful we should be that He is ready and willing to hear us when we cry with the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy Law" (Ps. 119:18; 146:8—illustrative material may also be found in II Kings 6:17).

#### IV. THE OFFENSE OF THE CROSS

The fourth incident found in today's lesson is the conversation between our Lord and His disciples in which Peter first confessed Him as the Christ, and then rebuked Him for telling them that He must die, receiving in turn our Lord's rebuke, "Get thee behind Me, Satan." This conversation merged into another in which our Lord set forth self-denial and cross-bearing as an essential condition of faithful and fruitful discipleship.

Notice first, in this connection, the offense of the cross. It was the teaching "that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" which called forth Peter's rebuke of His Master (Mark 8:31-32). The cross is an offensive thing to the natural man. In spite of the plain prophecies of the Old Testament, the Jews had no room in their thinking for the fact that the Messiah must first suffer before He should be glorified; and the disciples shared the antipathy of the Jews to the thought that the Messiah must suffer. As a matter of fact, when our Lord did die on the cross they thought it was the end of their hopes, and they did not remember or understand the prophecy and promise that after three days He should rise again. Could anything more eloquently testify concerning the offense of the cross than the mere fact that the disciples should have been so blinded by the sorrows of the crucifixion that they were unmindful of the fact that our Lord had plainly told them He should rise again? (Luke 24:13-26).

Notice also that apart from the cross Jesus could never have been the Christ. That was a strange contradiction—for Peter in one breath to hail our Lord as the Christ, and in the next to rebuke Him for telling them of His approaching suffering. In this, no doubt, Peter only shared the ideas of the Jews of his time, but he was mistaken. The Old Testament prophecies of the coming of the Messiah foretold His sufferings as plainly as they foretold His glory; and the suffering must precede the glory. Had He not suffered, He never could have been glorified. Had He not suffered, He never could have been our Saviour, and He never could have been the Saviour of His people Israel. It was this fact which called forth our Lord's stern rebuke of Peter, for the necessity of His sufferings was inherent in the fact that He was Messiah (the word "Christ" means "Messiah") (I Pet. 1:10; Dan. 9:26; Heb. 2:9).

Not only must our Lord die before He could reign, but we also must enter into fellowship with Him in His sufferings if we are to reign with Him in His Kingdom. This is set forth in verses 34-38 of today's lesson.

These verses have been greatly misunderstood and misused. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" is often quoted as a message for the lost man; but in the light of the context it is rather a message to the believer. Our Lord was not speaking about salvation, but about service. Had He been speaking of salvation, then men must deny themselves, take up the cross, and follow Him, in order to be saved, which is contrary to the teaching of the rest of Scriptures. To be saved we must be identified with Christ in His death and resurrection, but God does identify us with Him the instant we trust Him as our Saviour. This is not a matter of the

life we live, but of simple faith. Our works have nothing whatever to do with our salvation (John 3:16; 3:36; I John 5:11-12; Rom. 6:3-5; Eph. 2:8-9). Works do, however, have something to do with our rewards, for when our Lord comes again He will reward every man according as his work shall be.

In saying "Whoso will come after Me, let him deny himself and take up his cross and follow Me," our Lord was calling His people to enter into the fellowship of His sufferings. And in saying, "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it," He was simply telling us that the life spent in His service, or laid down for the sake of His testimony would be rewarded, whereas the life which was lived for self would fail to receive a reward. And this is the meaning of the following verse, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The word here translated "soul" is frequently translated "life." It is so translated in verse 35, and it is so translated in many other passages in which it can mean nothing else but life (for instance, it is so translated in Matthew 2:20; 6:25; Acts 15:26; 27:22; Romans 16:4).

And so, when we turn to Matthew 16:25-27, where our Lord uses almost identically the same language as He uses here, we are told plainly that the thing of which He is speaking is reward: "The Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to His works" (Matt. 16:27).

It is of our works that our Lord is speaking, then, in the passage under discussion, and works have no place in salvation. But works are the basis of reward, and so it is of rewards that our Lord speaks, and not salvation, when He says, "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels" (see also I Cor. 3:11-15; Rev. 22:12; II Tim. 2:12).

#### VITAL-TRUTH ILLUSTRATION

I saw in a dream that I was in the Celestial City—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and peoples and times and ages. Somehow I found that the saint who stood next to me had been in heaven more than 1860 years. "Who are you?" I said to him. (We both spoke the language of the heavenly Canaan, so that I understood him and he me.) "I," said he, "was a Roman Christian; I lived in the days of the apostle Paul. I was one of those who died in Nero's persecutions. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens." "How awful!" I exclaimed. "No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke: "I have been in heaven only a few hundred years. I came from an island in the South Seas, Erromanga. John Williams, a missionary, came and told me about Jesus, and I too learned to love Him. My fellow-countrymen killed the missionary, and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me." "How terrible!" I said. "No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for Him? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?" And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted in tobacco, soft drinks, purely sensational movies; of my extra clothing, and costly car, and many luxuries; and I realized that I did not know what that word of Jesus meant: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

— "Presbyterian Survey"



# JESUS TRANSFIGURED

Lesson Text: Mark 9:2-29  
(Assigned for Printing: Mark 9:2-8, 17, 18, 25-29)  
Devotional Reading: Hebrews 1:1-9

## Golden Text:

"And the Word, was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Verse one of the ninth chapter of Mark really belongs with today's lesson, though it was assigned in connection with the lesson for last Sunday, for in the incidents of today's lesson we find the fulfillment of the promise, "There be some of them that stand here, which shall not taste of death until they have seen the Kingdom of God come with power" (Mark 9:1). And so, as we open our discussion of the lesson we must first consider,

## I. THE KINGDOM TYPIFIED IN THE TRANSFIGURATION ON THE MOUNT

That the transfiguration on the mount was a vision of the Kingdom glory of Christ is apparent from the testimony of Peter, who was one of the eye witnesses (Mark 9:2). In his second epistle Peter says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is My beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (II Pet. 1:16-18). Notice, Peter presents this vision of the transfiguration of our Lord as a proof of the truthfulness and dependability of the testimony that He is coming again—the vision must therefore have been a prefiguration of the second coming. This is in perfect harmony with our Saviour's words when He said, "There be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come (literally "coming") with power," for it is at the second coming of Christ that He shall establish His Kingdom (Mark 9:1; Rev. 19:11 to 20:4).

Careful analysis of this marvelous vision in the light of other Scriptures which speak of Christ's second coming and related events further confirms the thought that the transfiguration on the mount prefigured Christ's Kingdom glory. In order that the full force of this analysis and comparison may be seen at a glance, let us present them in the form of an analogy.

### THE TRANSFIGURATION ON THE MOUNT

1. In the transfiguration on the mount our Lord Jesus Christ was visibly glorified  
Mark 9:2-3
2. The glory which was our Lord's at His transfiguration was witnessed by Peter, James, and John  
Mark 9:2
3. At the transfiguration our Lord was accompanied by Moses and Elijah  
Mark 9:4
4. The transfiguration of our Lord was preceded by the

### THE SECOND COMING AND KINGDOM OF CHRIST

1. At His second coming our Lord Jesus Christ will appear in visible splendor and glory  
I Pet. 4:13  
Rev. 19:11-12  
Isa. 66:15-18  
Hab. 2:14
2. The glory of our Lord at His second coming shall be witnessed by all nations  
Matt. 24:30  
II Thess. 1:7-10
3. The second coming of our Lord Jesus Christ shall be heralded by two witnesses—Moses and Elijah  
Rev. 11:3-12
4. The second coming of our Lord shall be pre-

ministry of John the Baptist, whom Christ clearly identifies as a type of Elijah

Mark 9:11-13

Matt. 11:14

Luke 1:17

5. The vision of our Lord's glory at the transfiguration was linked with a promise of rewards to faithful believers

Mark 8:34-9:1

(Notice that Mark 9:1 was part of the conversation in which, as we saw last Sunday, our Lord spoke of rewards.)

6. In the transfiguration the Father gave our Lord Jesus Christ the place of preeminence

Mark 9:7

7. The transfiguration occurred on a high mountain

Mark 9:2

ceded by the ministry of Elijah

Mal. 4:5-6

5. Believers will receive their reward at the second coming of Christ

Rev. 22:12

Isa. 40:10

6. At the second coming our Lord Jesus Christ will receive the preeminence

I Cor. 15:25

Rev. 19:16

Phil. 2:10-11

7. When our Lord comes again His feet shall rest upon the mount of Olives

Zech. 14:4

In the light of the fact that our Lord shall be glorified at His second coming, even as He was on the mount of transfiguration, what a marvelous promise is ours that we shall share His glory! "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). And how such a prospect should encourage us to yield ourselves to Him and to enter willingly into the fellowship of His sufferings, for in the measure of our participation in His sufferings now will be our participation in His glory then. "If so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:17-18—see also II Cor. 4:17-18).

And now just a word concerning visions. It is difficult to conceive a more wonderful and glorious vision than that which was enjoyed by Peter and James and John. Think of what it must have meant actually to see their Lord transfigured before their very eyes, to hear those heavenly visitors conversing with Him, to see the cloud of glory overshadowing them and to hear the voice of the Father speaking out of that most excellent glory! What a vision! Perhaps we may be somewhat envious. Perhaps we wish that we, too, might enjoy a vision like that. Perhaps we feel that if we did have such a vision it would strengthen our faith. But we do not need visions, we have something better. We have the Word of God, of which Peter says that it is more dependable even than this most glorious of visions. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise" (II Pet. 1:19).

Now as we procede with the study of our lesson text we find that it brings before us also,

## II. THE KINGDOM TYPIFIED IN THE HEALING OF THE DEMONIAK

As we have said before, the blind, the halt, the lame, the deaf, the dumb, the sick who came to our Lord in such multitudes were all typical of the spiritual condition of the Nation Israel (Isa. 1:5-6, et. al). And so it is with the poor



**demoniac who comes before us in this lesson.** This man was possessed of a demon (Mark 9:7, 20, 25). So, too, Israel has been under the power of the demons, for she has fallen oft into idolatry, and idolatry is demonism (I Cor. 10:19-20). The effect of demonism in the life of this poor boy was that he became dumb (Mark 9:17, 21). So, with Israel, the effect of her sin was dumbness—she lost her testimony for her Lord. And remember—it is in the Great Tribulation that Israel's sufferings from demonism shall reach their climax, for it is then that she shall make a covenant with the Antichrist—only to have that covenant broken and to have the Antichrist turn upon her and persecute her to the death (Dan. 9:27; Matt. 24:15-21; Rev. 12:13-17).

**But in the Kingdom of our Lord Jesus Christ Israel shall be healed from this, as well as all other afflictions.** Then our Lord will deliver His people from the power of the Antichrist (Zech. 14:1-4; Rev. 19:11-19). Then He shall cleanse them from all their idols and from all their abominations (Ezek. 37:21-23). "Then," says the prophecy of Isaiah, "shall the tongue of the dumb sing" (Isa. 35:6). Then shall Israel's testimony be restored, for "the Law shall go forth of Zion, and the Word of the Lord from Jerusalem" (Micah 4:2). It is in the Kingdom of our Lord Jesus Christ that the healing of the man with the deaf and dumb spirit shall find its antitype.

**Now let us learn a personal lesson from this. Cherished sin in the life always silences the testimony of a child of God, or renders it ineffectual** (I Cor. 15:34; Heb. 5:12-14). But when our Lord Jesus Christ is given His rightful place, and holds the throne of our hearts and of our lives, then we enjoy victory over sin (Gal. 5:16; John 8:36), and the tongues which have been dumb are unloosed and speak forth the testimony and praises of Him Who loved us and gave Himself for us (Eph. 5:18-19; Heb. 13:15; II Cor. 3:12; 4:13).

### VITAL-TRUTH ILLUSTRATION

Two years ago this month (written in 1913—Ed.) a remarkable mirage was witnessed over Lake Erie. There is on the shore of Canada just opposite Cleveland, a town called Rondeau, at which point the lake is sixty miles wide. Very few of the people of Cleveland had ever seen that town, much less set foot within it. They may have observed its name in the railway guides, or upon the maps, but otherwise it was unknown to them. And yet for hours on his Sunday afternoon, by reason of the mirage, between two and three thousand of them had an opportunity to

see it clearly. Its blocks of dwellings, its church spires, its streets, even the river running out into the lake, were all seen. Never again could those citizens doubt that Rondeau was located opposite them, since on that day they had seen it with their physical eyes. And they had seen it not for themselves only, but for their fellow citizens, and for the later generations who should believe their testimony.

Something like this is the significance of the transfiguration of Christ on the mountain on that memorable day. Peter and James and John never again could doubt or fail to understand the meaning of the promise, "The Son of Man shall come in the glory of His Father with His angels." They had seen "the Son of Man coming in His Kingdom." And not only had they seen it for themselves, but for you and me, and all the generations since who are wise enough to accept their testimony. In evidence of this, take what Peter himself says about it in his second epistle (1:15-18).

—Dr. James M. Gray

Many years ago we were travelling through a southern state. It was the month of February and the time of the blossoming glory of the peach tree. By and by our train pulled by a great peach orchard. In it were one hundred thousand trees. Each individual tree was robed in the glory and splendor of its pink and white bloom. As the train slowly wheeled past the great orchard, the south wind which blew into the car windows was heavily laden with the rich perfume of the vast orchard of peach trees. Suppose you had stood at the same spot in the dead of winter, a couple of months before. Those peach trees were all there in the same place, but how different! There was not a sign of life, nor bloom, nor beauty. There they were, stretching their bare, dead, leafless limbs toward the winter sky as though in mute appeal for the life, beauty, and blossom to come, of which there was yet no sign. Suppose as you bent over those peach trees you were to whisper to them, "Peach trees, as you stand there so dead and dry and bloomless, what is your hope that you will some bright day be clothed with the splendor and glory of the spring blossom time?" If those peach trees could answer you, they would call back as with one voice, "The peach life in us is our hope of glory!"

Just so Paul tells the Colossians he has a wonderful mystery to reveal to them. It is a mystery which God had never before revealed; a mystery which was not made known to the prophets of old; a mystery which was the most wondrous truth that the great Apostle could pass on to these children of God; it was "Christ in you, the hope of glory" (Col. 1:27).

—"The Resurrection Victory"

Second Quarter, Lesson 4

Sunday, April 23, 1933

## JESUS REBUKES SELF-SEEKING

Lesson Text: Mark 9:30-50  
(Assigned for Printing: Mark 9:33-43)  
Devotional Reading: I Corinthians 13:1-13

### Golden Text:

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 13:10).

Today's lesson Scripture presents three lessons in one—a lesson concerning the death and resurrection of our Lord; a lesson concerning the rewards of the believer; and a lesson concerning the woes of hell.

### A LESSON CONCERNING THE DEATH AND RESURRECTION OF OUR LORD

Mark 9:30-32

It is a significant thing that before His crucifixion our Lord should plainly and repeatedly have told His disciples that He must die and after the third day rise again. Certainly to one could say that the disciples were not forewarned, they had the testimony of the Old Testament, which, in many types and prophecies had plainly foretold that Christ must suffer, and afterwards enter into His glory. But our Lord did

not let the matter rest there. He went still further and told them with His own lips of the things which were shortly to come to pass.

Language could not more plainly have told His disciples of these things. Christ did not hint at them; He did not use ambiguous expressions; His language is clear and simple, and easy to be understood. He had identified Himself repeatedly in their hearing as the "Son of man" (Matt. 8:20; 9:6; 12:8; 16:13; etc.). So there could be no question that He was talking of Himself. He had told them only a few days before who the men were who were about to kill Him, for He had publicly named the elders, the chief priests, and the scribes as the ones who should reject Him, and in this connection had said that He should be killed and after three days rise again (Mark 8:31). This is, therefore, the second time our Lord had told the disciples the same thing; and as we proceed in our study of the Gospel of Mark we shall find that yet again before He actually went to the cross He told them of the things which were impending, going even more



fully into detail than on the previous two occasions (Mark 10:32-34).

**Surely our Lord was eager for His disciples to understand. He was eager for their hearts to be prepared for what was shortly to transpire.** Inevitably His sufferings must bring sorrow to their hearts; but if they had been mindful of what He had told them, their sorrow could have been mingled with a joyous hope. They could have comforted one another with the thought that as the sufferings which He had so plainly foretold had come to pass, so surely His promise must also be fulfilled that He should rise from the dead. Had they really believed His words instead of moping in discouragement on the third day, they should have been at the tomb watching with eager expectancy for the resurrection.

**In the light of our Lord's clear words concerning His death and resurrection, is it not a strange thing that not one of His disciples should have given evidence that he cherished the hope of the resurrection?** And is it not a strange thing that when the news was brought to them that He HAD risen from the dead they should have been incredulous, and slow to believe it? In this see the blindness of the natural heart! How true it is that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). We should recognize how slow men's hearts are to believe the Word of God, and we should take warning from this fact. But we should also rejoice in the loving, sympathetic concern which our Saviour manifested for His children in telling them beforehand of His death and resurrection; and we should exult in the assurance which the experience of His disciples affords that the unbelief of men shall not by any means make the faithfulness of God of none effect (Rom. 3:3-4). Our souls may be assailed with doubts and fears, but the Word of God shall certainly be fulfilled.

In the light of these considerations let us now learn

## II. A LESSON CONCERNING THE REWARDS OF THE BELIEVER

Mark 9:33-42

**The next section of our lesson Scriptures takes up the truth of the believer's rewards.** This is what is involved in the question of the disciples as to "who should be the greatest" (Mark 9:34), for the rewards of the believer consist in positions of authority in the Kingdom of Christ. Many Scriptures tell us that in that Kingdom God's faithful children shall reign, and their reigning shall be in proportion to their faithfulness in serving Him in this life. To one the King shall say, "Have thou authority over ten cities"; and to another, "Be thou also over five cities," but some, while admitted to the joy of being present in the Kingdom, must suffer loss—they have wasted their opportunity, and for them there will be no such reward as is given to others more faithful than they (Luke 19:16-26; Rev. 22:12; I Cor. 3:11-15). Inasmuch as the passage before us deals with the comparative greatness of followers of our Lord, it sets before us the matter of rewards. And the particular angle from which this subject is approached in this lesson is that it sets forth the attitude of the heart and the character of the deeds which will determine one's rewards. There is much in this passage that we might discuss, but of necessity we must limit ourself to three things which it suggests.

**First, we note that humility is an essential prerequisite to reward.** "If any man desire to be first, the same shall be last of all, and servant of all!" (Mark 9:35). This Scripture plainly implies that those who exalt themselves in this life will find in life to come that they must "take a back seat," whereas the one who is willing to humble himself, and to engage in humble, loving service for others, will then find himself exalted. And such is the law of reward throughout the Word of God (Jer. 45:5; Luke 14:7-11; Jas. 1:9; I Pet. 5:2-6).

**Second, we learn from this Scripture that believer's rewards are based upon the expression of their love of Christ by means of loving ministration to others.** Two verses in particular make this very plain: "Whosoever shall receive one of such children in My Name, receiveth Me: and whosoever receiveth Me, receiveth not Me, but Him that sent Me . . . and whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say

unto you, he shall not lose his reward" (Mark 9:37, 41). To the testimony of these verses may be added that of other Scriptures, as, for instance, Hebrews 6:10, which says, "God is not unrighteous to forget your work and labor of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister." If we wish to show our love for Christ, therefore, and if we wish to minister to Him, let us give ourselves in loving ministration to others for His sake.

**And the third fact to which we call attention is that the believer's reward does not depend upon his denominational affiliations.** This in principle is what was involved when John said, "We saw one casting out demons in Thy Name, and he followed not us: and we forbade him BECAUSE HE FOLLOWETH NOT US" (Mark 9:38). What a tendency there is among human beings to despise those who are not of our own party. Surely it will be a shock to such to find many whom they have despised in this life, participating in the rewards which our Lord shall give to those who have faithfully served Him; for that all will share who have spent themselves in loving service for Him we cannot doubt, be their denominational affiliations what they may. The rewards which our Lord bestows will not be divided according to party lines, but according to our personal relationship to Him.

Now we must hasten on to learn,

## III. A LESSON CONCERNING THE FLAMES OF HELL

**In speaking of hell we need to distinguish carefully between "hades" and "hell."** "Sheol" in the Hebrew of the Old Testament and "hades" in the Greek of the New have both been wrongly translated "hell." Hades (or sheol) is the temporary detention place of the wicked dead, where they are kept awaiting the final judgment of all the wicked dead at the Great White Throne (see Luke 16:19-26). Hell, on the other hand, is the final judgment of the wicked—the lake of fire (Rev. 20:13-14—see also Rev. 20:10; 14:10-11). The word translated "hell" in the passage now before us, however, is not "hades" but "gehenna," which is identical with the lake of fire. The word "hell," therefore, is rightly used in this passage.

**Some puzzle their heads much about such questions as whether the "fire" and the "worm" of this Scripture are literal or figurative.** We think they are literal; but as a matter of fact, it makes very little difference whether this language is literal or figurative—the fate of the wicked is certainly as loathsome as the gnawing of any worm could possibly be, and fraught with agony as great as could be produced by any literal flame. What a fearful judgment that must be which can only be described by such language as this. While we are not concerned particularly with such questions as whether our Lord was employing figurative language or literal, we are mightily concerned in the facts which are revealed in what He said.

**First, we learn that any sacrifice or suffering in this life, however great it may be, is to be preferred above participation in the sufferings of hell-fire.** "If thy hand offend thee, cut it off: it is better to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched," said our Lord, and almost identically the same is said concerning the possible foot or eye which offends. Now we know that there is only one thing which can cause men to go into hell—that one thing is failure, or refusal to accept the Lord Jesus Christ as Saviour—in other words, unbelief. No soul who has ever trusted Him as his Saviour will ever suffer that fate. Our Lord's words, interpreted, therefore, mean, "If ANYTHING; even though it be a hand, a foot, or an eye, hinders you from trusting Him as your Saviour, it were better to suffer the loss of all such things than to share the judgment of those who reject Him." "Ah!" you say, "but our Lord was talking to His disciples. He could not therefore have been warning them of the danger of failing to accept Him as Saviour, for they had already done so." That is true as concerns the most of them, but remember, friend, Judas was one of their number, and Judas was an unbeliever. That our Lord had Judas particularly in mind in saying these things seems clear from Matthew 18:6-7, "Woe unto the world because of offences: for it must needs be that offences come; but woe to



"THAT MAN by whom the offence cometh!" (Acts 16:31; John 6:37-40; 5:24).

And now, in the concluding verse our Lord suggests our responsibility to bear our testimony in the effort to have as many as possible from that fate. This appears in His use of the word "salt," for when we turn to Colossians 4:5-6 we read, "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." In the light of this Scripture "salt" evidently stands connected with the believer's testimony. Coming in the place in which it appears in our lesson, it is, therefore, a delicate but nevertheless forceful suggestion of our responsibility by means of our testimony to seek and to save the lost. By "salting" them with the Gospel we are to seek to save them from being "salted" with the fire of God's wrath (see also Lev. 2:13; Matt. 5:13; Jude 22-23).

### VITAL-TRUTH ILLUSTRATION

I speak now deliberately and very carefully: I never saw Hudson Taylor, through all the years I knew him, when

I had any reason to suppose that he was out of fellowship with God. This is a great thing to be able to say of a mortal man. And such an attainment is what we have a right to call holiness, not that of the man, but from Christ.

In 1895, at Shanghai, two ladies were talking upon this interesting subject, discussing whether Mr. Taylor was ever tempted to be proud. They could not decide the question, and finally one said to the other, "I'll go and ask Mrs. Taylor," which they did. But Mrs. Taylor had to confess that she did not know, but would ask him. So she went to Mr. Taylor's study and said to him, "Dearie, two ladies have been talking about you." "Oh!" said Mr. Taylor, "what have they been saying?" "Why, they have been wondering whether you have ever been tempted to be proud." "Proud!" replied Mr. Taylor, "about what?" "Oh, about the things you have done," explained Mrs. Taylor. "Done!" he exclaimed, "I never knew that I had done anything!"

What an answer that was from the one who had flung wide open the brazen gates of China's vast interior! Mr. Taylor was right, for all through, it was God Who had been the Worker. He "giveth grace to the humble," and so great was Hudson Taylor's humility that his portion was continual grace, and grace upon grace.—"China's Millions"

Second Quarter, Lesson 5

Sunday, April 30, 1933

## JESUS SETS NEW STANDARD OF LIVING

Lesson Text: Mark 10:1-31  
(Assigned for Printing: Mark 10:13-27)  
Devotional Reading: Philippians 2:1-11

### Golden Text:

"As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

In today's lesson three questions of tremendous moment come before us; the question of divorce; the question of eternal life; and the question of the servant's rewards.

### I. THE QUESTION OF DIVORCE

Mark 10:1-12

In these days when the divorce evil is growing by leaps and bounds, surely it is timely for us to face the question, which the Pharisees asked our Lord; "Is it lawful for a man to put away his wife?"

Notice first, in this connection, that God has given a reluctant permission for divorce. In answer to the question of the Pharisees, Christ asked, "What did Moses command you?" To which they replied, "Moses suffered to write a bill of divorce, and to put her away." And then our Lord plainly stated why such a provision had been made: "For the hardness of your heart he wrote you this precept" (Mark 10:2-5). Because sin is in the world the Spirit of God recognizes that matters may come to such a pass between human beings that a divorce may become necessary. On his account, though very reluctantly, He permits it. But even this reluctant permission is not granted on every ground, and certainly not on the flimsy grounds on which so many divorces are granted today. No, in the Word of God there is only one valid ground for divorce, and that is fornication, for such are the limitations which our Lord places upon His permission (see Matt. 5:31-32; 19:9).

Notice, however, that in the divine plan for a man and his wife, divorce has no place. "From the beginning of the creation" said our Lord, "God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." And then He went on to show how sinful are loose standards on this matter such as prevail today. If the Spirit of God is permitted to have His way in the hearts and lives of men there will be no divorce.

And how thankful we should be that this IS God's standard. He uses the union of husband and wife as a beautiful symbol of the union of Christ with the soul of the believer, saying, "Ye are . . . married . . . to Him Who is raised from the dead, that we should bring forth fruit unto God"

(Rom. 7:4). If divorce had any part in God's standard for the married, then, indeed, we might fear lest we be cast out and lose our salvation. But since divorce has no place in His plans and purposes, we may be sure that our blessed Lord will never put away a soul whom He hath joined unto Himself (John 6:37-40; 5:24; Rom. 8:38-39).

We should recognize, however, that there IS provision made in God's Word—not for the divorce, but for separation between a believing wife and her unbelieving husband, or a believing husband and his unbelieving wife. The believer is not to leave the unbeliever in such cases, but cannot compel the unbeliever to remain in the home. And so we are specifically instructed, "If the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases." In any case the believing husband or the believing wife is to remain single, for the only ground on which remarriage would be justified would be the death of the husband or of the wife (1 Cor. 7:10-15; Rom. 7:1-3).

### II. THE QUESTION OF ETERNAL LIFE

The second question which our lesson brings before us is the question of the rich man who asked, "What shall I do that I may inherit eternal life?" (Mark 10:17). The answer to this question appears in our Lord's dealing with this man; and also it appears in His dealings concerning the little children, which preceded it.

From the incident in connection with the little children we may learn that faith in Christ is the indispensable condition of salvation. Our Lord's disciples rebuked some who brought little children to Him, which much displeased Him, and called forth this expression: "Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein" (Mark 10:13-16). Now just what did our Lord mean by these words? Some have thought that our Lord referred to the innocence and purity of the little children, and they have said that to enter into the kingdom of heaven we must be pure and innocent as they. Surely this cannot be true, for God's Word plainly teaches that it is not our righteousness which fits us for God's presence, but the gift of His righteousness, which He imputes by faith to all who trust in Him (Matt. 5:20; Rom. 3:22). From the standpoint of agreement with other Scriptures this passage cannot be teaching salvation by works. But we need not try to conjecture concerning what our Saviour meant, for other Scriptures plainly



tell us what was the characteristic of the little children to which He referred. Indeed, this very passage itself suggests it, for it says, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." To receive the Kingdom of God as a little child is to receive it by faith, for to receive that which God offers is the very essence of faith (see John 1:12). And this thought is confirmed by other Scriptures in which our Lord is speaking of the little children, for in them He speaks of "these little ones WHICH BELIEVE IN ME" (Matt. 18:6; Mark 9:42). It is evidently the faith of these little children which led our Lord to say what He did here. Thus we see that this passage is in clear agreement with all passages which deal with the subject of salvation—the one condition which God's Word lays down is, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31; John 3:16; 5:24; 3:36).

**Now as we turn to the incident of the rich ruler of Israel, we find an apparent contradiction.** In answer to this man's question, "Good Master, what shall I do that I may inherit eternal life?" our Lord said in effect, "Keep the commandments," and when this man responded, "Master all these have I observed from my youth," Christ said, "One thing thou lackest: go thy way; sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come; take up thy cross, and follow Me" (Mark 10:17-21). And then, to emphasize what He had already said, when this poor man had gone away grieved, Christ turned to His disciples and said, "How hard is it for them that trust in riches to enter into the Kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God." Why should our Lord have told that man, who asked what he must do to inherit eternal life, to keep the commandments? Because He was meeting him on the only ground on which God can meet any soul who is seeking to be saved by his own good works—if any man desire to be saved by works he must measure fully up to God's standard of righteousness as set forth in the Law. And this proposition is advanced in a number of Scriptures (Gal. 3:12; Rom. 2:7). This sounds like a contradiction, because many other Scriptures have said, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9; Titus 3:5; II Tim. 1:9).

**But in reality there is no contradiction here.**

**As we investigate God's purpose in giving the Law, we find that it was given "that every mouth may be stopped and that all the world may become guilty before God" (Rom. 3:19).** In telling this inquirer to keep the Law, our Lord was using that Law for the purpose for which God gave it—not that he might be saved thereby, but that he might see himself a sinner, realize how impossible it was for him to be saved by his own good works, and realize his need of a Saviour. No wonder the disciples were astonished, saying, "Who then can be saved?" (Mark 10:26). To be saved by one's good works necessitates nothing less than PERFECT obedience, to ALL the requirements of the Law, through ALL of a man's life. "Cursed is everyone that CONTINUETH NOT in ALL THINGS which are written in the book of the Law to DO them" (Gal. 3:10). Through pointing this poor sinner to God's perfect Law, our Lord was seeking to show him his sinfulness, that he might cease his striving to be saved by his own good works and thus be prepared to come to Christ. That this was His purpose is evident from our Lord's rebuke of this man's self-righteousness and unbelief in the words, "Why callest thou Me good? there is none good but One, that is, God." This cut both ways. Quite evidently this man thought that he himself was good, for he said of the commandments, "All these things have I observed from my youth" (Mark 10:20). And also, quite evidently, he did not believe that our Lord Jesus was God, hence our Lord's rebuke of his use of the expression "good Master."

**And now see our Lord's clear summary of the whole matter, in which we have a marvelous revelation of the grace of God.** In answer then to the question of the disciples, "Who then can be saved," He said, "With men this is impossible, but not with God: for with God all things are possible" (Mark 10:27). The Law cannot save, but

Christ can (Gal. 3:21-22; Rom. 6:23). Men cannot measure up to the perfect standard of God's righteousness as expressed in the Law; but in grace God can impute His own righteousness to the most sinful, if only they will believe in the Lord Jesus Christ (Rom. 3:20; 4:5). "The righteousness of God . . . is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). "Wherefore the Law was our Schoolmaster to bring us to Christ, that we might be justified by faith" (Gal. 3:24).

### III. THE QUESTION OF THE SERVANT'S REWARD

**And now see how clear our Lord makes the distinction between salvation and rewards.** Peter, mindful of our Lord's admonition to the rich man to sell all that he had and give to the poor, and to come and follow Him, said, "Lo, we have left all, and have followed Thee." In answer our Lord said, "Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first" (Mark 10:28-31). Did our Lord say, "Peter, because you HAVE left all and followed Me, you shall have ETERNAL LIFE"? He did not. What He did say was, "Because you have left all and followed Me you shall receive a reward." No man can be saved by his own good works; but all who are saved through trusting the Lord Jesus Christ as their Saviour shall be rewarded for their good works.

**Another passage which is most illuminating in this connection is I Corinthians 3:11-15.** Notice particularly that this passage deals with believers, for the foundation on which they build is Jesus Christ. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:11-15).

### VITAL-TRUTH ILLUSTRATION

One night I was preaching in Chicago for another pastor. At the close of the service, the minister came to me and said, "I have a young man in my congregation who wishes to be a minister, and I would like to have you talk with him." After meeting he brought the young man to me. He had one of the cleanest, finest, most open faces I ever saw in my life.

I looked into the face of this young man and said, "Your pastor says you wish to enter the ministry. 'Yes, I do.' 'Well,' I said, 'let me ask you a question. Are you a Christian?'" "Of course I am a Christian," he answered. "I was brought up a Christian and I am not going back on the training of my parents." I said, "Have you been born again? God says, 'Except a man be born again, he cannot see the Kingdom of God.' Have you ever been born again?" He said, "I don't know what you are talking about. I have never heard of that before in all my life."

I said, "My friend, see here; do you know that you have committed the greatest sin that a man can commit?" "No," he said. "I never did in my life. You don't understand me. I have been most carefully reared. My life has been a most exemplary life. I never committed that sin—never!" I asked him what he thought that sin was, and he said "Murder." "You are greatly mistaken. Will you please read what Jesus says about it?" and I opened my Bible to Matthew 22:37, 38, and asked him to read. He read, "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

"If this is the first and great commandment, what is the first and great sin?" "Not to keep this commandment."



Have you kept it? Have you put God first in everything—in business, in politics, in pleasure, in study, first in everything?" "No, sir," he said, "I have not." What have you done then?" "I have broken the first and greatest of

God's commandments. I have committed the greatest sin a man can commit, but I never saw it before in all my life." And so have you, though perhaps you never saw it before in all your life.  
—Dr. R. A. Torrey

## THE LAMB OF GOD

(Continued from p. 40)

### THE LAMB PRAISED IN ETERNITY

HE predetermined, prefigured, prophesied, and provided Lamb shall be the praised Lamb in eternity to come. He will be the adored Lamb. He Who was the lowly Lamb is the Lamb exalted now and evermore. His worthiness takes the place of the curse He bore. The jeers of the multitude on earth are exchanged for the song of the thankful host in heaven. As the center of heavenly adoration, He is "in the midst of the throne." On Him all eyes rest, to Him all knees bow. He is the Lamb

that had been slain. Three stages mark the hymn of adoration. It is a threefold doxology. (1) The four living creatures and the four and twenty elders worship the Lamb and commemorate His redemptive work; (2) the angels round about the throne join in worship; (3) then all created things praise God and the Lamb. The theme is, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5:12). The Lamb is the center of heaven. His cross claims His crown. We cannot render too much honor to the Lamb of God, for He is worthy of all the homage of our hearts.

## THE STORY OF TWO BIRDS

(Continued from p. 38)

### THE LIVING BIRD AFTER BEING LOOSED ROSE UP INTO THE AIR TOWARDS HEAVEN.

If the living bird be a type of the resurrection of the Lord, then that bird ascending to the upper sky, is the silent, but eloquent prophecy, that He would also ascend as the living and immortal Man to heaven.

"He was taken up; and a cloud received Him out of their sight" (Acts 1:9).

### THE LIVING BIRD WHEN IT ROSE UP INTO THE AIR TOWARDS HEAVEN CARRIED WITH IT THE BLOOD OF THE OFFERED SACRIFICE.

When our Lord Jesus Christ ascended to heaven and sat down on the throne of God, He took with Him the blood of His own sacrifice, and placed it there as a precious and eternal memorial.

"By His own blood, He entered in once into the holy place" (Hebrews 9:12).

### THE LEPER WHO WOULD BE CLEANSED BY THE BLOOD OF THE BIRD MUST COME TO THE PRIEST.

He must come to the priest and own his need of cleansing.

The constant admonition and invitation of the Son of God is: "Come unto Me."

And in response to a question of the Master, Simon Peter once responded; "Lord to whom shall we go? Thou hast the words of eternal life" (John 6:68).

He Himself has said: "No man cometh unto the Father, but by Me" (John 14:6).

### THE PRIEST MUST APPLY THE BLOOD OF THE DEAD BIRD SEVEN TIMES TO THE LEPER.

It is the Lord Jesus Christ, the great High Priest, Who must apply His own blood in the case of each individual sinner who applies to Him for cleansing.

"Unto Him that loved us, and WASHED US FROM OUR SINS IN HIS OWN BLOOD" (Revelation 1:5).

Seven signified completeness.

When the great High Priest applies the blood, the application is complete, perfect.

"The blood of Jesus Christ cleanseth us from ALL sin" (1 John 1:7).

### THE BLOOD WAS FINALLY APPLIED BY MEANS OF THE HYSSOP.

Great as is the power of the High Priest, willing and anxious as he is to apply His cleansing blood to the condemned sinner, He can do so only when that sinner believes. Once in His own country, here on earth, He could not do many mighty works because of unbelief; so, even now in yonder heaven, with the fulness of the blood at His command, He is powerless to make that blood avail to those who will not believe.

### WHEN THE BLOOD WAS AT LAST APPLIED, THE LEPER HAD A LIVING AND BEAUTIFUL WITNESS THAT HE WAS CLEAN IN GOD'S SIGHT.

That living witness was the live bird flying in the upper heaven, stained with blood of the dead bird.

If anyone should say unto him:

"Where is the evidence of your ceremonial cleansing; where is the witness that you are satisfactorily clean in God's sight?"

He could point to that bird flying upward and say:

"Behold, there is the witness of my cleansing; that red spot yonder in the blue heavens is my witness; that is my record on high; I do not point you to myself, but to that blood in yonder heaven."

So today, we may point to that Man Who in heaven bears the marks of the cross; to that throne on which He sits, stained with His sacrificial blood, and say:

"Behold; my evidence, my witness on high."

Beautiful as was that bird with its stain of blood against the skies of blue, beautiful to that leper who saw in it his right and title to enter the camp, and share the blessings of the people of God, from whom he had been so long excluded, more beautiful, and in a comparative not possible to utter, is that blood stain in the heart of the deepest blue of the universe of God, the blood stain of Him Who died for us; and Who, through all the ages of eternity, will bear the stigmata of the cross in His immortal body, while His throne high and lifted up will gleam with its crimson glory.

This is the witness and the evidence that shall never fade.

"My witness is in heaven, and my record is on high" (Job 16:19).

"Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:34).



# STUDIES IN THE BOOK OF ROMANS

(Continued from p. 36)

Access for every believer and not the high priest only!

Access in every time of need, that we may find mercy and grace to help!

Access in spite of my unworthiness and my failures!

Access which means an open pathway and the RIGHT and PRIVILEGE of approach to God!

Access by the new and living way, even the blood of Jesus!

Access, through the rent veil, to the very presence of the Father!

Access—always access, even when fellowship is shattered, so that fellowship can be quickly regained!

Access that I can count on, even though the heavens SEEM to be as brass!

Access no matter how dark and dismayed the soul might FEEL!

Access that Jesus is constantly keeping open, so that I shall never be without a city of Refuge!

Access, blessed access!

This list of the three wondrous blessings,

Justification,  
Peace, and  
Access,

is followed by the informative words,

—wherein we STAND and rejoice in hope of the glory of God.

"Wherein we stand." The word translated "stand" means to "stand permanently." It has been happily rendered, "Stand to stay stood." It is a beautiful reference to the believer's Standing in Christ, and having been used in direct conjunction with JUSTIFICATION, PEACE, and ACCESS, shows us that these three glorious blessings belong in the believer's Standing. And what we possess in our Standing we possess eternally, for Standing is in Christ Jesus and is not subject to cancellation nor abrogation. Consequently Paul can use the expression we have just been studying, "Wherein we STAND TO STAY STOOD."

Ah! how satisfying to the soul. Observe the clear meaning of the words.

It is the grace which brought us justification, in which we stand to stay stood.

It is the grace which brought us to a state of peace with God, in which we now stand to stay stood.

It is the grace which brought us into blessed access to God, in which we have eternal, unchanging Standing.

We have seen three great fruitages of imputed righteousness in the realm of the Standing. Justification, peace, and access. These three fruitages may be expressed in one word. That word is "reconciled!" When a sinner is declared righteous, God's indignation is forever removed. When war is displaced by peace, the alienation in the heart of the sinner is done away. When every barrier is torn asunder and the believer has access to God, reconciliation has taken place.

The three blessings of justification, peace, and access, may be summarized in one glorious and blessed word—

"RECONCILIATION."

We turn to the closing assertion of the subsection which we are studying and we find the Apostle declaring,

By Whom we have now received the ATONEMENT.

Once more, he is bringing before us a blessing which is in the believer's Standing—"We have NOW received the

ATONEMENT." But the word "atonement" is an unfortunate translation of the Greek word "kattalagen."

This word is only used in three other places in the New Testament, Romans 11:15, II Corinthians 5:18, and II Corinthians 5:19, and in all its other occurrences it is correctly translated. It is difficult to know just why this Greek word was translated wrongly here, and correctly elsewhere, but such is the case, and we must consequently recognize it, and give the word a proper rendering. The word simply does not mean "atonement"; it means "reconciliation" and is thus correctly translated by Philip Schaff, Worrell, Moulton, Goodspeed, Conybeare, Newberry, Ballantine, American Revised Version, Darby, and Rotherham. In addition to these authorities, "reconciliation" is given as the correct meaning of the Greek word by all the leading lexicons.

Beside, the word "atonement" has no business being used in connection with the mighty work of Jesus Christ on Calvary. "Atonement" is distinctly an Old Testament word instead of a New Testament word. Atonement means "covering" and carries with it the idea of being temporary because the Old Testament priests had to go into the holy place of the temple every year to make an "atonement" (that is to say, to make a covering of blood). The Hebrew expression "Yom Kippur" is to this hour used as the name of the day of atonement, and the literal meaning of the words "Yom Kippur" is "THE DAY OF THE COVERING."

Thank God, Jesus dying on Calvary did not make an atonement—a temporary covering, for us—Nay! that was what the Old Testament sacrifices did; but Jesus, dying on Calvary, shed precious blood which wrought a permanent work for the sinner's soul.

Through our Lord Jesus Christ we have now received the "reconciliation"; and reconciliation does two things—it removes God's indignation, and it does away with our alienation. Reconciliation is that thrilling blessing in our Standing, which brings a holy God, and sin-cursed man back into oneness, fellowship, and understanding. Hallelujah! we have now received the RECONCILIATION!

Thus we have seen the heaven-given fruitage of imputed righteousness in the realm of the believer's Standing. That fruitage is,

Justification,  
Peace, and  
Access.

And the Apostle waits until he is ready to close this subsection, and then condenses these three great blessings into one expression of overpowering beauty and comprehensiveness—

"RECONCILIATION!"

WE PROCEED to the study of the fruitage of imputed righteousness in the realm of the believer's STATE.

In verses 3-5, Paul discusses some of the attractive fruitage which grows in the life when imputed righteousness has been received.

He says,

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. 5:3-5).

Astonishing statement!

We glory in tribulation.

this be the case, then accepting Jesus as a Saviour and receiving the blessing of imputed righteousness thoroughly changes a man, for the natural man never glories in tribulation.

On the contrary, the natural man wants no trial nor tribulation. He is seeking ease, and recognition, and gratification. But Paul's testimony is very different, "WE GLORY IN TRIBULATION." This is the testimony of a changed man. This is the testimony of a SAVED man. It is the testimony of a man who is no longer running away from hardships. He is able to say unhesitatingly,

We glory in tribulation.

And then he adds his reason—

Tribulation worketh patience.

Unparalleled reason! For we are all in pathetic need of patience. That a crushing revelation of our native sinfulness and weakness, that it is so easy to lapse into irritability, to fall to a quick venting of our spleen, forgetting that we cannot honor Him Who died for us by spasmodic irritability—by manifesting the disposition of a grouch or a crab. As James who says,

Let patience have her perfect work that ye may be perfect and entire, wanting nothing.

But Paul is not yet through giving his reason for saying that unexpected thing—"WE GLORY IN TRIBULATION." His whole reason is given in four steps.

1. Tribulation worketh patience.
2. Patience worketh experience.
3. Experience worketh hope.
4. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.

When his reason is finally sifted down, we find he is saying that the believer in Christ Jesus is willing to glory in his tribulation because the Holy Spirit has been given to him.

Now the gift of the Holy Spirit is the gift of the resurrected Christ. This is clearly shown in Acts 2:32-33:

This Jesus hath God raised up (resurrected), whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth THIS, which ye now see and hear.

These words were uttered by Peter on the day of Pentecost. They prove conclusively that the gift of the Spirit as "shed forth" by the living, resurrected Christ.

This leads us to the final analysis of Paul's reason for saying those amazing words, "WE GLORY IN TRIBULATION." He was able to testify to the change in his life because JESUS was ALIVE, and had sent the Holy Spirit to keep shedding abroad the love of God in his heart. This is the great secret of Christian victory. Jesus ALIVE, and is strengthening us with strength in the inner man. Jesus is alive and has given us His own Holy Spirit, to strengthen, to encourage, and to give victory, even though our earthly pathway be beset by many a fall and snare.

In verse 10, the apostle Paul brings out this same truth, and states it just a little more clearly.

For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His LIFE.

Here he says in so many words—"We are saved by His LIFE." The life referred to is His resurrection life, for His life before His death had no saving power in it. All He could do before His death was to present the unapproachable perfection of His own utter flawlessness. He could offer an example too perfect for sinful man to consider, yea, an example so perfect that it would pursue poor sinful humanity to an inescapable condemnation. And the sav-

ing of which He speaks is the saving of the daily life, the changing of our conduct, that we might be transformed into the likeness of Jesus.

So the whole truth which Paul has been teaching, summarized, is this:

The fruitage of imputed righteousness in the believer's Standing is

JUSTIFICATION,  
PEACE, and  
ACCESS,

which being reduced to one word is,

RECONCILIATION;

and the fruitage of imputed righteousness in the realm of the believer's State is,

A LIVING CHRIST,

Who, having saved the soul, now gives to the believer His Holy Spirit, that by the strength of the Spirit, the very LIFE of the believer may be SAVED ALSO.

**I**N CONCLUSION, Paul takes us to four stirring verses in which the ground and basis of imputed righteousness is set forth.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by His blood, we shall be saved from wrath through Him (Rom. 5:6-9).

Here we are brought near to the foot of the cross. These four verses tell the Gospel story in startling simplicity, and they stand at the very center of the synthetic outline of the great doctrinal portion of Romans, which runs from chapter one, verse eighteen to chapter eleven, verse thirty-six. Could language be more illuminating?

Christ died for the ungodly!

Ah, friend, if you have not trusted Him, do so now:

While we were yet sinners, Christ died for us.

Can you let such love go unheeded? Can you be indifferent to such grace? He didn't wait until WE GOT GOOD, to die for us, but while we were yet sinners, Christ went to Calvary on our behalf. Can you remain obdurate? How can you reject Him longer?

And how satisfyingly clear Paul's final declaration of the Gospel is:

Being justified by His blood, we shall be saved from wrath through Him (Rom. 5:9).

Yet, believe on Him, and you shall be saved from wrath. And remember this—wrath is a reality, Hell is not a figment of the imagination.

Trust in Him now, and He will save you from wrath, and Hell, and judgment.

This is God's Word. We'll have to admit men do not like it these days, but it is God's Word nevertheless, and altogether true. Reject it at your peril!

**B**Y FAITH Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.

—Heb. 11:17-19



## A THREEFOLD TYPE OF CHRIST

(Continued from p. 42)

most dreaded enemies, the Philistines, had reduced the once powerful and prosperous nation to dire poverty and helplessness. On the day in which the events recorded in the seventh chapter of First Samuel occurred, this nation—now an unorganized, unarmed mob of serfs—were gathered together in Mizpeh, (Hebrew, the "watchtower," "the place of watching") to openly protest against the bondage of their oppressors. Israel had come at the call of God through Samuel. She had turned away from the worship of Ashtaroah and Baalim and was ready to meet her God.

Of course, the news of this great ingathering of the Jews spread like wild-fire, and the Philistines immediately assembled their well-equipped, well-trained army and started for Mizpeh. It was undoubtedly with the idea of an easy victory that the Philistines marched. Had they not a few years before met and terribly defeated one of the best armies that Israel ever produced? This unarmed rabble would fall before their swords as grain before the scythes of the reapers!

How the hearts of the people of Israel must have seemed paralyzed in their terror, as they viewed from the hill of Mizpeh, the approaching hosts of the Philistines! Had they gathered together in response to the call of God only to be slaughtered and massacred? Was there no deliverance in God? How they clung to Samuel, the only one in Israel who had remained true to Jehovah!

Cease not to cry unto the Lord our God for us,  
that He will save us out of the hand of the Philistines!

What a shout of praise must have gone up from the place of watching when, in direct answer to Samuel's prayer, God routed that mighty army of the Philistines by a great thunderstorm!

And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel; but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went to Mizpeh and pursued the Philistines, and smote them until they came under Beth-car (I Sam. 7:10-11).

Undoubtedly the "thundering" of the Lord was accompanied by lightnings and hail, as in Psalm 18:13-14:

The Lord also thundered in the heavens, and the Highest gave His voice; hail stones and coals of fire. Yea, He sent out His arrows and scattered them; and He shot out lightnings, and discomfited them (Ps. 18:13-14).

Throughout the Word of God, thunder, lightnings, and hail have been linked with the prophecies and types of the judgments contemporaneous with the second coming of Christ. One of the last plagues of Egypt, clearly setting forth the judgments upon the world which shall result in Israel's deliverance from the bondage of the Antichrist at the coming of Christ, was thunder and hail!

And Moses stretched forth his rod toward heaven; and the Lord sent THUNDER and HAIL, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt (Exod. 9:23).

In direct connection with the second coming prophecies, we find the mention of THUNDER and HAIL. The little handful of Jews which have escaped the devastating effects of the Antichrist's hatred against their helpless nation, have gathered together in Jerusalem:

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I COME as a thief. Blessed is he that WATCHETH, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and THUNDERINGS and LIGHTNINGS . . . . And there fell upon men a GREAT HAIL out of heaven, every stone about the weight of a talent; and men blasphemed God, because of the plague of the hail; for the plague thereof was exceedingly great (Rev. 16:13-21).

In the above Scripture, note:

1. All nations are gathered together for the Battle of Armageddon.
2. There is a promise of Christ's coming (evidently for deliverance) and of blessedness to those who are WATCHING. (In this connection you will recall that Israel was in the place of "WATCHING" Hebrew for Mizpeh, when the deliverance which we are studying occurred.)
3. The deliverance (clearly described in other Scriptures as the bodily appearance of Christ in second coming judgment—see Zech. 14:1-8) is accompanied by thunder, lightnings, and hail.

Thus we see in this far distant and remote incident of a thunderstorm deliverance, a picture of the deliverance which Christ Jesus our Lord will accomplish for Israel when He shall burst open the heavens upon hearing the cry of His helpless, broken, but willing people, and shall come forth to destroy the vast multitude of the demonic possessed army of Satan—thus delivering Israel from certain destruction, and bringing her into the Kingdom of God.

After the thunderstorm had routed the army of the Philistines, the men of Israel rushed from Mizpeh to Beth-car (Hebrew, "the house of the sheepfold") in pursuit of the enemy. In this also we see the foreshadowing of the future time when Israel shall leave the place and attitude of "watching" for the coming of the Messiah, and shall be gathered together in the Kingdom (typified by the sheepfold—John 10:16; Ezek. 34:11-16).

### B. The Stone

At Beth-car Samuel erected a stone of memorial:

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us (I Sam. 7:12).

A great stone, or a rock, throughout Scripture, inevitably points to the Lord Jesus Christ. Note how the passages speaking of stones and rocks bring out the various attributes and accomplishments of the Lord Jesus Christ:

1. The "Rock" signifies God (I Sam. 2:2).
2. The "Rock" signifies a man (Isa. 32:2).
3. The "Rock" was smitten and broken (Exod. 17:6).
4. The "Rock," because it was smitten and broken, furnishes the water of life to all who will partake (Exod. 17:6).
5. The "Rock" was rejected, but shall become the head of the corner (I Pet. 2:7-8).



6. The nations of the world, gathered together in mighty force under the dictatorship of the Antichrist shall be destroyed by the coming of the "Rock" (Dan. 2: 44-45).

Israel, in the incident before us, had but acknowledged that their deliverance, their "help," was through Him Whom the "Stone," symbolized—through Jesus Christ the Lord. In like manner the Jews shall awaken to the realization that the One Who shall bring about their deliverance from the crushing assault of the Antichrist's hordes is none other than the One Whom they had rejected and crucified—even the Lord Jesus Christ (Zech. 13:6-14, 8). Isaiah the fifty-third chapter is recognized by all Bible teachers of repute as the cry of amazement of the rescued remnant of Israel when they see Who the Deliverer is:

He is despised and rejected of men, a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted (Isa. 53:3-4).

In both the thunderstorm and the stone we have, by way of application, the picture of our personal deliverance from the attacks of sin. As an illustration of this application let us glance at Paul's testimony of victory over the attacks of the old nature:

For I delight in the law of God after the inward man:

## THE PREFIGURED, THE DISFIGURED, AND THE TRANSFIGURED CHRIST

(Continued from p. 46)

He is prophesied as the Lamb led to the slaughter like a sheep before her shearers dumb.

Joshua was the figure of the true Joshua. Boaz the redeemer-kinsman of the Moabitess, was the figure of Christ our Redeemer-Kinsman.

Samuel the prophet, priest, and judge was the figure of Christ the Prophet, Priest and King. Christ is the true King David. He is the root and offspring of David.

The sun is used as a figure of Christ. He is the Sun of righteousness. He is the Ancient of Days. He is the plant of renown.

By searching the Old Testament Scriptures we can find many other types and shadows to convince any child of God that our Saviour is indeed the prefigured Christ.

**I**N THOSE Scriptures in which He is prefigured there are very many prophecies that this prefigured Christ is going to be disfigured and that He is going to be transfigured.

What a picture we have of the disfigured Christ in the twenty-second Psalm, and what a picture of the transfigured Christ in the twenty-fourth Psalm!

Psalm 22:1, "My God, My God, why hast Thou forsaken Me?"

Verse 14, "I am poured out like water and all My bones are out of joint; My heart is like wax; it is melted in the midst of My bowels."

Verse 15, "My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou has brought Me into the dust of death."

Verse 16, "They pierced My hands and My feet."

O, what a picture of Calvary with its suffering Christ! O, what sin has done with heaven and earth! Surely the disfigured Christ is here prefigured. What a price God had to pay for our redemption. What a mystery—the eternal

But I see another law in my members WAR-  
RING against the law of my mind, and BRING-  
ING ME INTO CAPTIVITY to the law of sin  
which is in my members.

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord . . .

For the law of the Spirit of life in Christ Jesus HATH MADE ME FREE from the law of sin and death (Rom. 7:22-8:2).

Or again:

I can do all things through Christ which strengtheneth me (Phil. 4:13).

Christ is the great Deliverer, and the Stone of Help to every believer in Himself.

In this study we have but rapidly followed up the most clearly defined and best-blazed trails suggested by the brief narrative. Were we to study each minute incident of the story, each phrase in the record, we would find many other clues, which, when followed out, would disclose a path leading onward and upward toward some new view of the person and work of the Saviour. There are unending thrills to be found in traversing the little-used route over which the Lord Jesus personally conducted the two Emmaus disciples, when—

beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself (Luke 24:27).

God in human form permitting the human race to put Him to death to provide for the sinner's salvation and eternal life.

Psalm 24:7, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in."

The rulers of this world crucified the Lord of glory (I Cor. 2:8). He came the first time to be judged by men. He is coming the second time to judge men. He came not to be ministered unto but to minister and to give His life a ransom for many. "Which in His times He will show who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:15).

Because the sinner is a marred vessel, the blessed Lord had to be marred for the sinner. We read this prophecy in the Old Testament concerning the coming disfigured Christ. "His visage was so marred more than any man and His form more than the sons of men" (Isa. 52:14).

The literal meaning of this verse is that our Saviour was disfigured almost beyond recognition.

Think how desperately wicked is the human heart. The Son of God was buffeted, mocked, spit upon, struck in the face, disgraced, bruised with the thorns and then nailed to a tree with nails in His hands and feet in the midst of the jeers and cursings and derision of a fiendish mob.

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger" (Lam. 1:12).

"He was oppressed and He was afflicted, yet He opened not His mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so He openeth not His mouth. He is taken from prison and from judgment" (Isa. 53:7, 8).

Here the disfigured Christ is prefigured as a slaughtered lamb.



SOME months after the Son of God shed His precious blood on the cross, Peter addressed the men of Israel, using these words: "But those things, which God before had shewed by the mouth of all His prophets that Christ should suffer, He hath fulfilled" (Acts 3:18).

"We see Jesus Who for a little time was made lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Heb. 2:9).

When the holy child Jesus was born of Mary, God sent this message to the mother: "Yea, a sword shall pierce through thy own soul also" (Luke 2:35). "Now, there stood by the cross of Jesus, His mother."

Have you stood and gazed upon that scene? Have you acknowledged yourself as the one responsible for that disgrace and suffering? Have you confessed yourself the chief of sinners?

Truly the Child born, the Son given, Who was to be Wonderful, Counsellor, Mighty God, Everlasting Father, and Prince of Peace, was the Man of sorrows, acquainted with grief, despised and rejected of men.

There are many today who claim to be His admirers, who eulogize Him as a great ethical teacher, and take delight in highly endorsing His moral philosophy, to whom the preaching of the cross is foolishness. They do not like to dwell on His utterances concerning His approaching death, which He declared would be for the sins of others.

After His death, Christ said to His apostles: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remittance of sins should be preached in His Name among all nations" (Luke 24:46).

Before His death, while He was speaking as never man spake, while He was claiming—and proving His claim—unity and equality with the eternal and omnipotent God, He said: "He must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day" (Matt. 16:21).

Full well did the Son of God know what was before Him when He said: "My soul is exceedingly sorrowful unto death" (Mark 14:34).

And again, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15). "Jesus knew that His hour was come that He should depart out of this world unto the Father" (John 13:1).

His suffering on the cross was foreordained by God. He was delivered according to the determinate counsel and foreknowledge of God (Acts 2:23).

The death of Christ on the cross was neither accidental nor premature. He was not the helpless Victim of circumstance. No one could take His life from Him. He had power to lay it down and to take it up again (John 10:17-19).

He knew when and how He was going to die, for He knew all things.

He appeared to put away sin by the sacrifice of Himself. He knew when He set His face stedfastly toward Jerusalem that last week that He was going to be the disfigured Christ.

IT WAS about that time when "Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and His face did shine as the sun, and His raiment was white as the light" (Matt. 17:1-2).

What a glorious sight! Peter who beheld it, said he was there the eyewitness of the majesty of Christ. "For He received from God the Father honor and glory" (II Pet. 1:15-19). He said that in the transfiguration he had the revelation of the power and coming of our Lord Jesus Christ.

How blessed it is to get even a faint conception of the majesty of Christ. Can we fix in our minds that glorious vision—"His face shining like the sun"—"His raiment like the snow or a bright light"? "Behold a bright cloud overshadowed them."

There in the heavens, cut off from the world below, beholding the glories of the eternal Son of God, eyewitnesses of His majesty.

What a blessed contemplation; what a glorious prospect; what a purifying hope! Some day we are going to be eyewitnesses of that majestic and glorified Saviour, if we are His at His coming.

The last conversation Christ had had with His disciples before He was transfigured was concerning His approaching death on the cross.

And on that mountain "in glory" they spake of His decease which He should accomplish at Jerusalem (Luke 9:31).

And then down from the transfiguration. "It came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem" (Luke 9:51).

Why did not Christ go back with Moses and Elijah to heaven? He had presented to humanity an unimpeachable character, an ideal philosophy and a perfect example. The wages of sin is death. He knew no sin; He was sinless. Therefore He did not have to die for His own sin. If man could be saved by imitating the Example or practicing His philosophy, why did the ideal Philosopher, Teacher and Example come down instead of go up?

Hear His answer: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12:24).

The transfigured Christ on the holy mount was talking of being disfigured. The transfigured Christ had to be disfigured in order to save the disfigured sinner.

O sinner, will you not see yourself as a poor miserable disfigured creature and flee with all haste to Calvary, where the transfigured Christ was disfigured that sinners might be transfigured?

We can never share the glory of the transfigured Christ unless we share the name of the disfigured Christ.

Jesus the Author and Finisher of our faith, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Before the Son of God went to the cross He sent up a prayer to His Father in heaven in behalf of those who are not ashamed of His sufferings, even for you and for me if we belong to Him: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me" (John 17:24).

Peter, James, and John were permitted for a few short moments to behold His glory. They said: "It is good to be here." No wonder they wanted to build tabernacles there on the holy mount. When we get to heaven and look into the face of our glorified Saviour, surely we shall say "It is good to be here." Are you going to be there?

The Holy Spirit, by the pen of Peter, who was an eyewitness of the majesty of Christ on the mount, declared that the transfiguration was the power and coming of Christ.

"Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, Who shall change our body of humiliation that it may be fashioned like unto His glorious body" (Phil. 3:20-21, R. V.).

"Like unto His glorious body." What does the glorious body of our Saviour look like? That certainly was a glorious body on the mount when His face was shining like the sun and His raiment like snow. Will our faces some day shine like His did? Are we going to be transfigured? Yes these bodies of humiliation, these earthly houses, are going to undergo a change, a great transformation; and then be fashioned like unto His own glorious body.

"When Christ, our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4).

Does not this blessed hope, this glorious prospect, thrill your soul?



"If so be that we suffer with Him, that we may also be glorified together; for I reckon that the sufferings of his present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

All that are Christ's at His coming shall be made alive. He is the firstfruits of them that slept. Here is the divine order (I Thess. 4:15-18):

1. The Lord Himself shall descend from heaven;
2. The dead in Christ shall rise first;
3. Then we which are alive and remain shall be caught up together in the clouds to meet the Lord;
4. So shall we ever be with the Lord.

It is one thing to meet death before the Lord comes; it is entirely different to remain until He comes and meet Him in the air at His coming.

At His coming death will be swallowed up in victory; mortality will be swallowed up of life.

Moses and Elijah were overshadowed by the bright cloud on the holy mount with Christ, when Peter beheld the majesty which spake of the power and coming of the Lord.

Moses and Elijah had some mountain experiences before they departed from this world. They had seen the glory of God before they were with Christ on the mountain.

Moses died, and God took his body. Elijah went up to heaven without dying. And though Satan contended with Michael for the body of Moses, yet God preserved that body.

Moses is the type of the dead who shall arise at the coming of Christ; Elijah suggests, at least, those who remain until He comes and all His redeemed ones shall be with Him in the air and with Him be overshadowed by the cloud.

It will all take place very suddenly.

"Behold I shew you a mystery. We shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye" (I Cor. 15:51).

"Behold now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear we shall be like Him, for we shall see Him as He is" (I John 3:2).

May the Holy Spirit make this unto us something more than an empty dream; or some far-off hazy uncertain expectation. To the obedient child of God this is a living, purifying, blessed hope—the glorious appearing of the great God, our Saviour Jesus Christ.

Transfigured body, soul, and spirit to share His eternal glory. What has this world to offer to compare with such an experience?

The glorified Christ retains the marks of His sacrifice, and when we see and share His glory He will show them to us. Had He not been disfigured, we could never be transfigured. The transfigured Christ, because He was disfigured, can remove all the scars and wounds of the disfigured sinner. No other power can.

What a solemn thought! Every disfigured sinner will either be transfigured to share the glories of Christ for all eternity or forever remain disfigured and suffer the sorrows of the second death.

May our loving heavenly Father by His Holy Spirit keep us in His Book, and therein reveal to us ever new and blessed truths concerning His prefigured, His disfigured, and His transfigured Christ, Who is our life, our peace, our sanctification, our redemption, our righteousness, our hope, and our resurrection; and may that blessed Son at all times have the preeminence in our lives.

## AS THE EDITOR SEES IT

(Continued from p. 34)

Four-Square," and "The British-Israel Hypothesis" have no sense nor reason to them.

He writes another whole page (single spaced at that!) along the same line, and then concludes with these words:

Now, gentlemen, with these thoughts in mind, do you think I could conscientiously continue to subscribe for a magazine which writes in such an unchristian-like attitude (even though its editorials are good)? No sirs, I am not renewing.

We will give you just two guesses as to what that man is. Yes, you are right on your second guess, for the article on British-Israelism was prompted by a letter which he wrote some months before. And we will guarantee that if all the facts were known, he is not a simon-pure British-Israelite, but a hybrid, having also a pronounced strain of Penterostalism in his make-up.

Such reactions encourage us greatly.

They indicate that some of our arrows, at least, are reaching the mark.

We wish we could persuade souls who have become entangled in false religions that they are in error, but failing in this, at least the fact that they are aroused would indicate that our warfare is not ineffectual.

We always lose a few subscriptions when we get out a number dealing with false religions. What ought we to do?

Should we cease to publish such issues?

What we are going to do is to follow our regular custom of several years standing, namely, to furnish at least one such number each year, and the next will be the "Heresy Number," which will be published in March.

We venture to predict that when this issue is published the need for such a number will be attested (as has invariably occurred whenever we have published such a number)

by a flood of orders for extra copies, and in all probability our available supply will be exhausted within a few weeks, though, as hitherto, we shall publish several hundred extra copies.

### Disobedient To Parents

"NINETEEN YEAR OLD BOYS STAND AT HEAD OF NATION'S CRIME LIST"—so reads the headline of an Associated Press dispatch appearing in "The Denver Post," on November 19. And the opening paragraph says, "Youngsters of nineteen are accorded the unfavored distinction of spotlight honors in a statistical analysis of crime records just completed by the Federal Bureau of Investigation."

Surely this should be an eye-opener to parents!

Beyond all possibility of doubt two things contribute more largely to this condition than any other factor. These two things are the pernicious influence of the movies, and the lack of normal parental discipline. Parents who take their youngsters to the movies (and "Talkies" are even worse) in so doing are sowing the seeds of crime of every description, for it is a universal principle in human conduct that men become like the things they think about; and what more commonly constitutes the theme of moving picture plays than crimes and scenes of violence of every imaginable description? It is no accident that when children are killed by guns in the hands of their playmates, as occurs with alarming frequency, almost invariably it is found that they had been acting out in their play the things which they have seen on the screen.

On the other hand, lawlessness in the home leads to lawlessness in other human relationships. Children who are not taught to respect and obey the authority of their parents cannot be expected to be obedient to the authority of the state or to the Word of God. But remember that normal



discipline in the home is not an arbitrary imposing of rules, and enforcing those rules with castigation. Normal parental discipline balances the use of the rod with warm manifestation of love and affection; its rebuke of wrong doing with commendation for good behaviour; its precepts, with a consistent example; and the whole is permeated by clear, reverent instruction in the Word of God.

The Scriptures tell us that one of the signs of the last days shall be that children shall be "disobedient to parents"; and they explain the reason for this, in part at least, when they say that parents shall be "without natural affection."

### A Glorious Setting

**I**N THESE words, "A glorious setting," we are thinking not of a setting for a scene, or act, or building, or any such thing, but rather of a setting of the soul. It is a setting described for us in the words of the apostle Paul, "I am set for the defence of the Gospel" (Phil. 1:17). It is this setting of which we speak—a setting of the mind and heart in a definite purpose to steadfastly maintain the truth of the Gospel.

We live in an hour in which many are turning away from such a position. And how great is the ignominy of such a betrayal! How can the man who bears the title "minister of the Gospel," but who denies every vital fact of that Gospel, command the respect of even the unbeliever? He has deserted the highest of all callings. He has proven

traitor to the most noble of all causes. If he has at one time trusted the Saviour, he will indeed be saved; but think of the awful shame that must be his as he stands before the judgment seat of Christ in the presence of the One Who suffered in his stead.

In contrast to this, how glorious, indeed, is the setting of the soul for the defence of the Gospel. It is a glorious setting because it is honorable; glorious because it results in the salvation of souls; glorious because of the glory it will bring in that future day; glorious because it magnifies the Saviour; but, above all, glorious because of the glory of the Gospel itself. For the Gospel is glorious. It is gloriously true and gloriously good! It alone is the message which meets the need of men. Therefore the setting of one's mind for the defence of this Gospel is a glorious setting. We recommend it to every believer in Christ Jesus.

### Redeeming The Time

**T**HINGS are moving fast these days.

One amazing change gives place to another with breath-taking rapidity, in national, and international affairs. And each change brings us a little nearer to the reign of the man of sin.

As the quickening of the stream frequently heralds the proximity of the cataract, so to the observer who has become familiar with the Scriptures, the constant acceleration of world affairs portends civilization's plunge into the awful abyss of Godlessness and lawlessness which lies just ahead.

The time is growing short!

Our opportunity for testimony is limited!

At any minute the Antichrist may stride upon the stage.

At any minute we may hear the shout of our Lord, summoning us to leave our labors and to enter with joy into His presence.

Surely, then, we need now as never before to give earnest heed to the admonition of the Scripture, which exhorts us to be "redeeming the time because the days are evil" (Eph. 5:16).

### A Logical Sequence

**C**OMMUNISM is entrenching itself more and more strongly in our schools and colleges. As evidence of this fact a recent issue of the "National Republic" cites illustration after illustration—all of them having to do with the opening of the fall term in the colleges. In the University of Michigan 1,000 students and professors gathered to greet and cheer the communistic candidate for governor. H. S. L. Dana, a Harvard professor enroute to a European "World Congress Against War," was shut out of Great Britain because of his radicalism. About fifty members of the Communist National Student League of the Midwestern Colleges have been active in assisting other communistic organizations in the Illinois mine strike district. Some have been arrested for their activity, etc., etc.

We need not be surprised at these things. Atheism and "Modernism" have been at work for years in the schools of the land. They have taught the student to disregard the authority of the Bible and to sneer at God. Communism merely adds to Atheism, the doctrine of the overthrow of the nation and of government. Men and women who have been taught to despise divine authority are easily taught to oppose human authority as well. Communism in our schools and colleges is but a logical sequence to the diabolical teachings of "Modernism" and Atheism. God grant to every Christian the courage to denounce all the members of this satanic trinity.

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# THE LEAGUE OF EVANGELICAL STUDENTS

by H. FRAMER SMITH

**S**TUDENT movements, as such, are not uncommon occurrences. Sometime ago student movement in China fanned an anti-Occidental spark into flame which for a time threatened further missionary enterprise that vast land. More recently the student life of Germany burst forth into the now declining youth's Movement of that infant republic. The first of these student movements was national, the second social. What is uncommon in the domain of student movements is that there should arise one that is unqualifiedly spiritual. Such is the League of Evangelical Students. And it is the more remarkable, when one pauses to consider the inroads that present day Humanism has made upon the educational enterprise of our era, that the League of Evangelical Students came to birth on the campus of a great eastern university and is rapidly advancing to robust and aggressive manhood in outstanding educational centers from coast to coast. Its aim, as set forth in Article II of the constitution, is "to bear united witness to the faith of its members in the whole Bible as the inspired Word of God; to interest other students in the work of the Gospel ministry; to have fellowship one with another; and to present to students evidences of the truths of evangelical Christianity."

From its inception the League has been blessed with the counsel of representative men whom the Spirit of God has again and again filled for outstanding service of witness-bearing. Chief among these are Dr. J. Gresham Machen, President of Westminster Theological Seminary; Dr. R. B. Kuiper, President of Calvin College; Dr. Lewis Sperry Chafer, President of Evangelical Theological College; Dr. Melvin Grove Kyle, President of Xenia Theological Seminary; Dr. Leander S. Keyser, of Hamma Divinity School; Dr. Harold Paul Sloan, of Temple University; and others. These splendid men function in advisory capacity as a Board of Trustees. The actual work of the League is carried on by the students themselves under the leadership of Mr. William J. Jones, M.A., Th.B., the General Secretary. Deeply spiritual, keenly intellectual, a veritable dynamo of consecrated energy, Mr. Jones has been one of God's best blessings to the League and its ministry. Under

*ANYONE who has the cause of fundamentalism at heart cannot fail to rejoice in God's blessing upon such movements as the League of Evangelical Students. Our readers will welcome this illuminating discussion from the pen of one who is connected with the Moody Bible Institute, particularly because some may not be familiar with the movement of which he speaks. We trust that you will remember Mr. Smith's request for prayer for funds which will make it possible for Mr. Jones once more to give his full time to the work of the League.*

his leadership the movement has had wide extension and healthful growth. It is possible to tabulate the added seats of learning in which new League Chapters have been formed under Mr. Jones' secretarial leadership. But only eternity will reveal the ultimate effect of thus bringing hundreds of upper school students face to face with the Word Incarnate and the Word written. With this great blessing has also come the League's greatest trial, namely, the loss of Mr. Jones' full time service, due to forced economic retrenchment. The stipend was modest. It is the prayer of the writer that some saint of God, blessed with the steward-

ship of the Father's material gifts, will make it possible for the League to have the full time service of Mr. Jones soon again.

In the city of Grand Rapids, Michigan, and under the auspices of the Calvin College and Calvin Theological Seminary chapters, the eighth annual convention of the League will convene February 17, 18, 19, 1933. Representatives from Chapters throughout the country will gather for the three day session. It is hoped that Dr. James M. Gray, President of the Moody Bible Institute, will be present as the principle speaker. Other speakers will be chosen from the above named Trustees, the majority of whom assemble for their annual meeting at the yearly Convention. A feature of this year's Convention will be the inauguration of discussion groups touching issues pertinent to campus challenges of the day, such as Humanism, the Group Movement, and the like.

This student movement should have the backing of believers' prayers and gifts. It is the one bright ray that keeps Christ and God's inspired Book before the student whose campus light, apart from such exceptions as schools like Wheaton College, is increasing intellectual darkness.

*THE types are the most graphic and delightful anticipations of the Gospel of Christ.*

—George Goodman



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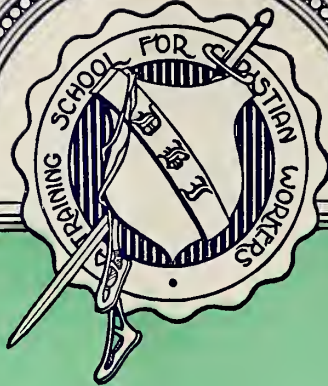
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*As Moses lifted up  
the serpent in the  
wilderness, even so  
must the Son of Man  
be lifted up: that who-  
soever believeth in  
Him should not  
perish, but have  
eternal life.*

*John 3:14-15*



# GRACE AND TRUTH

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Clifton L. Fowler  
*Editor*



*March*

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### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

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The personality of Satan—Job 1:6-7.

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The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

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Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

# AS THE EDITOR SEES IT

## *The Test of Heresy*

**T**HE touchstone by which we may distinguish truth from error is the person and work of Christ.

Men may hail the Bible as a "Well of English undefiled," and they may speak most appreciatively of the simplicity, of the forcefulness, of the beauty, and of the elegance of its style, but this does not make them orthodox. Do they accept with the unhesitating faith of little child what God's Word says about the Lord Jesus Christ? Do they believe He wrought the miracles which the Bible says He did? Do they believe that He was, as the Scriptures declare, the virgin begotten Son of God? Do they believe what the Scriptures repeatedly affirm, that there is salvation in none other, and that the shedding of His precious blood was the price of our redemption? Do they believe that He literally arose from the dead, and that He is actually coming again, as the Scriptures so plainly teach? If not, beware of them. They are not to be trusted. "They have rejected the Word of the Lord, and there is no light in them."

Or again, they may laud our Lord Jesus Christ as a noble character, and as the best among men. They may urge upon men their responsibility to emulate His example. They may extol Him as the peer of teachers. But where do they stand with regard to the essential facts of the Gospel? Do they accept Christ as God manifest in the flesh? Do they believe that there is salvation for no man apart from His death, resurrection, and coming again? If not, their fulsome adulations are mere words, cunningly employed to beguile the unwary.

Sound and orthodox teachers may make mistakes and may dis-

agree on minor points of doctrine, or minor points of interpretation, but they will speak as one man when it comes to the person and work of Christ.

The heretic will be found unsound on the essentials, and in consequence unsound on many of the vital issues of life, be his teaching in other matters as orthodox as Satan can make it.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist, whereof ye have heard that it should come; and even now already is it in the world (I John 4:1-3).

Whosoever believeth that Jesus is the Christ is born of God (I John 5:1a).

Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist, that denieth the Father and the Son.

Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also (I John 2:22-23).

## *"Ample Proof"*

True, salvation is of grace by faith, but WHEN we do not OBEY God's Word in forgiving others—our Christian friends and relatives—then, it is AM-  
PLE PROOF that we have not been forgiven ourselves and really are NOT His children. This may be a startling truth, but better be startled now than at the final judgment!

**W**E HAVE many times read or heard statements teaching the subtle form of salvation by works which would make the presence of certain good works essential as a proof of salvation. Not often, however, have we come across such an outspoken

**O**NCE more we remind you that the work of The Denver Bible Institute is in urgent need of your prayers. Please stand by faithfully through these days of crisis, in earnest intercession crying to God that the problems may be solved, and that the needs may be met, and that this great work may go on through the coming years in ever increasing fruitfulness to the glory of God.



declaration as this one from the pen of J. T. Larsen, and from the pages of a recent edition of a fairly popular fundamental magazine. The words, "Ample Proof," are just about the last straw in the way of camouflaged denial of the grace of God. They would give to one man the right to be absolute judge of the salvation of another. They would condemn to hell every believer who, after making his decision to trust the Saviour, had yet allowed some root of bitterness to remain in his life. And how many Christians would qualify for salvation on this ground? The Lord knows, there would be none too many. But worse yet, if the lack of a spirit of forgiveness is "ample proof" that I am lost, how do I know that the lack of some other virtue would not also be "ample proof" that I was not saved? With such an outlook on life one would be tempted to give up the struggle, and settle down to go to hell with the rest of the world.

It would seem that what Larsen is telling us is that while the term, "Salvation is of grace by faith," is a nice expression, one that sounds good and presents an interesting theory, it actually means nothing whatever. He might as well have quoted the Seventh Day Adventist who said, "You are saved by grace, if you keep the Law." Both statements are equally confusing to the soul, but the Seventh Day Adventist was a bit more concise.

Away, then, with such denials of the grace of God! No sin in the life, no lack of certain good works is "ample proof" that the soul is lost. Paul, in the third chapter of First Corinthians, pictures a believer who has no good works to his credit at all, but is saved nevertheless. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:15). Our works or lack of them have nothing to do with the question of our eternal salvation.

## Christendom in Confusion

HERE is a paragraph in a recent article in *Christianity Today*, written by the Rev. G. F. Cox, minister of St. Paul's Presbyterian Church, Victoria, Columbia, which we would like to pass on to our readers. This reads as follows:

The Word of God predicts that in the time of the end, just before the glorious revelation of our Lord from heaven, all manner of satanic cults, with all subtlety and demonic power, shall fill the earth. Never have there been so many evidences of the presence of these false cults as there are now. A modern author tells us that in the early days of the Roman Empire the city of Rome was a religious Babel. It was the meeting place of cults and creeds without number. The classic gods of the Graeco-Roman West were joined by these of the Eastern mystery cults. Philosophy and skepticism abounded. Men might believe anything or nothing on condition that they yielded nominal homage to the State religion. A religious Babylon indeed! Today we have a religious Babylon in this North American Continent. Men may, and do, believe anything they please. Regardless of the fact that belief shapes life, and that false belief destroys life, body, and soul for all eternity, they heap to themselves "teachers having itching ears, men-pleasers," being turned away from the truth and following doctrines of devils that deceive and destroy. These cults are very subtle and deceitful, as we should expect. We find them denying the essential doctrines of the Christian faith, yet using the same forms of worship; reading the Holy Scriptures and piously singing psalms and hymns inspired by genuine saints and martyrs of old. In such ways do they allure the simple and unwary in the name of religion. Verily, "Satan is transformed into an angel of light!" We hear such God-given words as faith, and love, and truth, upon their lips. "Truth" is especially parodied and monopolized among them. When they enter their false faith they are said to "come into the truth." They call their deceitful systems by this holy name, as "Unity Truth." They give their antichristian leader divine names and attributes, as do the deluded followers of that impious woman, Mary Baker Eddy.

Cox is right, as all sane believers must admit. Would to God that every believer, and especially every minister, were as clear and strong in his denunciation of the false cults everywhere about us.

## The Churchyard by the Railway

(L. & N. E. Rly. near Marks Tey Station, Suffolk)

by WILLIAM OLNEY

Souls of the departed! You  
Left your bodies in these graves:  
We life's journey still pursue,  
With engagements not a few,  
Toil which oft the mind enslaves.

When you, too, these shining rails  
Traversed, in your space of time:  
Did you trust the strength that fails;  
Or Christ's Grace which aye prevails,  
Lifting souls to heights sublime?

If you could upon us call,  
As we pass these beds of clay,  
Would you tell things that befall  
Faith, or what may well appall  
Godless souls who come your way?

As the two scenes we compare—  
Silent graves and swift Express,  
We give thanks to God in prayer—  
When, as yours, our dust lies there,  
We shall know Heav'n's Blessedness.

## STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

Stenographically reported; Copyright 1933, Clifton L. Fowler

*HOW terrible and how far reaching were the results of Adam's sin! What unhappiness, what sorrow, what misery has resulted from it. But how wonderful in character and extent are the fruitages of Christ's righteousness. What peace, what joy, what bliss of every imaginable kind flows through faith in Him, to poor sin-stricken humanity as the result of His perfect obedience to the will of the heavenly Father. The contrast between the two men, Adam and Christ, and between the results of Adam's disobedience as compared with Christ's obedience, come before us in this, the fifteenth study in the book of Romans.*

*IN THE* fifteenth study in the Book of Romans we take up that section of the book which extends from the twelfth verse of the fifth chapter to the end of the same chapter. The particular subject which comes before us in this Scripture is, *The Righteousness of God Imputed—Its Possible Extent.*

In his first presentation of the imputed righteousness of God, Paul showed that the circumcised and uncircumcised were included in God's provision, and those who were under the Law and those who were without the Law might receive the matchless blessing of imputed righteousness. In other words, he showed the grace of God to include the Gentile as well as the Jew, so the possible extent of imputed righteousness is the whole world, the only limitation being acceptance by faith of the finished work of Jesus Christ our Lord.

In the portion of Scripture before us in our present study, the Apostle is again dealing with the possible extent of the imputation of the righteousness of God, but his discussion is unique in the verses which are included in our present lesson, in that in them he causes the amazing wonder of divine grace to shine forth against the black background of human sin, turpitude, and disobedience. The passage presents one of the most striking series of contrasts in the entire field of divine revelation. It carries us to heart-searching depths of truth and leads us to heavenly heights of revelation. The passage possesses a grandeur and certainty which challenges the heart of the reader. It carries us from Adam's sin in the garden of Eden to Christ's sacrifice on Calvary, shedding the light of inspired explanation upon the deeds of the first and second Adam. It is a passage of infinite comprehensiveness, yet it sets forth the truth in amazing simplicity.

It is a passage which suggests the three greatest facts in man's history, Eden, Calvary, and the Kingdom.

It is a passage about which theological warfare has raged with unabated fury since the days of Augustine. It is a passage which the men of yester years called difficult; but we are constrained to believe that the chief difficulty is that the natural man rebels against the truth of the total depravity, which the Word of God so clearly teaches. It is a passage which sets forth in familiar terms principles which speak to us of the deep things of God. Speaking from the standpoint of analysis, this passage contains three contrasts between Adam and Christ, two points of similarity between Adam and Christ, and three facts about reigning.

*WE FIRST* observe the three contrasts.

The first contrast occurs in verse fifteen. The verse starts with the words,

But not as the offense, so also is the free gift.

The Apostle attacks his subject by the clear announcement that we are going to consider a contrast. He proceeds to set forth the first of these contrasts:

For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.

His opening declaration is one which the average man almost instantly repudiates. The inspired Apostle, speaking by direct revelation from God, affirms that because of the offense of Adam, the race, that is, the multitude of mankind, is dead. He is speaking of spiritual death. When Adam sinned, the unborn race lost all semblance of spiritual life. Yea, though when Adam sinned his descendants were not there to participate in the fall, yet they suffer as a result of Adam's misdeeds. What Adam lost, the race lost. It was a loss which not only drove man from the garden of Eden, a loss which forfeited an earthly habitation of transcendent



**G**OD alone knows what subtle deceptions may yet come from the unseen world of evil as the end of the age draws near.  
—Evangelist Charles J. Waehlte

comfort and beauty, a loss which thrust man out on his own efforts to support himself by the sweat of his brow; it was also a loss which stripped man of the blessing which he needed most—fellowship with God. This loss is the product of the fall. This is the reason that Paul can say "through the offense of one the race is dead." The race has lost its touch with God.

And now He proclaims the contrasting truth:

Much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.

Adam is the one man who brought death to the race; Jesus is the one Man Who brought life to the race. In Adam there is loss; in Jesus Christ there is gain. The gain which our Lord Jesus Christ hath wrought far exceeds the loss which Adam hath wrought. As every student of God's Word knows, Jesus hath brought life and immortality to light. The sin of Adam brought death, but the righteousness of Christ brought life to all who would believe. There is more restored in Christ than was lost in Adam. That is the reason we find the expression "much more" and "abounded" in this passage:

Much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

The loss was terrific, but the gain is "much more" and "abounds." This is the first of the contrasts.

The second contrast is found in verse sixteen, which says:

The judgment was by one (one transgression) to condemnation (for all men), but the free gift is of (after) many offenses unto justification.

In this instance the Apostle is seeking to bring out the contrast in the amount of sin involved. He shows that the judgment came upon the race after only one offense; but so great is God's grace, it found manifestation after many offenses. Yet, the expression "many offenses" is very mild indeed when we consider that more than four thousand years had elapsed between Adam's one offense and the soul-lifting and soul-saving exhibition of grace which God put on at Calvary. Those four thousand years of human sin were indescribably black and filthy; but as filthy as they were, they were not enough to put a stop to grace, and it was by grace that salvation was provided for mankind. The judgment came after one offense; but the grace of God was manifested after many, many offenses.

Paul's third contrast concerning Adam and Christ is found in verse 17:

For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.

Here is a contrast which opens up another line of truth. This contrast is between necessity and choice.

The statement that death reigned by one reveals the harrowing necessity which bears down on every man, born to the race of Adam. Death reigns over every soul because of Adam's sin. The awful condemnation is inescapable. Because man is born of Adam, he is of necessity dead. It could not be otherwise. The penalty of Adam's iniquity rests upon every member of Adam's race. Death reigns! Spiritual death reigns, and physical death will come. Death reigns! This is the awful certainty which every man has faced ever since sin got control of Adam's family. Since death reigns over all of Adam's family, with no other family for a man to be born of except Adam's, to be born at all will of necessity put every man under the awful dominion of death. The Holy Spirit pronounces the same truth in I Cor 15:22:

In Adam all die.

What is the horrid necessity of the race? To be of the family of Adam is to be in dire need. To be a member of the human race is to partake of the condemnation which Adam's sin precipitated. To be a man is of necessity to possess what Adam's sin brought upon man—death.

The Apostle puts over against this heartbreaking necessity the opportunity of a choice which God's grace brings to the souls of men. Paul's words are:

Much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.

In verse fifteen he has already told us that the gift of grace hath abounded unto many, so we see that so far as the provision is concerned, God has provided for all in Christ, for He has provided for "the many"—that is the race. But in verse seventeen we are told that the blessing of which this verse speaks is for those who receive the abundance of grace, that is, for believers. Thus God puts the whole matter back on man's choice. There is a positive thrill of joy for a Christian when he sees the results of a right choice, that is, the product of receiving abundance of grace and the gift of righteousness. The result is reigning in life by Christ Jesus. What a blessed climax! This can mean nothing less than reigning in the coming Kingdom of our Lord and Saviour Jesus Christ.

(Continued on p. 104)

**M**ODERNISM may be painted with glowing colors; it may be voiced in sweet and peaceful strains, but every note is a stab at the heart of our beloved Lord.  
—"The King's Business"

# THE STAGE OF MATURITY?

*From the Laymen's Commission on Foreign Missions*

by HENRY OSTROM

THE "Sunday School Times" has well entitled the appraisal commission of the Laymen's Foreign Missions Inquiry, "The Betrayal Commission." The report of that Commission was so thoroughly anti-Christian in character as to shock earnest Christians the world round. But such shameful betrayal of the cause of Christ on the part of those who profess His Name is the inevitable fruitage of "Modernism." Our hearts are in the fullest sympathy with the many vigorous protests which have been made, and we particularly appreciate the word of protest which Dr. Ostrom has prepared for the readers of "Grace and Truth."

THAT sweet babe! Fully manifest are the smiles on the faces of its plain, intelligent, honest parents, as comments multiply telling of its unblemished form, its healthful appetite, its beautiful countenance, its buoyant action—a real child of life and energy. Practically all parts of the whole world bear reports of this superior child.

But now, we are told, it has grown to manhood. It is "mature" (that is the word, mature). The stage of infancy has been distanced and the stage of maturity has been reached.

True, its sweetness is gone, and it is so crippled in the limbs and back that it cannot walk, its hands can lift nothing, its appetite is a false one, preferring poisonous foods (though slow of process), its countenance is marred by an explosion. It is scarred and distorted, and the whole action of this one is that of a paralytic.

"Hush man; I said that this babe had reached the stage of maturity." But, what is his name? Well, I will give you only the initials at present—F. M. "But he is now mature." Why sir, I know that a mature wheat harvest has good well-ripened nutritious wheat, but this man should be compared to thorns and briars and tares all decaying. Compare him to pests! And you say, he has reached the stage of maturity? I would expect him to be hale and hearty, good looking, and highly beneficent—a strong man instead of the poor paralytic to whom you introduce me.

But you must understand that F stands for "Foreign," and M stands for "Missions," those missions (you know the word is from "mitto" meaning "I send"). It was called foreign because they lacked homing, it would give something to the home-sick. So, men and women were sent to help such to find home—a home that cannot burn, or be despoiled, or break down, or blow away.

Well sir, they were sent upon the authority of Him Who made heaven and earth. That was an attractive child! That effort—it had winsomeness, and faith, and courage, and it counted not its life dear unto itself. While natural children are yet creeping, this child could sail, and climb, and sing, and speak in public. Talk about boy-preachers! This boy was a power before you would have thought he had cut his teeth. Yes, a power. ("Halt, you speak of miracles. We do not believe in miracles." well sir, this is history. If you construct a god of your own you may deny miracles, but if you accept the God of the Bible, you will believe in miracles: no need of further comment).

This child, the last time I saw him, was in the pink of condition; a great traveler, a marvel for endurance and beneficence, and eliciting not only smiles from observers, but really many tears of joy. Great saints, and they were scholars too, and great saints not so scholarly, were thrilled when he came their way (reluctantly leaving the foreign field for a few days) to speak of the wonderful power of the Gospel of grace to bring forth actually *born-again* heathen. Now and again, right along, a home-staying person offered flings and jibes at him, but he kept saying, "I will most gladly spend and be spent out" for the lost. You see Christ had apprehended him. And how cheerfully did the Christians come forward to supply him with money necessary for his journeys and work.

And you say that this poor dependent cripple is the same, come to the age of maturity?

O, I see, it is a case of mistaken identity. This poor paralytic is a fraud. And he would pass as being the other.

Thank you, I'm for the other!



# THE CUNNING OF THE SERPENT

by CLIFFORD L. NIXON

**C**OUNTERFEIT currency would have little chance of passing if it did not bear somewhat close resemblance to the genuine; and the more close this resemblance is, the better chance it has to pass undetected. Of course this is well known to the adversary of our souls, so in order to beguile the unwary he masks his most subtle deceptions with the appearance of orthodoxy. Nixon exposes this cunning artifice, and specifically names a number of false religions, in the spreading of which it is employed.

I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him (II Cor. 11:3-4).

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works (II Cor. 11:13-15).

**S**OMEWHAT earlier in his II Corinthian epistle Paul declares that he is not ignorant of Satan's devices. In the passage above he exposes the most potent of the Serpent's methods—the device which he most frequently uses to enslave the souls of men.

Satan's method is that of a deceiver. It must necessarily be so, for Satan himself has nothing good to offer. His possessions include nothing that really brings peace and happiness to the human heart. Therefore, in order to pawn off his worthless merchandise on man he finds it expedient to resort to the method of the counterfeiter.

In the verses quoted above, we note first of all a historical illustration. Satan employed his method of disguise and deception in his first victory over man in the garden. He hasn't changed his method much during the past six thousand years, but that is a slam on man's intelligence rather than Satan's. The Devil has no need to change his tactics as long as the same old gag will work so well.

In verses thirteen to fifteen we have the definite statement concerning the method employed by the Serpent. He impersonates an angel of God, and he has his followers play the parts of apostles of Christ. The

indication of Scripture, as well as the evidence about us points to the fact that Satan's ruse is highly successful. Satan is an expert counterfeiter.

In the fourth verse we are given three phases of the activity of the Serpent. There we read, "If he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." Paul is indulging in a bit of irony. This is made a little more clear in some other translations than in the King James' Version. In the Weymouth rendering, for instance, the last clause is, "Your toleration is admirable indeed!" Paul is saying "Why no, you Corinthians haven't done so bad. These teachers you have been listening to can't be such bad men. Just about the only difference between what they teach and what I preach, is that they present a counterfeit Jesus, a counterfeit Spirit, and a counterfeit gospel. Otherwise there is nothing much the matter with them!"

And what a challenge this is to the Christian of today. Men everywhere are saying in all seriousness, that which Paul said in ridicule in his endeavor to bring the Corinthians back to their senses. They would tell us that it is not Christ-like to denounce false religions, that we should treat them with brotherly love. But not so. The cunning of the Serpent is behind every such movement, and the teaching of Scripture is that the believer should resist the Devil. False religions are not harmless movements to be watched with friendly interest or to be carelessly dabble with. They are fearful snares which are dragging men to eternal destruction. They must be exposed and denounced.

In the remainder of this article we will discuss the three phases of Satan's activity as a counterfeiter.

## I. A COUNTERFEIT JESUS

**W**E MAY not be able to tell exactly how Satan sought to counterfeit the true Christ in the day of Paul, but we know all too well how he is doing the job today. He presents an imaginary Christ—credited with all the human goodness of the true Christ but stripped of His deity. This imaginary Jesus is an ideal man, a leader, and way shower, a man of wonderful love, of great unselfishness, of great devotion to ideals, but he is not the Christ of God. Bruce Barton describes this counterfeit Jesus to us in the words, "Of all the founders of great religions, Jesus died young . . . What middle age and old age might have done to Him we do not know. Fortunately we do not even need to guess. Those who cut Him off in the full flush of His youth did us an unwitting kindness. They preserve Him

**S**ATAN is always in the position of crouching, ready to spring on the believer. Snares for our feet, attractions for our eyes, influences on our minds, deceptions for our spirits, forces approaching from all quarters—these are some of the ways of working by which he seeks to bring us down from our ascension position, but he cannot unless we will.

—Gordon Watt

or us ever young, full of optimism for the future, full of dissatisfaction with the past. A vigorous, vibrant, joyous leader, crying: 'What I am you can be. What I do you can do, and even greater works.' "What a tribute," some would say. "What blasphemy!" we reply. This man described by Barton is not the virgin-born Son of God. He is not and could not be the Saviour of our souls. Surely Satan's emissary, the "Modernist," is seeking to take away our Lord.

Several months ago a friend of mine attended a service at which a well known minister was speaking. He listened with some surprise and a great deal of disappointment as the man's message unfolded, for it bore clear testimony to the "modernistic" leaning of the man. My friend was due for yet another surprise, however, for at the close of the service a fine, loveable Christian acquaintance of his grasped him by the hand and exclaimed, "Wasn't that a wonderful message?"

Such is the condition that is upon us today. Thousands of sincere Christians are permitting themselves to be fooled by the cunning of the Serpent into belief in a counterfeit Jesus. They are blinded to the infinite disparity between the "Christ of 'Modernism,'" and the true Christ. God grant that they may be awakened, and may He also grant that we who know the truth may be used to bring about that awakening.

## II. A COUNTERFEIT SPIRIT

**W**HEN Satan comes presenting his counterfeit spirit we would scarcely recognize him as the same one who presented the counterfeit Christ. On the surface, at least, his method is very different. He doesn't deny the deity of Christ. Rather he lays great stress on that, reminding us often that the Christ Who wrought wonders in days of old has the same power today. He would not think of denying the story of the virgin birth, or that of the resurrection. He speaks often of the second coming, and lays great stress on the blood. He denounces "Modernism." He denounces cold orthodoxy. He comes crying for a higher type of Christian experience. He comes asking us to claim more of the promise of God. But his goods are counterfeit, none the less.

The Bible does not say a great deal about the Holy Spirit. The Holy Spirit is Himself the Author of the book. His purpose is to point men's hearts to the Saviour. When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John 16:13). And

in this we have a warning—any teaching which exalts the work of the Spirit above the work of the Saviour is false. But returning to our original thought, what the Bible does say about the work of the Spirit is very clear. Furthermore, if anything about the work of the Spirit is clear, this much is doubly clear, that the time when one receives the Holy Spirit is the instant he places his faith in Jesus Christ. One Scripture should suffice. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13).

What then of these modern cults which come to those of us who are already Christians, insisting that we yet need the baptism of the Spirit? Further, what shall we think of those whom we have reason to believe to be already saved, who *do* receive another spirit? What shall we conclude when we find that the behaviour of those who receive this spirit is absurd and often shameful? Certainly the spirit received by those who experience the "second blessing" is not the Holy Spirit. Moreover, a comparison of the experiences of those who receive this so called "baptism of the spirit" with accounts of demon possession, found either in Scripture or in accounts of heathen nations, demonstrates clearly that the two are really one and the same thing. In other words, the "blessing" of Pentecostalism and kindred cults is nothing more nor less than demon possession. It is thus that Satan has counterfeited the Spirit of God.

## III. A COUNTERFEIT GOSPEL

**T**HERE are really only two plans of salvation ever offered to the world. The one is God's plan of salvation through faith in the finished work of Christ. The other offers salvation by good works, and is devised by the cunning of the Serpent.

Satan presents his counterfeit gospel under a great variety of different names. In Paul's day he spoke through the Jewish legalizers, insisting, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1). Today, the number of those who clamor forth this false gospel is legion. There is the Christian Scientist who speaks of Jesus as "the way shower between God and men." There are the Mor-

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**R**ELIGIOUS frauds, under the guise of superior sanctity and special power to heal the sick, are increasing everywhere . . . But frequently our correspondents say—"they preach a good deal of the truth and bear witness to Christ." So did the demon possessed damsel who had joined herself to the apostles (Acts 16:17). She spake a good deal of truth, and yet she was the mouthpiece of the Devil.

—"Our Hope"



# APOSTATES FROM THE FAITH

by STEWART R. SHERIFF

*Pastor of the Bethany Church, Sierra Madre, California*

**F**OR a number of years our souls were greatly blessed in the fellowship of Rev. S. R. Sheriff, pastor of the First Avenue Presbyterian Church, of Denver. It was an occasion of no little sorrow to us when Mr. Sheriff left the city to labor in the East, for we had learned to love him dearly and to esteem him very highly in love for his work's sake. Recently we had the privilege of renewing the happy fellowship of former years, for enroute to the Pacific coast, where he was to become pastor of the Bethany Church, of Sierra Madre, California, Mr. Sheriff stopped in Denver, with his family, for a three day Bible conference. His messages were so vital that we asked him to prepare some of them for the readers of "Grace and Truth." Here is one which we consider especially timely—a message which affords an illuminating exposition of the book of Jude and sounds a much needed note of warning against "Modernism."

**T**HE book of Jude is a preface to the Revelation, and it clearly presents conditions that will prevail toward the close of this present age. It sets forth the prevalence of the advent cry, and the cause and course of the apostasy of the professing church. Believers should be informed, not by trying to read the current avalanche of atheistic literature, but by the Word of God. We present what Jude tells us about apostates.

## I. APOSTATES FROM THE FAITH ARE FORETOLD

**"B**UT, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" (verses 17-18).

Our faith is not weakened when we meet apostates; instead, faith in the integrity of the Scriptures is strengthened. When we are full face to face with heterodoxy in nearly every magazine and paper, and man's ideals of righteousness predominate, don't be surprised, God knew this was coming. Scoffers walking in their own ungodly ways are prophesied.

## II. APOSTATES FROM THE FAITH ARE WITHIN THE FOLD

**"F**OR there are 'certain men' crept in unawares—" (vs. 4). Many of these men used to go under the name of "infidel," "agnostic," and "atheist,"

and their kind lived and operated outside of the church and were considered enemies of Christ. Today, they are camping inside, and the church of Christ permits it. Stealthily, through the years, they have intrenched themselves. They have usurped authority and places of leadership. With great daring they plan the church program, announce the special days and seasons, write the prayers to be read, send out the sermons, demand the offerings. The average preacher today has little else to do but try to follow their schemes and contrivances. Let him go to the Word of God for instruction and guidance, and his poor denominational head will be severed. Unless he will "play the game" he is out! Why is this?

## III. APOSTATES FROM THE FAITH MAKE CERTAIN DENIALS

**F**IRST, they deny the "sovereign Lord God." A better translation of verse four is, "They disown our Lord and Master, Jesus Christ." Thus they seek to bring Christ down to man's level and man up to Christ's level. The divine in Christ, they say, merely reached a higher state of development than the divine in the average man. To them Christ is not deity—Christ once saw Himself divine; you can fan the same divine flame and be as Christ. So with the Lordship of Christ renounced and the sonship of man recognized, the ascendancy of the apostasy is assured. Men who renounce the Lordship of Jesus find it easy to repudiate the book of Jonah, Moses, and the prophets.

Second, these "certain men" deny the blood. Verse eleven says, "Woe unto them . . ." Who? Every personal pronoun after verse four refers directly back to "these certain men" who crept stealthily in unawares. "They (these certain men) have gone in the way of Cain." Cain is the type of the religious natural man. He believes in a God, and is very religious after his own will, but he rejects redemption by blood, defames the cross, and exalts an ethical and bloodless salvation. These men parade their own wonderful works as scientific achievements. New thought is an improvement on old theology, they say, and so Don C. Steit, journalist, and biographer of Joseph Pulitzer, says, "As a symbol, the Christian cross compares poorly with the crescent of Mohammed. The slender arc of the new moon has in it the element of hope; it will wax into a great and glowing orb. But the cross can only suggest torture and death. There is no cross or death in the teachings of Confucius or Buddha, and a religious

*IT IS now the day of II Corinthians 11. Satan is now an "angel of light," and little else: his ministers are "ministers of righteousness," and stern denouncers of immorality.*  
—C. I. Scofield

featuring an instrument of torture for its superiority makes slow progress in heathen minds. A real reformation would restore the living Christ, and take for its guidance the shining star. Did not the three wise men say, 'We have seen His star in the East and come to worship Him?'

It would seem, from the November, 1932, report of the so called *Appraisals Committee*, that the cross should be banished in the foreign mission fields and that mighty objection is heard because of the little evidence noted that this message is still there. Thank God for those who still are true to the Word and tell of the only Saviour Who shed His blood that we might be redeemed from our sins.

#### IV. THE CHARACTER OF THESE APOSTATES IS DESCRIBED

*THESE* (certain men) are *murmurers, complainers, walking in their own desires*; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage" (vs. 16). They may not relish this portrait; but God knows men.

They are complainers and grumblers. What is there left in the Book of books for simple saints? Some deny the Pentateuch, prophets, and poets. Creation is a myth; the cross a phantasm, the second coming an illusion, the historicity of the Word doubted, challenged, denied. Scientific accuracy of the Word disputed, verbal inspiration done away; to them Christ was not born of the Holy Ghost and Mary, Christ was not in very fact the only begotten Son of God. Job and Jonah are not actual characters. The miraculous must be scientifically explained or expurgated.

These men are dominated by *self*. The charge of verse nineteen is true: "These (certain men) be they who separate themselves, sensual (natural) having not the spirit." What they do is for personal gain; for fame, or popularity, and wealth.

#### V. THERE IS GRAVE DANGER IN CONNECTION WITH THESE APOSTATES

*THEIR* danger is explained in verse twelve: "These (certain men) are spots in your love feast." The word "spilades" literally is, "sunken rock." No matter how large, the boulder in sight is less dangerous than the sunken rock just below the surface of the water. Thousands, unaware of these jagged sunken rocks, "concern-

ing their faith have made shipwreck." If historic Christianity is no longer tenable for some, why should they stay in the pale of the church to propagate their ungodly affairs? But the Scriptures say they *will* be "in" the fold. May the child of God who reads this warning explain to others that the danger today is "within," and the need is the whole council of God's Word prayerfully received. Search the Scripture for yourself.

#### VI. APOSTATES FROM THE FAITH ARE WARNED

*GOD'S* wrath and judgments are against men who deny His sovereignty and the deity of our Lord Jesus Christ.

Three illustrations are given of this fact.

In verse five we read of the destruction of disbelieving Israelites. They refused to follow the Lord fully; sought affinity with Egypt; complained; refused God's leadership and turned back. Their bodies were overthrown in the wilderness, and they were unable to enter in because they "believed not."

In verse six, fallen angels who kept not their first estate are set forth as an example. They mixed with men in a God-forbidden way; in consequence of this they are imprisoned, awaiting judgment.

In verse seven, the doom of Sodom and Gomorrah is given as a warning.

#### VII. THE SAVING OF APOSTATES FROM THE FAITH IS NOW GIVEN

*THE* true may help the false, but wise and guarded instruction is given. "And of *some* have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh" (vss. 22-23). Why such guarded care? Why compassion on "*some*" only? Clearly we must *make* a difference. Even those we seek to win we must "save with fear pulling them 'out of the fire'." Have you noticed there is no mention of putting the fire of apostasy out? The fire we cannot put out, for our Father has told us the apostasy would surely come. But by loving preaching and praying we shall be able to save "*some*." Ours must ever remain a contest for the faith; not a condoning of the denials of the faith. And—*no love for or desire to save a destructive critic can ever be used as a scriptural excuse to fellowship with him!*

*GOD* has decreed to permit Satan to shew his malice, and men to discover the lust and corruption of their nature by causing such divisions (heresies), that the sincerity of His people may be tried and known by their steadfastness to the truth, and their opposition to these corruptions.  
—Alexander Cruden



# JUNE'S CHOICE

by PAUL HUTCHENS

Kept in Christ, I'm satisfied  
When in Him my soul doth hide;  
Every need by Him supplied—  
Kept in Christ, I'm satisfied.

THE words rolled forth, clear and joyous, from the deep-throated tenor on the platform. The tones, filled with touching pathos were backed by a conviction and a radiant personality that enhanced the beauty of the words and made their meaning seem real and true to the worshippers in the little vine-covered church that morning.

Surely such a message, coming from Harry Devon, the converted cabaret singer, one whose life had once been known far and wide as that of a renegade, would fall upon every ear with faith-producing results. For when one has sought the pleasures of earth for happiness and seen them grow dim in actual experience, finding their promised joys to be alluring deceptions, and when one has turned from such illusions and found genuine and lasting peace in Christ, then, such a person has a message which should find a place of glad welcome in the heart of every listener.

But away over in the far corner of the church, in the last row of seats, sat June Meredeen, young, pretty, and self-sufficient. Upon her ears the words of the soloist fell as seed upon the soil of skepticism.

"As if anyone could find satisfaction in religion!" she murmured under her breath. "Such queer ideas these church people have anyway! I'll take my pleasures where I find them and live my own life as I am inclined. These old-fashioned notions about sin and salvation and spiritual joy are all the 'bunk.' As far as I am concerned, they belong to the jaded fancies of ancient civilizations and in the out-moded categories of archaic superstitions."

Throughout the remainder of the service, she sat bored, but apparently unruffled, hiding her annoyance behind an attractive, camouflaging smile. She must not let others know of her atheistic propensities or her aversion to Christianity. Her position in the community as the supervisor of music in the schools was dependent, not only on her ability, but her interest and cooperation in the various activities in the town. She must at least pre-

HERE is a delightful story from the pen of the beloved evangelist, Paul Hutchens. Upon reading it, some of our readers may ask, "Why is this story included in a 'Heresy Number'?" A little thought will show its appropriateness, however. Beyond a shadow of a doubt, "Modernism" is one of the most deadly heresies of the hour. It fosters just such compromise and doubt as blighted the life of June Meredeen and robbed her of her joy in Christ—but read the story, and if you have shared June's sad experience, let the Spirit of God lead you to make June's choice your own.

tend to be interested in the church even though for her there was nothing but the most noxious antipathy for its message.

And revivals! How could an intelligent people believe there was any need in the heart of man for a Saviour? How could she endure the next three weeks? Well, thank goodness! there would be papers to grade and other duties that would give her a perfectly good excuse to stay away at least a few nights of each week.

Scarcely before she was aware of it the sermon was over, and the evangelist was making a final announcement, impressing upon the audience the certainty of an interesting and helpful service to begin at 7:30 o'clock that night.

"We shall want a large volunteer choir," he was saying. "Any one who can sing is cordially invited to join with us. Don't forget now! If you can sing at all, you are wanted. Come early. We wish to let the whole community know what a wonderful Saviour we have, and nothing is more convincing than a singing church. People need to know of our peace and satisfaction in Christ."

"Oh dear! There it was again. Peace and satisfaction!" June sighed, and as the minister pronounced the benediction, gave her nose a final dab with her powder puff. As she did so, she smiled knowingly at the pretty face in the mirror and read approval and pride in the deep cerulean blue of her eyes.

THE last to enter the church, she was also the first to leave, desiring to evade the many who would wish her success and happiness in her work during the year. True, she would have appreciated having the people assure her of her welcome in the community, but for some reason she would rather not tarry. In spite of the fact that she had assumed an attitude of indifference to the message of the morning, she was unable to get away from the impression it had made.

Carefully ignoring friendly glances in her direction she slipped out a side door and made her way to a shining new roadster which awaited her at the curb. The young man at the wheel nodded his recognition, noticed that

*AFTER all, there are but two religions in the world—God's and man's—atonement and attainment.  
—The King's Business*

peculiar expression on her face, and asked ironically:

"Well, Sis, have you turned evangelist yet? How'd you like young Devon? Some preacher isn't he?"

"Oh, leave out the kidding, Bob, I'm in no mood to listen to your banter this morning," June returned. "Let's get out of this part of town. I'm sick of church and church people."

The engine responded instantly, and they were off in a whirl of dust.

"Where to for dinner today, little Sisterkin? Down town or at Dunky-dunk Resort? It's a peach of a place out there, and we can make it in about thirty minutes."

"Dunky-dunk it is then," she replied gaily, affecting a cheerfulness she did not feel.

With perfect performance the new car sped out onto the open highway and was soon flying along swiftly and silently toward the Dunky-dunk Summer Resort. There would be many people there today, for Dunky-dunk was popular and known for many miles around. After dinner, Bob and June would find a place of seclusion somewhere and read. They were good pals and often spent Sunday afternoons together in the woods or elsewhere. Life for them had been one jolly companionship. Both had graduated from the State University at the same time. And when "Sisterkin" had "landed" this position in the Flameville schools as the supervisor of music, Bob had been more than delighted. Unable to secure a school himself (for he, too, was to enter the teaching profession) he had centered his time and attention on June, endeavoring to make things pleasant for her. His trip over here today from their old home in the city was for the very purpose of "showing her a good time," as he expressed it.

"Well here we are—safe and hungry at dear old Dunky-dunk," he announced as he helped her out of the car.

They were soon seated in a cozy corner under a whirling ceiling-fan where they could be alone and yet command a view of the entire dining room.

"Well, thank goodness, we won't be bothered by religion and preachers out here." June sighed and relaxed gracefully in a deep lounging chair, one of the many scattered over the dining room and placed there as one of the exclusive luxuries of Dunky-dunk. One could enjoy restful relaxation during the interval of waiting for the meal to be served.

"You seem to be terribly bored today." Bob looked at her questioningly. "Young Devon must have made an impression that didn't suit your modern philosophy. Christianity and modern philosophy don't mix very well do they? Sorta like trying to mix fire and dynamite, when they endeavor to plant the Gospel in that pretty head of yours!"

"Worse than that!" June retorted belligerently. "It's like giving an overdose of morphine to a patient already at the point of death. I tell you, Bob, I'm tired of having to listen to these authoritative preachers. Why can't they leave us alone? What does it matter whether we accept Christ? Peace and joy! Didn't I join the church when I was in high school? And what satisfaction did I get out of it? I think I've been more miserable than any other person in the world."

"Why June Meredeem! You've never talked like this before. What's the trouble anyhow? I thought you were a real happy Christian."

"Well I'm not and never have been. What's more, I don't expect I ever shall be. There's nothing to it Bob. It's a big hoax! The people are being hoodwinked into believing something that isn't so. Frightened by some peculiar hobgoblin into a conviction that there is a place of unhappiness for the lost, they are coaxed and begged into a mere profession of something that isn't any more real than the Brobdingnagians of Gulliver's Travels."

"There! You've said it!" agreed Bob. "That expression explains the whole thing."

"What expression?"

"The words 'a mere profession.' June, I'm afraid that's your trouble. Your Christianity has been just that and no more. You've had the shell without the kernel, the 'cream-puff without the cream' as someone says."

"And whose fault is that, I'd like to know? Wasn't I perfectly sincere when I made my profession of faith? Now wasn't I? And whose fault is it that I—?"

She was interrupted by the waitress coming with the dinner.

Bob seated her at the dainty little table across from himself, and seeing that she was determined to continue the conversation along the line just begun, waited for her to speak. It was strange to him to hear her today. She was a new June to him, and he was not at all pleased with her puckering brow and querulous tone. Yet as he watched her, admiring the long graceful

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*TO JESUS Christ we must bring whatever thing or theory may solicit us.  
In His light we shall know exactly what is true.  
—W. L. Watkinson*



# HERESIES AND THEIR TRAGIC RESULTS

*With Special Reference to the Oxford Group Movement  
Otherwise Known as "Buchmanism"*

by EVANGELIST W. E. PIETSCH

**E**VANGELIST W. E. Pietsch recently conducted an extensive series of campaigns in England, Scotland, Ireland, and Wales, where he had an excellent opportunity to observe the character of the Oxford Group Movement and the result of its activities. In consequence of his observation and study Mr. Pietsch is plainly convinced, as we are, that this movement should be numbered among the multitudinous heresies which the Adversary of souls is propagating in the world in the closing days of this age. If any of our readers have been tempted to participate in the vagaries of Buchmanism, we trust that this straight-forward warning may be used of God to deliver them, and we trust that it will be instrumental in His gracious providence in fortifying many others against this exceedingly subtle satanic assault upon Christian life and faith.

**I**N THE book of Jude we are exhorted to earnestly contend for the faith which was once delivered unto the saints. In these days of multiplied religious heresies, it behooves us to give special heed to the instruction of this Scripture.

We are living in the day of God's sovereign grace, and all preaching and teaching should be tested in the light of what God's Word teaches on this vital theme. The central truths of the Gospel of God's grace are the death, burial, and the resurrection of our Lord and Saviour, Jesus Christ. Any religious movement which fails to emphasize these great truths can be placed at once under suspicion of heresy or apostasy. The great fundamental of the whole Bible is the deity of our Lord Jesus Christ, and from every angle Satan is making a desperate and subtle attack on this truth. In earnestly contending for the faith, let us be careful not to take a contentious and vitriolic attitude, nor on the other side, to take the pacifist position, which is "peace at any price." We see a splendid example in the case of Paul meeting Peter, as recorded in Galatians two. Paul was earnestly contending for the faith, and where Peter was wrong, he told him frankly. And he won Peter, he did not drive him away. Much criticism has been brought

on the fundamental cause by the bitterness of the attacks made on heresy by some so called fundamentalists, and we fear that instead of bringing honor to the Lord and earnestly contending for the faith, it is bringing the cause of Christ into disrepute. God grant that we may contend for the faith with graciousness, but with no compromise; always seeing the seriousness of the error and sin, but seeking to deliver our brother or sister from its clutches. In other words, we should love the brother or sister involved, but hate the error and deal with it in the light of God's sovereign grace; and the acid test is to see if there is in any given teaching an attack on the deity of our blessed Lord, or any denial of the essential facts of the Gospel.

The following are a few of the heresies and apostasies which we are facing today: Agnosticism, annihilation and conditional immortality, baptismal regeneration, British Israelism, Christian Science, Coneyism, Evolution, Universal Fatherhood of God and Brotherhood of Man, Free Masonry, Humanism, Millennium Dawnism, Modernism in its many subtle forms, Roman Catholicism, Seventh Day Adventism, Sinless Perfection, Soul-sleeping, Spiritism, Swedenborgianism, Theosophy, the Tongues Movement in its various forms particularly Pentecostalism, Unitarianism, and Unity. As the coming of our Lord draws nearer and nearer these religious parasites are on the increase, and rapidly climaxing in the conditions we find described in Second Thessalonians two. I wish time would permit me to discuss more fully all of these various forms of heresy and apostasy; but I must content myself with simply listing them, for I wish particularly to sound a note of warning concerning another which is making rapid progress in various parts of the world, and especially in the British Empire. I refer to Buchmanism, which is also called the Oxford Group Movement.

The Oxford Group Movement is a very subtle and dangerous heresy. One thing which makes it especially dangerous is that many so called evangelical Christians are identified with the movement, and frequently group leader may be a Christian of high standing in his community. The movement as a whole is fraught with grave dangers, and is a subtle attack of his majesty the

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# THE GALATIAN HERESY REVIVED

by JOHN I. PATON

**S**ATAN is using at least two methods today in his attempt to deny the grace of God. One method is the blatant out and out denial of the existence of God's grace. The other is more subtle. It adds works to grace, thus making it a more effective method of proselyting. A false religion which clearly states its infidelity will get a hearing from unbelievers, but is less likely to attract the Christian. On the other hand, a system which can speak the Shibboleth of Fundamentalism and at the same time inject its false doctrines is more likely to do untold harm to believers.

Just such a system is Seventh Day Adventism. It holds some of the most dangerous and corrupting doctrines known today, but covers them with biblical phraseology. It is a wolf in sheep's clothing.

In this study we do not intend to discuss all the ramifications of this heresy. Its wild and weird interpretations of the plainest of Scriptures carry its followers into strange paths. Satan and the Adventist work hand in hand to save the Adventist's soul according to their interpretation. The Devil is the sin-bearer who carries off all the mistakes and sins of the Sabbath keeper, so that all that individual needs to do is to obey the Law in order to be saved. This is only a sample of what is taught in Seventh Day Adventism. But the particular phase of this modern heresy we wish to consider now is the similarity it bears to the ancient heresy of Judaism, which wrought such havoc in the Galatian church in Paul's day. This similarity is so marked that no one who gives the subject thought, can doubt that Seventh Day Adventism is the Galatian heresy revived. It may have a few additional features which are especially to be seen in the prophetic realm, but so far as the teaching on salvation is concerned, there is little or no difference.

## THE FIRST PHASE OF THIS HERESY WE SHALL CONSIDER IS THE KEEPING OF THE LAW THE GUARANTEE OF ETERNAL LIFE

But will the keeping of the commandments insure eternal life?—It will. "But as man has sinned, no one can keep the law." True again; but an honest endeavor to keep the commandments of God will invariably lead to Christ, in whom all are made complete. Therefore Jesus taught obedience to the commandments of God as requisite to eternal life ("The Lord's Day," p. 50).

**T**HE above quotation is characteristic of Seventh Day Adventism. A bold attempt is made to blend error with truth by using a touch of the phraseology of truth. First there is the brazen assertion that eternal life is guaranteed by Law keeping. Then, knowing the protest that such a statement will elicit in orthodox circles, the writer

**N**O ONE who is familiar with the Epistle to the Galatians can study the writings of Seventh Day Adventism without being forcibly impressed with the contrast between the two. As a matter of fact, the fundamental principles of the doctrines of Seventh Day Adventism are identical with the heresies which led the Apostle Paul to write that masterful Philippic which bears the name, "Galatians." In this article Paton discusses a few of the most significant points of similarity.

of the book immediately raises an objection. This is a normal objection which would be raised by any person at all familiar with the rudiments of law and grace. "True again" is the hearty agreement of this false teacher. It is very evident, however, that the truth contained in the objection is cast aside as so much trash, and that the agreement is only a seeming agreement, given to hoodwink the objector. The succeeding sentences in the quotation are proof of this. Again an assertion is made, this time coupling Law-keeping with salvation in Christ: "But an honest endeavor to keep the commandments of God will invariably lead to Christ, in whom all are made complete. Therefore Jesus taught obedience to the commandments of God as requisite to eternal life."

Let it be said here, Christ has no place in Seventh Day Adventism except as a figurehead. He is relegated to this position which a king of Scotland once filled. This king was called "Toom Tabard" meaning "empty coat" by the people of the land because he was only a king in name and not in fact. Another actually ruled, and had placed this man in the position of king in hope of thus reconciling that warrior race to their new regime. The true Saviour in Seventh Day Adventism is Law-keeping. Christ's death is made of no effect, for the man who can save himself does not need the help of God.

The apostle Paul dealt with this same heresy in the Galatian church. He said,

... if there had been a law given which could have given life, verily righteousness should have been by the law.

But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (Gal. 3:21-22).

In the light of this Scripture, the first question raised in the quotation we have been considering would be dealt with in this manner by the inspired Apostle:

But will the keeping of the commandments insure eternal life?—IT WILL NOT!

His reasons are clear and conclusive. As we have already seen, the Law cannot bring life. It brings a curse instead,



and that means death (Gal. 3:10). In another place in the letter to the Galatians Paul states that the man who claims to keep the Law is false in his claim, and the reason he makes such a claim is that he might boast in the flesh (Gal 6:13). And though Seventh Day Adventism says,

The rewards for keeping God's law are everlasting life and possessions.

The penalty for not keeping God's law is the loss of life and possessions hereafter ("Johnson's Bible Text Book" p. 28),

God says,

For in Christ Jesus neither circumcision (that is, Law-keeping) availeth any thing, nor uncircumcision, but a new creature (Gal. 6:15).

Christ Jesus alone can save. No amount of Law keeping and no lack of Law keeping has anything to do with salvation. God requires a new creature, and that comes only through faith in His Son. This was the glorious truth Paul proclaimed to those heresy harassed Galatians. It is the same message which answers the same heresy as seen today in Seventh Day Adventism.

The second phase of this heresy which we shall consider is:

### THE KEEPING OF THE LAW ESSENTIAL TO KEEPING SAVED

The law was a gift of Christ to the world. When we are under grace we are keeping this law. But if we do not keep this law, we cease to be under grace ("The Perfect Law," p. 9).

Those who are under grace keep the law and the Sabbath, and a failure to do this would bring them under law again ("Johnson's Bible Text," p. 101).

HERE again is the usual hodgepodge of error and Scripture phraseology. Christ did not give the Law as a gift to the world (John 1:17). But when we remember that "law" and "life" are synonymous terms to the adventist mind, we see why such a false statement is made. We saw before that according to this heresy, eternal life is given as a reward for Law-keeping; now we are taken a step further in the plan of salvation and shown that in order to keep eternal life, once he has it, man must keep on keeping the Law. According to these quotations he is under grace because he has kept the Law. This makes him the proud possessor of eternal life. In order to remain under grace—in order to hold on to eternal life, or keep saved—he must still keep the Law. Eternal life, then, is something which must first be attained by Law-keeping and then maintained by the same means. The Adventists here admit by the very nature of their doctrine that there is no such thing as eternal security in a "works" religion.

The apostle Paul encountered this lie in the church at Galatia. His answer is decisive and utterly abrogates the foundation on which these false teachers try to stand.

I through the Law am dead to the Law, that I might live unto God (Gal. 2:19).

Here Paul is saying that the Law, that which the Judaizers were trying to add to the Gospel, thereby making it the foundation for salvation, was the very instrument which placed him out of its reach. The Law had cursed him, but Christ had stepped in and borne that curse for him on the cross of Calvary (Gal. 3:10). Through identification with Christ in His crucifixion Paul died to the Law (Gal. 2:20); hence, he could say that through the Law he was dead to the Law. This fact reveals that at Calvary the Law was done away, so far as Paul was concerned. Its demands were met, and he went free. The phrase "that I might live unto God" shows us his purpose of life after he was saved. And the very next verse tells us the manner of that life. It was a faith life.

... The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me (Gal. 2:20).

The Law is not of faith (Gal. 3:12), consequently Paul did not keep the Law in order to keep saved.

In the fifth chapter of the same book we find these words

Christ is become of no effect unto you, whosoever of you are justified by the Law; ye are fallen from grace (Gal. 5:4).

These words were written to believers who were trying to complete by adherence to the Law a work which had already been completed by Christ. The grace of God was all that was necessary to save them, and the salvation which grace provided was an eternal one.

We shall now consider a third and last phase of this heresy. It is linked up with both of the preceeding point which we have discussed. It has been kept separate from these other two because it is given such an important place in Seventh Day Adventists' life and doctrine.

### THE KEEPING OF A DAY THE FOCAL POINT OF SALVATION BY LAW-KEEPING

Do we keep the ten commandments? Do we keep every one of them? We must not make any mistake about this, for a mistake here may be fatal to our salvation ("What Is Coming?" by Carlyle B. Haynes, p. 79).

WHEN the Adventists speak of the Law they claim to mean the ten commandments, as the above quotation shows. But what is their standard by which they judge whether or not the Law is being kept?

Those who are under grace keep the Law AND THE SABBATH... ("Johnson's Bible Text Book," p. 101). (The capitals are ours.)

Sabbath keeping is the criterion. And now, in order to show that we are not "straining at a gnat," read what they themselves say about the Sabbath. It is called "The keystone of the Law" ("The Christian Sabbath," p. 33)

(Continued on p. 107)

# TWO HERESIES OF THE EARLY CHURCH

by RALPH E. OBITTS

**I**N OUR day when everything must be up-to-date, even the Gospel must be revised, if we accede to popular demand. The Bible is antiquated, they say, and our progressive generation requires something new. Many modern religions, consequently, have been propagated to satisfy the need of the present hour. What a surprise we meet when we peruse the pages of church history and find that the false teachings which were popular in the first two or three centuries A.D. are the same errors which people are accepting today as "up-to-date religion." From among the many heresies that flourished in the early days of Christianity, let us notice two.

## I. ARIANISM

**A**NY man who bases his beliefs upon carefully selected passages of Scripture, while he ignores other passages, is on the road to heresy. Arius was a man who did so. Being a rational thinker and an eloquent speaker, Arius appealed to the people. His doctrine spread until it was widely accepted. "The Father is a Father," reasoned Arius, "the Son is a Son; therefore the Father must have existed before the Son; therefore the Son was not; therefore he was made, like all creatures, of a substance that had not previously existed." Therefore the Son is not a part of God. Christ is not divine, although He was pre-existent before the world, and created it. This was the substance of the doctrine of Arianism, which denies the deity of Christ. When Arius was an old man, a controversy broke out concerning his teaching. This controversy became so widespread and so heated that emperor Constantine called more than three hundred bishops together at Nice, A.D. 325, to pass judgment upon Arianism. The Nicene council condemned the Arian heresy by an overwhelming majority.

In our day Arianism appears among "Modernists" and Unitarians, who deny the deity of Christ. Also the Arian concept of Christ as a created being, finds its echo in Russellism. Pastor Russell has said, "Before our Lord came into the world he was a created angel." In the writings of this father of the International Bible Students Association, just as in the teachings of Arius, Christ is not divine, but is the first and highest of all created beings, and is the creator of the world. He is "... the only direct creation of God, through whom

**A**TTENTION has been repeatedly called to the fact that the dominating idea of "Modernism" is identical with the thought which Satan expressed in the form of a question in the garden of Eden, "Yea hath God said?" Now Obitts points out that it is identical in principle also with some of the outstanding heresies of the first two or three centuries A. D.! What effrontery it is for an antichristian philosophy, which is hoary with age, to dub itself "Modernism." But the same effrontery is characteristic of many other false religions which parade as entirely new discoveries, such, for instance, as Christian Science. You will find Obitts' frank discussion of these matters most illuminating.

all else was created." (*Russell's Studies in the Scriptures*, Vol. 5, p. 93). These notions about Christ are utterly false, according to the Saviour's own statement, "I and my Father are one" (John 10:30). "God was manifest in the flesh" (I Tim. 3:16). "I will be to Him a Father, and He shall be to Me a Son. . . . But unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. 1:5, 8). In spite of the indisputable assertion of the deity of the Lord Jesus Christ in Holy Writ, the deity of Christ is denied by such modern cults as Christian Science, Spiritualism, Theosophy, Mormonism, and Modern Theology; hence these cults are guilty of heresy, just as was Arianism. Christ is God. It was God Who purchased the Church with His own blood, according to the Scripture, for Paul admonished the elders of the church at Ephesus, "Feed the Church of God, which He hath purchased with His own blood" (Acts 20:28). Since the blood of Christ is the blood of God, then Christ is God. Every human voice that makes Jesus Christ inferior to the Father has been forever contradicted by God's own Word, "Jesus . . . said also that God was His Father, making Himself equal with God" (John 5:18). "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder and His name shall be called . . . The everlasting Father, the Prince of Peace" (Isa. 9:6). "Out of thee shall He come forth unto Me that is to be Ruler in Israel; Whose goings forth have been from of old, from everlasting" (Mic. 5:2).



## II. GNOSTICISM

**G**NOSTICISM was a system of heresy which was already working, although not openly, in the lifetime of the apostle Paul. After the death of the apostles, Gnosticism began to increase mightily. It flourished for a century and a half, and then died out. The Gnostics derived their name from the Greek word "gnosis," which means "knowledge." They looked down on the mere faith of ordinary Christians, while they esteemed highly the divine intuition or "gnosis" which they boasted. Christians who were content with the Bible, and who did not think above that which is written, were an inferior class in the eyes of the Gnostics. The source of their "knowledge" included Oriental theosophy and Greek philosophy. One of the tenets of Gnosticism was that all matter is essentially evil; that the physical body is the sinful part of man. This gave rise to asceticism among the Gnostics. It also gave rise to their idea that the heavenly Christ was not the Man Jesus. They maintained that the heavenly Christ came down and indwelt the man Jesus from His baptism until His crucifixion; and that "the heavenly Christ did not in fact suffer or die, but left the man Jesus before His death on the cross." There were various sects of Gnostics, yet all of them claimed to derive their knowledge from sources superior to the written Word. And all of them preferred to follow their reason, rather than the Word of God.

The many people today who believe science and philosophy when these contradict the Bible, have much in common with the Gnostics.

The majority of highly educated people seem to prefer, as did the Gnostic, to follow human reasoning rather than to accept the plain declarations of the Bible. This is why evolutionary philosophy has swept the thinking world away from the moorings of God's Word. The modern preacher who glories in the intellectual advances of "Modernism," flaunting his superb knowledge before us poor, fundamental ignorami who adhere to the Scriptures, is imbued with the spirit of the Gnostic.

And now, here is something to think about! As we investigate the teachings of Mrs. Mary Baker Patterson Glover Eddy Frye, who claimed to have brought into the world an entirely new interpretation of Christianity, we find that some of her fundamental doctrines are simply a rehash of the Gnosticism of the second century!

The Gnostic distinction between the Man Jesus and the heavenly Christ appears in Christian Science in such statements as this: "Jesus as material manhood was not Christ" (*Mary Baker Eddy's Miscellaneous Writings*, p. 84). Again, "Christ was incorporeal, whereas Jesus

was a corporeal or bodily existence" (*Science and Health*). And again, "The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus" (*Science and Health*, 1914, p. 29). But this notion that the heavenly Christ is not the same person as the Man Jesus, is unscriptural. That the Man Jesus was and is the Christ appears in many Scriptures, such as the following: "Israelites . . . of whom as concerning the flesh Christ came, Who is over all, God blessed forever" (Rom. 9:4, 5). The second *Man* is the *Lord* from heaven." "There is one Mediator between God and men, the man Christ Jesus." "They crucified the Lord of glory." "Our Lord Jesus Christ, the Lord of glory." Other Scriptures which prove that the heavenly Christ and the Man Jesus are one and the same are John 1:1-3, 14; I Corinthians 8:6; Hebrews 1:1-3; Isaiah 7:14; 9:6; Matthew 1:21-32; and Titus 2:13, 14.

Now a word with reference to the error made by the Gnostic, the "Modernist," and anyone else who makes any source of knowledge superior to the Word of God, or exalts knowledge above faith. Jesus Himself said that the Father had hidden His truths from the wise and prudent, and had revealed them unto babes. And the Lord Jesus said again that the only qualification a man needed in order to know the doctrine, was simply a willingness to do God's will (John 7:17). It is not by high attainment in scholarship that we understand the things of God, but "through faith we understand." In I Corinthians 1:19-24 and in the entire second chapter of the same epistle, the apostle Paul thoroughly riddled the idea that human wisdom has anything to do with knowing God. Far from teaching that we need any source of knowledge superior to the Word, the Bible teaches that the man of God will be thoroughly furnished unto every good work, by the Scripture alone. "Every Scripture is inspired by God and is useful for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be complete and may be perfectly equipped for every good work" (II Tim. 3:16-17, Weymouth).

## CONCLUSION

**T**HE two heresies under discussion are characteristic of all false teaching, in that they attack the Living Word of God and the Written Word of God. In every age Satan assails Christ and the Bible, seeking to pervert and obscure the truth. His tactics have not changed since the first century; his lies are the same. Likewise the truth of God is the same. In their search for a new gospel, men have merely been led astray by the same old falsehoods with which Satan has duped men in all generations. What men really need today is the Bible and the Lord Jesus Christ.

**T**O SEE another trying to destroy what we regard as important truth, and feel no heat of soul, is unworthy of a Christian. God deliver the Church from the religious pacifist, who is willing to sacrifice truth to peace!

—United Presbyterian

# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS OF THE BIBLE

## THE NUMBER TWO

by R. S. BEAL

*A FEW weeks ago one of our subscribers wrote, requesting us to arrange, if possible, to secure and publish in "Grace and Truth" this series of messages which her former pastor, Richard S. Beal, had recently brought to his church in Tucson, Arizona. And now, following the publication of the first study in this series, another letter comes from former members of Beal's church, saying, "We are very happy to see the new series of articles on 'The Numbers of the Bible' by Rev. R. S. Beal. We have had the privilege of hearing some of his sermons on this subject, and though we are far from his field of work, we still count him our pastor." Truly Beal is a pastor greatly beloved by the members of his flock. We rejoice in the privilege of passing on to you some of the messages which God has used to bring blessing to them. Here is the second in Beal's series on "The Spiritual Significance of the Numbers of the Bible."*

The first man is of the earth, earthy; the second Man is the Lord from heaven (I Cor. 15:47).

**L**IKE the first number in order, so number two has a uniform usage throughout the Scriptures. As one is associated with God, two is associated with Christ our Lord. He is the second Man, the Lord from heaven.

This number is the first one subject to division. Our Lord, Who is signalized by it, is the great divider and the One Who makes and marks a difference between men. Hidden behind this number two is the glorious truth of redemption, because when we trust in the Saviour's redeeming blood we become divided off from those who are unsaved. The second day of God's great creative work as revealed in Genesis, the first chapter, sets forth the fact that He divided the waters which were under the firmament from the waters which were above the firmament. Thus we have typified in the mighty work of the second day, the difference between those who accept Christ as Saviour and those who reject Him as such.

Soon after Jesus began His public ministry there was a division because of Him. The presence of the second Man created a great deal of discussion. This has been true from the moment God uttered the first promise concerning His advent into the world. Men are divided to this hour over His person. Some say He was a good man, and others say He was God. The former position is not possible unless we accept the latter. If

Jesus was not God of very God, then He was not good. Christianity is the most absurd of religions unless Jesus was all that He claimed to be. The mighty superstructure of our religion rests upon the foundation of His virgin birth and unique deity.

The ninth chapter of John records the miracle of the healing of the blind man. This supernatural event occasioned a division among the people. It is in full keeping with His own words when He said, "Suppose ye that I am come to give peace on earth, I tell you nay; but rather division." The mighty work which He accomplished on the cross makes a difference among men. By this He has separated His people from others. They are said to be strangers and pilgrims in this world.

Again we read that "there was a division among the Jews for these sayings." What words did the Master utter that brought about such diversity of opinion? He said to them that He was the Good Shepherd, and that He was the Door. Salvation and entrance into heaven depended entirely upon Him and not upon the good deeds and the moral character of men. His Word tells us that the first body in which we live is under a curse and will return to dust and ashes, but the second body will be raised from the dead fashioned in the likeness of His risen glory. His Word teaches that the Law is done away and that grace is the principle in force today.



# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

It was our happy privilege recently to have with us again the Rev. Arthur J. Bowen, Secretary of the South Africa General Mission. This beloved messenger of the cross brought real uplift and inspiration to us, and there was a deepening in our midst of interest in the needs of souls in the lands of darkness. The Lord blessed also in the addition of quite a number of "prayer helpers" for the Mission in three of the Denver churches, as well as at Ft. Collins, Colorado.

A glimpse of the work of the Lord in Spain is seen in an excerpt from a letter to the Bible House of Los Angeles:

"You will be glad to know that with the advent of the Republic, there is now liberty, and we preach the Gospel in the open air in Spain. Now is the time that we need much literature, and if you can supply us, we will appreciate it very much . . . Thousands are hearing the Gospel these days in the fairs, in the markets, and in the open air."

February 24 marked the fifteenth anniversary of the pastorate of R. S. Beal with the First Baptist Church, Tucson, Arizona. During this time the membership has grown from 203 to 1500, and a new building has been erected, costing \$146,000. Over thirty young people are in full time Christian service. The church conducts fourteen outstations, and broadcasts four services a week. Pastor Beal has the record of holding the longest unbroken Protestant pastorate in the state. He is vice president of the American Baptist Home Mission Society and a member of its Board of Managers. He is also a member of the Board of Directors of The Denver Bible Institute.

That there yet remains some light in dark Russia is seen in an item from the newspaper "Godless" as quoted in "The European Harvest Field":

"In the tractor factory in Stalingrad, where sixty or seventy per cent of the laborers are young people, the Baptists have organized a religious choir. In the same town, in the factory "Red October," the evangelical Christians have organized a Circle of young Christians, with twenty-five members. This is called "Christomol" (Christian Young People) in contrast to "Consomol" (Communist Young People). In Shumshinsky district, two communistic young people joined the evangelicals. The Bolshevik paper insinuated that each of these young people had received a cow from the evangelicals as a bribe, while the fact is that the evangelicals do not have enough to eat."

We join heartily with the Dallas Colored Bible Institute in thanksgiving that the Lord has enabled the school to continue in spite of financial shortage. Many of the stu-

dents, however, have had their class work interrupted through the necessity of taking every available odd job irrespective of the time. But the evening classes, in which about forty men and women are enrolled, have not been affected much. The faithful ministry of the students in personal evangelism goes on, and their efforts are meeting with God's abundant blessing.

A cheering report concerning a phase of the work of the Fundamental Evangelistic Association, directed by Rev. Marion H. Reynolds, is seen in the following excerpt from their letter:

"Local shop meetings with Hall, Payne, Bandy, Mozee and others, have been used to lead numbers to Christ. Hall's work at Alhambra is growing. Moore at North Hollywood reports a splendid time. Riggs at Marr Vista is still on the job. Maxfield at Pomona has been sick but is better. Pray daily for the lost, and for these faithful workers."

The work of the Lord in Haiti continues to go forward. The church at Port-de-Paix, under the Haitian Gospel Mission, doubled its membership during the past year, and plans have been formulated for a considerable increase in evangelistic effort. The Field Director, Pastor J. Alfred Pearce, expresses his praise to God and his gratitude to the friends of the Mission for the supply of funds needed to carry on the work.

The man, who, according to his own report, is the "longest-winded preacher in Australia" was able to hold a crowd in Denver! Dr. W. Lamb, of Sydney, is that remarkable man. He was with us at D. B. I. for six days of special meetings beginning January 29. Every week-night message was illustrated with an abundance of beautiful stereopticon slides. Such subjects as "The Jews, the Sons of Ishmael and the Problems of the Sacred Land" and "Some Startling Religious Developments of the Last Days" will give an inkling of the vitally important and timely messages we received. There was great interest, with a full house at every service.

Rev. and Mrs. Paul Hutchens like to furnish surprise in their evangelistic meetings. Near the close of a recent campaign at the First Baptist Church of Johnstown, Colorado, of which Rev. Harry S. Ashley is pastor, the surprise was in the form of The Denver Bible Institute Male Quartet. Rev. C. Reuben Lindquist, First Tenor; Mr. Ernest E. Lot Second Tenor; Rev. Jesse Roy Jones, Baritone; Rev. Russell L. Taft, Bass. The quartet thoroughly enjoyed the happy time of fellowship and the opportunity for testimony in song. The tangible results of the two weeks' series of meetings

(Continued on p. 107)



# UNEVANGELIZED AFRICA

## EXCERPTS FROM MINUTES OF ANNUAL MEETING OF PACIFIC COAST COUNCIL

### RE-AFFIRMATION OF FAITH BASIS

Inasmuch as serious questions are being raised by some "Faith Missions" concerning the practical wisdom of the FAITH BASIS, as outlined by such men as George Mueller and Dr. J. Hudson Taylor, and some are looking toward a change in the policy of permitting missionaries to go to the field trusting in God alone, for the supply of their needs while on the field, and for the supply of sufficient funds to care for them in the emergencies of illness and furlough;

Therefore, we, members of the Home Council of the Unevangelized Africa Mission, after prayerfully considering the leading of the Spirit of God in our work, the dealings of God with His people in all the history of the Church, and above all, His exceeding great and precious promises which cannot fail, desire to re-affirm our conviction that the course pursued by Mr. Mueller and Dr. Hudson Taylor, and as adopted by our Mission, not only has received the abundant blessing of God, but will continue to receive such blessing as we walk with Him.

### Receipts, October, November, and December 1932

General Fund		Designated		N. E. & T.	
No.	Amt	No.	Amt	No.	Amt
22	\$1.00	852	20.00	824	\$6.15
28	1.00	830	1.00	832	20.00
36	5.00	831	1.00	854	25.00
55	1.00	833	5.00	844	25.00
38	1.00	835	12.00	845	12.50
41	5.00	837	83.33		88.65
46	4.86	839	10.00		
59	1.00	856	5.00		
61	25.00	857	112.50		
	44.86	858	112.50		
			5.00		
			10.10		
21	\$7.20	843	11.58		
23	10.00	847	5.00		
25	5.00	848	10.00		
26	83.33	849	83.33		
27	35.00	860	638.87		
29	11.00				

Balance October 1, 1932.....\$334.00

Receipts ..... 819.88

1,153.88

Disbursements .....840.57

\$313.31

### RE-AFFIRMATION OF FUNDAMENTALS

In view of the fact that some students of missions have questioned the practical value of the Fundamentalists' position in mission enterprise:

This Council of the Unevangelized Africa Mission re-affirms its faith in the Lord Jesus Christ as the only Name under heaven given among men whereby we must be saved;

And believes that only by loyalty to HIM as the ONLY begotten Son of God, and Saviour of men, can the lost in heathen lands be BORN AGAIN and enter into eternal life;

And only by unswerving loyalty to the WHOLE WORD of GOD can they be built up into an enduring and working Body.

The Unevangelized Africa Mission, therefore, will only send out workers who are unquestionably loyal to these truths, and do declare our conviction that only as WE remain loyal to these great foundations of our Faith can our mission expect the blessing of God, be effective in our work among the heathen, or merit the support and fellowship of those who believe the whole Bible is the Word of God.

### ANNUAL STATEMENT—January 1 to December 31, 1932

Cash on hand, January 1, 1932 \$325.51

RECEIPTS		DISBURSEMENTS	
Missionary Allowances	2,205.68		2,200.68
General Fund	230.36		224.47
N. E. & T.	201.15		216.15
Rafai Workers	50.00		50.00
Native Boys	10.50		15.50
Native Girls	10.50		10.50
Leper Work	25.00		25.00
Prayer Bands & Lit.	13.00		8.59
Bible Fund	3.00		10.50
Missionary & Hut Taxes	68.00		68.00
	2,817.19		2,829.39
	3,142.70	Balance	313.31

(Signed) John Kaye, Treasurer

Certified—"I have examined the books and records of the Unevangelized Africa Mission, for the year ended December 31, 1932, and certify that the above statement of Receipts and Disbursements is correct."

(Signed) V. Harrell, Cer. Pub. Acc't

Note.—The above does not include gifts sent direct to the field, by friends.

## UNEVANGELIZED AFRICA MISSION

Interdenominational, Evangelical, Faith Mission

536 So. Hope St.

Los Angeles, California



# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## WORD PICTURES IN THE NEW TESTAMENT

Professor A. T. Robertson's scholarly attainments in the study of New Testament Greek qualify him to write a valuable commentary. In "Word Pictures in the New Testament" we find the fruits of his scholarship available for the man who has not the technical equipment requisite for understanding some other commentaries. Professor Robertson illumines the text, giving the exact shade of meaning in the words of the original. From his wide knowledge of the customs and history of New Testament times, he throws valuable sidelights on the text. While his scholarship is sufficient to command the attention of the liberals, he is conservative enough to be attractive to the fundamentalist. Unlike some commentators, the author passes no verse by, untouched, but is careful to give consideration to the small details of the text. As one reviewer has said, "The use of these books for Sunday-school teaching and sermon preparation will double the value of your efforts." The work is in six volumes, of which Vol. IV contains Paul's epistles from Romans to Philemon, inclusive.

An idea of Professor Robertson's style and of the value of the work may be gained from an excerpt. The following quotation is his comment on Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

8. For by grace (tei gar chariti). Explanatory reason. "By the grace" already mentioned in verse 5 and so with the definite article. Through faith (dia pisteos). This phrase he adds in repeating what he said in verse 5 to make it plainer. "Grace" is God's part, "faith" ours. And that (kai touto). Neuter, not feminine "taute", and so refers not to "pistis" (feminine) or to "charis" (feminine also), but to the act of being saved by grace conditioned on faith on our part. Paul shows that salvation does not have its source (ex humon, out of you) in men, but in God. Besides, it is God's gift (doron) and not the result of our work.

"WORD PICTURES IN THE NEW TESTAMENT," by Archibald Thomas Robertson, D.D., LL.D., Litt.D. Vol. IV, The Epistles of Paul. Cloth, 8 3/4 x 6 inches, 634 pages, price \$3.50. Published by Richard R. Smith, Inc., 12 East 41st St., New York.

## TAINTED CONTACTS

Forces inimical to the welfare of our nation have been working from within, undermining our institutions. These forces have brought about results which seriously concern

Christian people, since whatever threatens to wreck the government endangers the privileges enjoyed by every individual citizen. In this connection Colonel E. N. Sanctuary has compiled startling facts concerning the personnel and activities of the Federal Council of Churches of Christ in America, in a volume which deserves the attention of every thinking church member.

"TAINTED CONTACTS," by E. N. Sanctuary. Cloth 112 pages, 6x9 1/4 inches, price \$1.00.

## HIS SURE RETURN

In the reading of Norman B. Harrison's book, "His Sure Return," anyone who loves the reappearing of the Lord Jesus will have his heart warmed, his faith strengthened, and his hope stirred afresh. One who desires to get an understanding of the second coming of Christ as set forth in the Bible, will find a good survey of the doctrine in this book. Dr. Harrison divides his discussion into chapters entitled, "The Proof, Purpose, Period, Portents, and Prospect," respectively, of Christ's coming again. Under each of these phases of the subject he outlines the teaching of Scripture, with copious quotations from the Word. The clarity of the outlines and the abundance of Scripture quotations make the book suggestive for Bible study. In his discussion of the portents of the second coming, Dr. Harrison gives many convincing statistics concerning the increase of crime, and other evidences of moral disintegration today. He gives also some interesting facts about the remarkable rehabilitation of Palestine, now in progress. The book is supplemented by an imposing, enlightening array of scores of names of Christians, from the apostolic age to the twentieth century, who have believed in the second coming of Christ. The list is characterized thus: "Not by way of proof, but of confirmation and encouragement for those who hold themselves warranted by Scripture in their attitude of expectancy regarding their Lord's return, perchance in the face of ridicule or persecution, we append the following list of names . . . of Christian leaders who, like Paul, 'have loved His appearing,' preaching, teaching, singing, believing it as an ever imminent event."

"HIS SURE RETURN," by Norman B. Harrison. A. cover, 95 pages, 5x7 1/2 inches, price \$2.50. Published by the Bible Institute Colportage Ass'n, 843 N. Wells St., Chicago.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## ESSENTIAL ELEMENTS OF A BECOMING CHRISTIAN LIFE

Phil. 1:27-30

### I. LIKEMINDEDNESS WITH FELLOW BELIEVERS

Phil. 1:27

A. Agreement in thought—"Stand fast in one spirit"

B. Agreement in action—"Striving together"

### II. BOLDNESS IN THE FACE OF PERSECUTION

Phil. 1:28-29

A. We should be bold, because such boldness is a testimony to the world  
Phil. 1:28

B. We should be bold, because it is a privilege for the believer to suffer for Christ  
Phil. 1:29

### III. AGGRESSIVENESS IN THE FIGHT OF FAITH

Phil. 1:30

Note that in this Paul is our example—cf. Acts 16:12-40

—C. L. N.

## EXHORTATION

Galatians 6:1

### I. THOSE RESPONSIBLE FOR EXHORTATION

"Brethren . . ."

### II. THOSE NEEDING EXHORTATION

"If a man be overtaken in a fault . . ."

### III. THE CONDITION FOR PRACTICING EXHORTATION

"Ye which are spiritual . . ."

### IV. THE PURPOSE OF EXHORTATION

"Restore such an one . . ."

### V. THE ATTITUDE IN EXHORTATION

"In the spirit of meekness, considering thyself, lest thou also be tempted."

—R. L. T.

## THE LIFE OF VICTORY

### I. LIFE OF VICTORY EXPLAINED

Col. 1:9-13

### II. LIFE OF VICTORY ENJOINED

Gal. 5:1

### III. LIFE OF VICTORY EMPOWERED

I John 5:4

I Cor. 15:57

Rom. 8:37

### IV. LIFE OF VICTORY EXEMPLIFIED

II Cor. 4

—R. L. T.

## FELLOWSHIP

A study in I John I

INTRODUCTION: One of John's purposes in writing the epistle was "that ye also may have fellowship" (I John 1:3).

### I. THE BASIS OF FELLOWSHIP DECLARED

A. Fellowship is based upon the incarnation of Christ

I John 1:1-3

B. We must remember also the purpose of Christ's becoming flesh—His substitutionary death  
Heb. 10:19-20

### II. THE MEANING OF FELLOWSHIP SUGGESTED

To have fellowship is to share in common—  
I John 1:3

### III. THE CONDITION OF FELLOWSHIP GIVEN

To have fellowship we must walk, not in darkness, but in light. Hence, remember:

1. Sin and darkness are synonymous  
John 3:19

2. Hatred is the special evidence of darkness  
I John 2:10

3. Christ is the Light of the World  
John 8:12

4. His Word is a light to our path  
Ps. 119:105

### IV. THE RESULTS OF FELLOWSHIP STATED

A. Cleansing  
I John 1:7

B. Joy  
I John 1:4

—C. L. N.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 6

Sunday, May 7, 193

## JESUS FACES THE CROSS

Lesson Text: Mark 10:32-52  
(Assigned for Printing: Mark 10:32-45)  
Devotional Reading: Isaiah 53:7-12

### Golden Text:

"And it came to pass, when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem" (Luke 9:51).

The cross is in view in all parts of today's lesson. From the opening verses we are impressed with the fact that the cross was a voluntary sacrifice; in the next division of the lesson text we find that the cross set believers a challenging example; and in the closing verses is suggested the thought that the cross is a positive benefit to suffering, sin-stricken humanity. Let us consider these three thoughts more fully as we study the lesson together.

### I. THE CROSS A VOLUNTARY SACRIFICE Mark 10:32-34

In a recent lesson we spoke of the loving consideration which our Lord manifested in telling His disciples specifically, before they came to pass, of the things He must suffer at Jerusalem; and in that connection we mentioned the incident narrated in the opening verses of today's lesson. Surely language could not be more plain than that which our Lord employed in telling His disciples of His approaching death and resurrection, nor could more detail be packed into so few words. This conversation is indeed a striking evidence of our Lord's loving forethought for His disciples, of His eagerness by every possible means to prepare their hearts for the sorrow which was to come upon them and the shock which their faith was about to experience (compare Luke 22:31-32).

We have here also a convincing evidence of our Saviour's deity. Who but God, Who declares the end from the beginning, could so accurately foretell the future as did our Lord in this conversation? His Word to His disciples set forth at least nine specific details of description concerning what was to befall Him at Jerusalem.

1. He was to die AT JERUSALEM.
2. He was to be delivered to His enemies by treachery.
3. The chief priests and the scribes were to be the instigators of His death.
4. Though the sentence of death was to be passed upon Him by the chief priests and scribes; yet he was to be delivered to the Gentiles for the actual execution of that sentence.

5. He was to be mocked.
6. He was to be scourged.
7. He was to be spat upon.
8. He was to be killed.
9. He was to arise the third day from the dead.

As we read the account of the trial and crucifixion of our Lord, as set forth in the Gospels, we find that every thing happened exactly as He had said. But there is no occasion for wonder that it should be so. The One Who was talking with the disciples was the same One Who for many centuries before had been promising and prophesying the same event, and with equal wealth of detail. Our Lord Jesus Christ is God, and the Word of God cannot be broken (compare Gen. 3:15; Isa. 9:6-7; 53:5-6; Ps. 22; Zech. 9:9-10; 12:10; 13:6-7).

But the thing which most forcibly impresses us as we read these verses is the utter voluntariness of our Lord's death upon the cross. Knowing, as He did, what must befall Him at Jerusalem, He could certainly have escaped into another country, where He would have been safe from the malignity of His enemies. Instead, He stedfastly set His face to go to Jerusalem (Luke 9:51). Our Lord was not the helpless victim of the fury of His enemies—He offered Himself willingly as a sacrifice for our sins. On one occasion He said, "No man taketh it (My life) from Me, but I lay it down of Myself" (John 10:17-18). Again and again we are told that it was for this very purpose that He came into the world (Heb. 10:5-10; Mark 10:45; John 6:51). Surely no more convincing evidence could be offered of the voluntariness of our Lord's sacrifice than the fact that He pressed on toward Jerusalem even though He knew what He must suffer there (Eph. 5:2).

### II. THE CROSS A CHALLENGING EXAMPLE Mark 10:35-46

It was for the love of our sinful, hell-deserving souls that Christ died upon the cross. Not only does the Scripture say "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," it also says that the Son of God "loved us, and washed us from our sins in His own blood" (John 3:16; Rev. 1:5). And herein we have a challenging example, for another Scripture says, "Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren."



en (I John 3:16). It is this challenging example of the cross which comes before us in the second division of our lesson.

James and John came to our Lord with the request that in the Kingdom, when He had entered into His glory, it might be given them to sit one on His left hand and one on His right. This request our Lord could not grant, for, as He said, this honor should be given to those for whom it was prepared. But on another occasion He told His disciples of the place which SHOULD be given them, for He said, "I appoint you a kingdom, as My Father hath appointed unto Me; That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30).

The request which these two disciples made of our Lord involved the matter of rewards, for it involved a position of honor in the Kingdom. And, as on former occasions, when the matter of rewards had been discussed, our Lord plainly taught the disciples that the reward which the believer shall receive in the Kingdom depends upon his works in this life, and particularly upon the measure in which, by loving service on behalf of His brethren, He shows His love for God. "Whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all." Such was our Lord's statement of the principle of rewards. If any man desires to be great in the day when rewards are meted out, let him see to it that now in this life, he takes a lowly place of loving service on behalf of his fellow believers, letting the love of Christ be his impelling motive.

It was in this connection that our Lord said, "Even the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). The cross of our Lord Jesus Christ is unique. There never has been and never will be another Calvary, in spite of the blasphemy of men who use such language in speaking of noble deeds of human sacrifice and heroism. Our Lord Jesus Christ is the only Saviour. His cross is our only hope of salvation. No man can do anything to aid the work of the cross or to add to it. And yet the cross is an example for everyone who has trusted the Lord Jesus Christ as his Saviour. We cannot die to save men, but we can die, if need be, to get the message of salvation to them. And we can and should be willing to serve our fellow believers, even to the extent of laying down our lives for their spiritual welfare. One of the most outstanding illustrations of what it means to catch such a vision and to live such a life is the apostle Paul. Read the story of his life, and you will see the power of the cross in the life of a child of God who has yielded himself to Christ. In like manner, the love which led our Lord Jesus Christ to give Himself for us upon the cross should constrain us to give ourselves in willing, loving service for others; and in the measure of our giving ourselves will be the measure of our reward at His coming again (Gal. 2:20; Phil. 2:16; II Cor. 12:15—see also Phil. 2:25-30; Heb. 6:10; II Tim. 2:12).

### III. THE CROSS A POSITIVE BENEFIT

Mark 10:46-52

And now in the closing verses of our lesson Scripture we read the story of the healing of blind Bartimaeus. As our Lord came out of Jericho, this man sat by the wayside begging. Hearing the throng passing by, he asked who it was, and was told that it was Jesus of Nazareth. When he heard this, he cried out with a loud voice—"Jesus, Thou Son of David, have mercy on me." In response to this man's cry, and to the request that he might receive his sight, our Lord healed him of his blindness. "Immediately he received his sight, and followed Jesus in the way."

Notice, first of all, that Bartimaeus appealed for the blessing of physical healing on scriptural grounds. He claimed it as a Kingdom blessing. This appears in his use of the words, "Son of David," for the promises and prophecies of Scripture declare that God will give to Him the throne of His Father David, and it is in the Kingdom that that throne will be given to Him (Luke 1:31-33). From other Scriptures we know that in the Kingdom the blessing of healing from physical ills will be the portion of all mankind (Isa. 35:4-6). In calling upon the Lord Jesus Christ as the Son of David, and asking Him for the restoration of

his sight, therefore, blind Bartimaeus was testifying his faith in our Lord as the promised King of Israel, and asking for one of the blessings which, as King, He was to bring to His people.

"But," you say, "what has all this to do with the cross? Wherein does the healing of blind Bartimaeus suggest that the cross is a positive benefit?"

Before we answer this question let us guard against any possible misunderstanding by saying plainly that we have no sympathy with current teaching to the effect that provision for physical healing was included in the atonement. We regard such teaching as false and dangerous, particularly because those who so teach claim that physical healing is the blood-bought heritage of believers living in this age. This teaching, coupled with the miserable fiascos witnessed in their so called "healing" services, cannot fail to make shipwreck of faith, for it is built upon an unscriptural basis. God's Word plainly tells us that we are "waiting for . . . the redemption of our body" (Rom. 8:23). It is at the second coming of Christ that we are to enjoy this blessing, which includes the healing of believers' bodies from all physical ills as well as the resurrection from the dead (Phil. 3:20-21).

But the blessing of blind Bartimaeus suggests that the cross is a positive benefit in this fact—every one of our Lord's miracles of physical healing typify some spiritual blessing which is received by the believer who lives in this age, through faith in our Lord Jesus Christ; and all such blessings come to us only by way of the cross. It is in the spiritual realm, not in the physical, that the Scripture applies, which says, "With His stripes we are healed" (Isa. 53:5; I Pet. 2:24). In the healing of blind Bartimaeus, therefore, we have a type of the spiritual benefits which come to us through the cross of our Lord Jesus Christ.

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## VITAL-TRUTH ILLUSTRATION

No illustration can express the truth about our divine Christ. This should be remembered in attempting to use them. Perhaps as good as could be selected for a lesson like this is one used by Editor Trumbull of the "Sunday School Times," and applies to the Golden Text:

In an account of a chess game in the Masters' Chess Congress at Breslau, Germany, published in the "Philadelphia Public Ledger," it was told how onlookers exclaimed, "Marshall has gone insane!" "He's blind!" "The strain of the tourney has been too much for him." For a few moments it was a wild scene. The chess champion of the United States had offered to give up the best piece that he had, his queen, by deliberately placing it where it could be captured by three of his adversary's pieces. The adversary was a formidable opponent with a master's diploma. Marshall's comment on this

game was this: "Gradually he played into my combination without the least suspicion of a trap. At last his piece were all set at a point where my contemplated sacrifice would be sound; then I moved my queen in an indifferent and seemingly hasty manner, where it could be captured. I watched my opponent's expression. First he laughed outright; then he studied the position and his face clouded. After examining the board about twenty minutes, he resigned the game. The move was sound." It was said to be the most startling move ever made in a chess tourney among masters. By a supreme sacrifice of the best he had, which looked as though everything was lost, the game was won.

Have the class make their own application of this to Christ and His master adversary, Satan; Christ's supreme sacrifice, seeming to lose all; the attitude and comments of onlookers, even His disciples; Satan's exultation at first then the glorious victory.

Second Quarter, Lesson 7

Sunday, May 14, 193

# JESUS ASSERTS HIS KINGSHIP

Lesson Text: Mark 11:1-33  
(Assigned for Printing: Mark 11:1-10, 15-18)  
Devotional Reading: Rev. 5:9-13

## Golden Text:

"Behold thy King cometh unto thee: He is just, and having salvation" (Zech. 9:9).

Three significant incidents are narrated in today's lesson. In each of them there is a type or prophecy of the future; and in each of them there is a lesson for our personal profit. As we study them, let us seek to discover both aspects of truth. Let us consider both the dispensational message and the personal message of each.

## I. THE COMING OF THE KING Mark 11:1-11

Our lesson opens with the story of the triumphal entry. What a significant day that was! Centuries before this day, the Scriptures had prophesied that the King should come.

The prophets had foretold the time of His coming. Daniel had said, "From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks;" that is sixty-nine "weeks" in all (Dan. 9:25). In his book "The Coming Prince," Sir Robert Anderson has presented a masterful exposition of this Scripture, demonstrating that the "weeks" spoken of were weeks of seven years each, and consequently that this prophecy covered a period of 7 x 69 years, or 483 years in all. It is exceedingly interesting to note, too, that in his calculations Sir Robert Anderson takes into account the extra days which occur in leap years, and even recognizes that three leap years are omitted in every four hundred. And then, having gone into such exact detail, he demonstrates most conclusively that the time which elapsed between the command to restore and build Jerusalem and the triumphal entry was 483 years TO THE VERY DAY. Our Lord came into Jerusalem, therefore, in the triumphal entry, at exactly the time which the prophets had foretold.

The Prophets had foretold also the manner in which He should come. Hundreds of years before this day Zechariah had said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). One has only to compare this prophecy with the opening verses of today's lesson to see how exactly the prophecy was fulfilled. And the people recognized, to some extent at least, the significance of the occasion, for they gave our Lord a royal welcome, strewing their garments in the way, cutting down branches from the trees that they might carpet the road with them, and shouting "Hosanna: Blessed is He that cometh in the name of the Lord; Blessed be the King-

dom of our father David, that cometh in the name of the Lord: Hosanna in the highest" (Mark 11:9-10). Our Lord came to Jerusalem in the manner which was foretold by the prophets.

But there is more to this than the fulfillment of prophecy: there is also a type and promise of His coming again to establish His Kingdom. Zechariah spoke of this when he said, in the very next verse following that which he prophesied the triumphal entry, "He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). We cannot believe that our Lord would so literally fulfill the first part of this prophecy as to fail to fulfill the rest of it just as literally. Between the fulfillment of the two parts of that prophecy intervenes the mystery age in which we live, but that fact in no wise nullifies the prophecy, for God's Word plainly teaches us that Christ shall come again, and then He shall bring peace to this sin-stricken, war-torn old world, and shall reign, even as the prophet has said. But when He comes the second time, He will not come in the lowly guise in which He came the first time. When He comes again He will come riding upon a white horse, and shall appear in regal majesty and glory, taking vengeance upon them that know not God and that obey not the Gospel of our Lord Jesus Christ (Rev. 19:11-19; II Thess. 1:7-10).

There is in all this a personal lesson for us. Our Lord presented Himself to Israel as her King, but she rejected Him, for while on this day some did cry, "Hosanna; Blessed is He that cometh in the name of the Lord," yet a few days later the leaders of Israel stirred the people to cry, saying "Crucify Him," and they delivered Him to the Gentiles to be put to death (Mark 15:13). As a consequence of this sin, Israel brought sorrow upon herself, and to this day her sorrows still continue, though nearly two thousand years have elapsed since then. Israel shall have no success for those sorrows until she shall cry once more, "Blessed is He that cometh in the name of the Lord." It is only while Christ is reigning as King in Israel that the people shall know the blessing which God is eager to pour out upon them. So, too, for us to refuse to give the Lord Jesus Christ His rightful place as King of our lives is certain to bring sorrow, but to give Him His rightful place, to enthrone Him as King in the thoughts of our minds and the affections of our hearts is to insure peace, and joy, and happiness, and every spiritual blessing.

## II. THE CURSING OF THE FIG TREE Mark 11:12-14, 20-26

The sorrows which were to come upon Israel in co



sequence of her rejection of her King were typified in the cursing of the fig tree. The fig tree in the symbology of scripture is Israel (Hos. 9:10). The fruitage which our Lord desires in Israel is a testimony which springs from within in Christ (see John 15:1-8, 16; Heb. 13:15; Prov. 11:30). But at our Lord's first coming His people Israel were in the same condition as that fruitless fig tree—They had leaves but no fruit. In consequence of this, as our Lord cursed the fig tree so that it withered up from the roots, even so has He cursed Israel and scattered her among the nations. From that day to this she has been a barren, fruitless tree. Israel's hastening because of her rejection of Christ is therefore typified by the cursing of the fig tree.

But in this very incident there is a promise of hope. In the morning, as they passed by, they saw the fig tree dried up FROM THE ROOTS" (Mark 11:20). Though the tree was withered away, the roots still remained. Another fig tree shall yet spring forth from the roots of the old, and shall put forth leaves and shall bear fruit. This our Lord promised when He spake the parable of the fig tree, saying, "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32-33). In other words, the resumption of Israel's national life and testimony shall be the heralding of the near approach of the coming and Kingdom of Christ (note the context of this parable of the fig tree; Matt. 24:29-33). Israel's national life shall be resumed in the Tribulation, for she shall be restored to her own land, and shall resume her temple worship under the patronage of Antichrist, but when his enmity is disclosed, she shall flee into the wilderness, where she shall be nourished by the Lord. In the meantime 44,000 sealed messengers from the twelve tribes of Israel shall be giving forth the testimony, in those days immediately before the second coming of our Lord to establish His Kingdom. And in the Kingdom Israel shall be fruitful also, even as God has purposed and planned that she should (Matt. 24:14-21; Rev. 12:6, 14-17; 7:1-17).

Now briefly consider the personal application. God has planned that all His children shall bear fruit for His glory. But we can bring forth fruit only as we live in close personal touch with our Lord Jesus Christ. If we refuse to give Him His rightful place in our lives, we will be barren and fruitless. But if we yield ourselves to Him and let Him work out His purpose in us, we will bring forth fruit to the glory of God and will rejoice in the rich personal blessing which characterizes a fruitful life (John 15:1-8; 1:1-3).

### III. THE CLEANSING OF THE TEMPLE

Mark 11:15-19, 27-33

The third incident narrated in today's lesson is the cleansing of the temple. Following the triumphal entry, our Lord entered into the temple and drove out the money changers, and those who bought and sold in the temple, following which He taught the people, saying, "Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves" (Mark 11:17).

With this incident also must be associated the conversation with the chief priests and the scribes and elders of Israel, with which this chapter closes, for that conversation grew out of the cleansing of the temple.

These things are a type of the Kingdom of our Lord Jesus Christ. The prophecy of Isaiah to which our Lord referred is clearly a prophecy of the Kingdom, for it stands in a context which foretells the restoration of Israel, and this restoration will occur in the Kingdom. From other Scriptures we know that it is in the Kingdom also that all nations shall go up to Jerusalem to worship the Lord, and thus His house shall become a house of prayer for all nations (see Isa. 56:7-8; Micah 4:1-2; Zech. 14:16). It is in the Kingdom, too, according to the plain prophecies of Ezekiel, that our Lord shall cleanse His people from their abominations, and shall purge them from the things in which they have defiled themselves, even as He cleansed the temple on that day of which we speak (Ezek. 37:21-23). At that time, too, by the Word of His mouth He shall confound His enemies and put them to silence before Him, even as He put the priests and elders of Israel to confusion when they questioned Him about these things (II Thess. 1:7-10; Zech. 2:10-13; Hab. 2:20).

Now, for our personal benefit, we may learn from this incident a lesson of separation. Our bodies are the temples of the Holy Spirit. God dwells in us, even as He dwelt in the temple at Jerusalem. And as it was His purpose that His house should be used as a house of prayer, so it is His desire that our bodies shall be used for His glory and not for worldly and sinful pleasures. Let us yield ourselves, therefore, to Him, and let us heed the admonition of I Corinthians 6:19-20: "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

### VITAL-TRUTH ILLUSTRATION

#### *His Universal Reign*

Billy Bray, the unconventional Cornish miner evangelist, visiting at a Paris museum, saw Voltaire's chair. He immediately jumped the railing, and seating himself in the chair, sang, "Jesus shall reign where'er the sun doth his successive journeys run."

#### *His Individual Reign*

I remember at one of our testimony meetings a man got up and said he had gotten a great blessing at Keswick. He was asked, "What can you say about it?" "Well," he replied, "I can say this: I was a Christian before I came to Keswick; Christ was my king; but I am afraid He was a constitutional sovereign and I was prime minister. Now He is absolute Lord, and that has made all the difference in my life and brought a blessing."

—Rev. G. W. Moore.

Second Quarter, Lesson Eight

Sunday, May 21, 1933

## JESUS ANSWERS HIS ADVERSARIES

Lesson Text: Mark 12:1-44  
(Assigned for printing: Mark 12:28-40)  
Devotional Reading: Psalm 27:1-6

#### Golden Text:

"Never man spake like this man" (John 7:46).

Today's lesson brings before us three things, all of which are closely related. First is presented the parable of the rebellious husbandman; second, the perfidy of the spiritual leaders of Israel, which was portrayed in the parable, is early manifested; and third, Our Lord gives us three portents of judgment, which is naturally to be expected

as a result of the sin of the rulers of Israel, shown in the two preceeding accounts.

### I. THE PARABLE OF THE REBELLIOUS HUSBANDMEN Mr. 12:1-12

As we take up the study of the rebellious husbandmen it will be helpful first to consider the interpretation of this parable as revealed in its symbology. As with all parables,



the symbols employed in this parable clearly reveal the meaning of the whole. For convenience and brevity, let us glance at the symbols and their interpretation in parallel columns.

### THE SYMBOLS

1. This parable speaks of a vineyard  
Mark 12:1
2. This parable represents the vineyard as belonging to "a certain man"  
Mark 12:1, 9
3. The vineyard of this parable was let out to husbandmen  
Mark 12:1
4. The Lord of the vineyard sought fruit from his vineyard  
Mark 12:2
5. In the effort to obtain fruit from His vineyard, the Lord of the vineyard sent servants to the husbandmen.  
Mark 12:2-5
6. The husbandmen mistreated some of the servants of the Lord of the vineyard, and others they killed  
Mark 12:2-5
7. Finally the Lord of the vineyard sent His only Son, Who was well beloved, to deal with the rebellious husbandmen  
Mark 12:6
8. The rebellious husbandmen plotted to kill the Son of the Lord of the vineyard and actually carried out their nefarious plot  
Mark 12:7-8
9. As a result of their crime the Lord of the vineyard brought judgment upon the rebellious husbandmen  
Mark 12:9
10. The vineyard was given to others  
Mark 12:9

### THE INTERPRETATION OF THE SYMBOLS

1. The vineyard of Scripture is Israel  
Isa. 5:7
2. The owner of the vineyard is the Lord of hosts  
Isa. 5:7
3. The husbandmen, in the light of the context, are clearly the spiritual leaders of Israel  
Mark 12:12  
Luke 20:19  
Matt. 21:45
4. The fruit which the Lord desires of His vineyard is a testimony which will win souls to Christ  
Prov. 11:30  
("Wine" in Scripture stands for teaching) See also John 15:1-8, 16
5. The "servants" whom God sent to Israel in the effort to procure fruit were the prophets  
Jer. 25:4  
Jer. 26:5  
Jer. 29:19
6. The rulers of Israel mistreated and martyred the prophets  
Matt. 23:34-37  
Luke 13:33-34
7. Jesus was the only begotten and dearly beloved Son of God, Whom He sent to Israel  
I John 4:9  
Mark 9:7  
Matt. 15:24
8. The chief priests and rulers of Israel plotted to kill the Son of God and actually did so  
Mark 11:18  
Mark 14:1  
Luke 22:66-71  
Luke 23:10, 18-24
9. As a result of their sin, God has brought judgment upon the rulers of Israel (Jerusalem was destroyed and Israel dispersed by the armies of Titus, 70 A.D.) and the unbelieving and rebellious among Israel are yet to be judged at the second coming of Christ  
II Thess. 1:7-10
10. In the Kingdom of Christ God will raise up rulers for Israel from among the resurrected saints of past generations  
Ezek. 37:24  
Luke 22:30  
Rev. 20:4

Surely to investigate the meaning of the symbols employed in this parable makes the message so clear as to require no further comment. No wonder the Scripture tells us that the chief priests, the Pharisees, and the scribes "knew that He had spoken the parable against them."

It remains only for us to call attention to the fact that this parable had a twofold outlook. First, it prophesied the rejection which our Lord Jesus Christ was to suffer at the hands of His people—it pointed to the cross (John 1:11). And second, it prophesied that He should judge His enemies—it pointed to the second coming (II Thess. 1:7-10; Rev. 19:11-19). This twofold message was emphasized by His reference to the prophecy of Old Testament Scriptures, which say, "The Stone which the builders refuse is become the head of the corner" (see Isa. 8:14; 28:16; Ps. 118:22-23). Our Lord Jesus Christ is the "Stone" of these prophecies (see I Pet. 2:6-7). His rejection by the builders was His rejection at the hands of Israel at His first coming. His becoming the head of the corner is His glory and exaltation at His second coming.

### II. THE PERFDY OF THE PHARISEES AND THE SADDUCEES Mark 12:13-34

Now notice that the sinful attitude of the elders of Israel of which our Lord had spoken in His parable was

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Immediately manifested on the part of the Pharisees and the Sadducees. At the same time, see how discreetly and yet how powerfully our Lord answered them; not only shutting the mouths of His enemies, but turning the attack upon them so as to put them to rout in utter confusion.

The cunning questions of the Pharisees, who sought to trap our Lord in treason against Herod, were instigated by the spiritual rulers of Israel. These were the ones against whom our Lord had spoken this parable and of whom verse twelve says, "They sought to lay hold on Him, but feared the people: for they knew that He had spoken the parable against them" (Mark 12:12). It is to these rulers of Israel that the pronoun "they" refers in verse thirteen: "They send unto Him certain of the Pharisees and of the Herodians, to catch Him in His words."

The question which the Pharisees asked our Lord in the presence of the Herodians was not asked for the purpose of gaining information, but for the purpose of ensnaring Him, so that they could accuse Him to the government of treason. Their question was prefaced by flattery, after the cunning of the serpent, wherewith they sought to disarm our Lord and to make Him an easy prey: "Master, we know that Thou art true, and carest for no man: for Thou regardest not the person of men, but teachest the way of God in truth." And then the venom of the serpent was manifested, "Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?" (Mr. 12:13-14). What perfidy! Those Pharisees were the tools of the chief priests, seeking by every possible means to find occasion against our Lord that they might put Him to death. And yet they represented themselves as humble inquirers, eager to do the will of God, and asking for information that they might do it. To what depths of wickedness the human heart will descend when it turns away from God! (Jer. 17:9; Matt. 15:18-19)

But how wisely our Lord answered these men. He unmasked their hypocrisy, and rebuked their sins, and then He said, "Bring me a penny." When the coin was produced, He said, "Whose is this image and superscription?" And then, receiving the answer which He expected, namely, "Caesar's," He said, "Render to Caesar the things that are Caesar's, and to God the things that are God's," (Mark 12:16-17). In so saying our Lord clearly taught that it is the duty of His followers to pay tribute; or as we would say today, to pay taxes (see Rom. 13:6-7). But He did not stop with this, for having said, "Render to Caesar the things that are Caesar's," He went on to say, "and to God the things that are God's." Ah, that was a keen thrust! Hypocrites that they were—pretending to be concerned about whether it was their scriptural duty to pay tribute, yet those Pharisees were ignoring their responsibility to God, for they were rejecting His Son and plotting His death. They themselves were made in the image of God; but they were not willing to yield themselves to God for His will to be wrought out in them. How sinful was their attitude! And yet is this not the attitude of many Christians today? Do not many rebel against the thought of yielding themselves to God, though they know that they are His, bought with the precious blood of Christ? (Rom. 12:1-2; 6:13; I Cor. 6:19-20)

In like manner our Lord dealt with the Sadducees who came to Him with a cunningly contrived question, seeking to deny the reality of the resurrection by the very difficulties which their question raised. They presented a hypothetical case, based on the Law of Moses, which imagined a woman married in turn to seven brothers, and then they asked, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife." To this our Lord replied, "Do ye not therefore err, because ye know not the Scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven" (Mr. 12:24-25). In so saying, our Lord did not deny that we shall know one another in heaven, neither did He deny that we shall be mindful of the relationships which have existed between us on earth. But He did show plainly that family relationships have not the place in the resurrection which they have in this life. And then, having disposed of their question by exposing their ignorance, Christ took the offensive, saying, "As touching the dead, that they rise: have ye not read in the book of Moses, how

in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err" (Mr. 12:26-27). In these words our Lord showed plainly that continued conscious existence after death, and the certainty of the resurrection, is proven by the use of the present tense of the verb "to be" in God's words spoken to Moses after Abraham, Isaac, and Jacob had been dead many years. What an evidence of the inspiration of the Bible, and what a rebuke to the unbelief of men, that the tense of a single verb in that inspired book should so completely confound their skepticism! (II Tim. 3:16-17; John 5:25-29)

And now what a refreshing contrast appears between the question of the Pharisees and the Sadducees, and the question which that unknown scribe put to our Lord. This man was really enquiring with an open mind, desiring to know the truth. To him our Lord gave the needed instructions, summarizing all the Law in two commandments, first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with thy mind, and with all thy strength;" and, second, "Thou shalt love thy neighbor as thyself" (Mark 12:29-31). In saying this, our Lord clearly implied that men must trust in Him in order to fulfill the Law, for it is impossible to love the Lord with all our heart, strength, mind, and soul, without trusting Him Whom He hath sent. And when we have trusted Him we need no longer worry about obeying commandments, for He imparts to us His own nature, and begets in us His own life, so that all we need to do is yield ourselves to Him, and He will live out in us that righteousness which is expressed in the Law (Rom. 8:1-5; Gal. 2:20; Rom. 10:4). The scribe who asked this question caught the spirit of what our Lord said, for his words in reply very nearly expressed the same thought which Christ expressed when He said, speaking of His own approaching death upon the cross, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt offerings and sacrifices for sin Thou hast had no pleasure. . . . Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldst not, neither hadst pleasure therein; which are offered by the Law: Then said He, Lo, I come to do thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5-6, 8-10). It was on this account that our Lord said to this man, "Thou art not far from the Kingdom of God"—in other words he was not

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far from trusting Christ as his Saviour, for that step was the logical end of what he had said.

### III. THE PORTENTS OF JUDGMENT Mark 12:35-44

And now notice that in the concluding verses of today's lesson text we have three portents of judgment. Though we might profitably devote an extensive discussion to them, space will permit us only to glance at them very briefly.

In our Lord's question in verses 35-37, His deity is clearly implied, and in His deity His judgship. If David called Jesus "Lord," He must be God, for such language applies only to Deity. Jesus was therefore both the Son of Man and the Son of God—both the Seed of David, and the Lord of David. In this fact is involved the fact that Jesus is Judge, for it is to God that men must give account in that day of judgment (Rom. 14:11-12), and the Father hath committed all judgment unto the Son (John 5:22). But the fact that judgment is impending is also evident in the very words which our Lord quoted from David's Psalm, in which God the Father speaks to God the Son, saying, "Sit Thou at My right hand, UNTIL I MAKE THINE ENEMIES THY FOOTSTOOL" (Ps. 110:1). With what tremendous force those words must have fallen upon the ears of the enemies of our Lord, who were, even then, seeking to put Him to death! To them His words were a warning of judgment to come, for when He comes again He shall take vengeance upon all them that know not God and that obey not the Gospel of our Lord Jesus Christ. It is then that His enemies shall be made His footstool (II Thess. 1:7-10).

Following this, Christ warned the people against the hypocrisy of the scribes, saying, "They shall receive greater damnation." Here again is a portent of judgment. The One Who shall judge all men tells us in advance that the judgment of the hypocrites shall be a sore judgment indeed. Why? Because their very hypocrisy is an evidence that they have been blessed with greater light than others; and God judges men according to their light. Those who have sinned against more light than others have enjoyed shall suffer more sore judgment. Yes, there are degrees of punishment in hell as well as degrees of reward in heaven. Our Lord's very words in today's lesson text attest this fact, and to this may be added the testimony of many other Scriptures (e.g. see Rev. 20:12-15; Luke 12:47-48).

But while our Lord warned unbelievers of judgment to come in the verses which we have just been considering, in the closing verses of our lesson He gives assurance to believers that their service of love shall not go unrewarded. It was the One before Whose judgment seat all believers must appear Who sat over against the treasury that day,

watching the people casting in their gifts. And it was He Who commended that poor widow who cast in all she had less than one cent in our money. When believers appear before the judgment seat of Christ to receive the deeds done in the body, it will not be a matter of judgment involving salvation. As far as that is concerned, believers shall never come into judgment (John 5:24; Rom. 8:1). When they appear at the judgment seat of Christ it will be to receive their rewards. In the light of this prospect, what a blessing it is to know that God's Word holds out the assurance to us that at that time "Every man shall have praise of God" (I Cor. 4:5; II Cor. 5:10; Rev. 22:12).

### VITAL-TRUTH ILLUSTRATION

Harry Rimmer tells in a copyright article, reproduced in "The King's Business," of being asked to speak to the members of the finest civic club in Grand Rapids, Michigan, noted "liberal" minister present came at the close of the address and asked him what authority he had for the dogmatic statement that Moses was the author of the Pentateuch. Rimmer replied that as that was a matter of common belief and acceptance all down the centuries, the burden of proof was with the one calling it in question. The scholarly critic said, "That's easy. Since writing was not invented for five hundred years after Moses, how could he have written anything at all?" Rimmer called his attention to the fact that writing is perhaps the most ancient of all arts, and that all kinds of writing instruments have been taken from the buried heaps of civilizations that flourished some two and three thousand years before Moses, and are now to be seen in the museums of the world. When the attention of the noted minister was called to this, his reply was rather characteristic of the "liberal" mentality, as he said, "Well, maybe Moses COULD write, but I know he didn't!"

Then Mr. Rimmer said, "Doctor, since you cannot prove that Moses did not write, the case seems to be up to me. I will accept the burden of proof, and show conclusively that Moses did write the five books attributed to him. In the four Gospels, the Lord Jesus makes ninety-one quotations from the five books of the Pentateuch. In these references to the contents of these books, He says repeatedly, 'As Moses wrote, saying,' or, 'The words of Moses,' or 'In vain did Moses write, saying,' and many other such expressions. I do not believe that the Savior lied ninety-one times, so I will base my case on the testimony of Jesus. He said Moses wrote the first five books of the Bible. To this, the great liberal answered, 'I don't care WHAT Jesus said; I graduated from Harvard, and I know better

Second Quarter, Lesson 9

Sunday, May 28, 1934

## JESUS AND HIS FRIENDS

Lesson Text: Mark 13:1 to 14:9  
(Assigned for Printing: Mark 13:33 to 14:9)  
Devotional Reading: John 15:9-17

### Golden Text:

"Ye are My friends, if ye do whatsoever I command you" (John 15:14).

We regret exceedingly that Mark 14:1-9 should have been included in the assignment for today's lesson, for it self-evidently belongs with the material assigned for next Sunday's lesson, and is not related to the rest of the material assigned for today. Since this unfortunate division was made, we will take the liberty of omitting this portion from today's lesson, treating it instead in connection with the lesson for next Sunday, and will confine our discussion for today to the thirteenth chapter of Mark. This will make possible a much more unified treatment of the lesson than would have been possible if we tried to force into it material which does not rightfully belong to it.

With this modification of the lesson text in mind, which

we trust will in no wise inconvenience our readers, we find that our lesson naturally falls into three divisions:

1. A Prophecy of the Great Tribulation.
2. A Parable of the Fig Tree.
3. A Parable of the Householder and His Servants.

### I. A PROPHECY OF THE GREAT TRIBULATION

While we must search through all parts of Scripture to find the full light which it affords on any particular subject, yet we frequently find for important doctrines a key passage (or passages) in which a single doctrine is most clearly summarized and crystallized. For instance, who among Bible students is not familiar with the fact that the thirteenth chapter of First Corinthians is an inspired summary on the doctrine of love? Who does not know that in the fifteenth chapter of First Corinthians the doctrine of the resurrection finds its climacteric expression? And so it



with the passage which we study today. Together with the parallel passages in others of the Gospels, this passage serves as a summary of the teaching of Scripture on the Great Tribulation, that dispensation which immediately follows the dispensation in which we live (Matt. 24; Luke 21). Let us study it, therefore, to learn what it teaches concerning the age toward which this world is rushing so rapidly.

(A). **The beginning of sorrows.** First we are introduced to what the Scripture calls "the beginnings of sorrows." The beginnings of sorrows shall be characterized by a number of things; which, to fix in mind, we tabulate:

1. A multiplicity of false Christs (vs. 6).
2. Wars and rumors of wars (vss. 7-8a).
3. Earthquakes.
4. Famines.
5. Pestilences (vs. 8b compare Matt. 24:7).

Never in history has there been a time when conditions more nearly resembled this description than the time in

which we live. The limitations of space forbid our speaking in detail of existing conditions, but it is not necessary to do so, for one has only to read the daily papers to realize that we are living in the midst of conditions such as those called by our Saviour "the beginning of sorrows." Let us not jump at false conclusions from this fact, however. Our Lord was plainly speaking of the beginnings of the sorrows which He proceeded to describe in the rest of the chapter which we are studying. In other words, these are the things which shall usher in the Great Tribulation. The conditions which we are witnessing are only foreshadowings; they are not the fulfillment. But the very close resemblance between these foreshadowings and the things set forth in the prophecies of tribulational conditions cannot fail to convince the thoughtful student that we are standing on the very threshold of the fulfillment of these things in the Great Tribulation.

That these conditions are tribulational is clearly demonstrated by comparing such passages as the one now before us with the symbolic interpretation of the four horsemen of

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the Apocalypse and succeeding parts of the sixth chapter of the Book of Revelation, which are clearly understood by reputable Bible teachers to set forth tribulational conditions. (For this comparison we wish to give special credit to Dean Clifton L. Fowler, who first called it to our attention in the classes of The Denver Bible Institute.)

The Prophetic Description of the Great Tribulation	The Four Horsemen of the Apocalypse
1. False Christs Mark 13:6	1. A rider on a white horse —Antichrist Rev. 6:1-2
2. Wars and rumors of wars Mark 13:7-8a	2. A rider on a red horse— War Rev. 6:3-4
3. Famines Mark 13:8b	3. A rider on a black horse —Famine Rev. 6:5-6
4. Pestilences Mark 13:8b Matt. 24:7	4. A rider on a pale horse— Pestilence Rev. 6:7-8
5. Martyrdom Mark 13:9-13	5. Martyrs Rev. 6:9-11
6. Earthquakes Mark 13:8b	6. A great earthquake Rev. 6:12
7. Signs in the sun, moon, and stars Mark 13:24-25	7. Signs in the sun, moon, and stars Rev. 6:12-13
8. The second coming of Christ Mark 13:26-27	8. The second coming of Christ Rev. 6:12-13

In this comparison we have anticipated, somewhat, things to come in the rest of our lesson discussion, but it will help to prepare our minds for what shall follow.

**(B). The martyrs of the Great Tribulation (Mark 13:9-13).** The second part of today's lesson brings before us the fact that martyrdom shall characterize the Great Tribulation. And notice particularly—it is for the sake of the Lord Jesus Christ and for the sake of His testimony that this martyrdom will come upon men. So terrific will be those days, even families shall be divided, brother betraying brother, the father the son, and the children their parents. As we study other Scriptures pertaining to the Great Tribulation, we find the reason for this. The Antichrist shall then erect an image of himself in the Holy Place at Jerusalem and shall command that all men everywhere shall bow down and worship his image on penalty of death. Those who remain true to our Lord Jesus Christ shall then be called upon to seal their testimony with their blood; and so terrific will be the conditions which prevail that unbelievers shall seek to save themselves from such a fate by betraying their own loved ones to death. We are witnessing conditions somewhat like this in Russia today; but in the Tribulation these conditions will be world-wide and not limited to a single country (Rev. 13:14-17). It is in this connection that we must interpret verse thirteen: "He that shall endure unto the end, the same shall be saved." In the light of the context, this verse self-evidently means that if any believer shall remain alive unto the end, he shall be saved from the physical dangers which threaten—a striking implication of hope, for the end of these things will be the coming of our Lord Jesus Christ, Who shall deliver some from the very hand of the enemy, who even at that moment is striving to put them to death (Zech. 14:1-5—cf. Ps. 83:1-5, 12-18; 2:1-6).

**(C). The testimony of the Great Tribulation (Mark 13:10-11).** Our lesson clearly reveals also that in the midst of the Tribulation faithful servants of God shall bear their testimony, until the whole world has heard the Gospel. "The Gospel must first be published among all nations," is the testimony of Mark 13:10, and this is supplemented by the statement of Matthew 24:14: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Several things need to be noted about this Gospel. First, it is a world-wide Gospel—it is preached in all the world for a witness unto all nations. Second, it is the Gospel of the Kingdom—in other words it is the Gospel which declares

that the second coming of Christ and the establishing of His Kingdom is at hand, which will be literally true in those days. And third, it is a supernaturally empowered Gospel. Today men need to study, if they would show themselves approved unto God, workmen that need not to be ashamed rightly dividing the word of truth (II Tim. 2:15). But in those days there will be no need for sermon preparation because there will be no opportunity for it. Instead, God's messengers will take no thought beforehand what they shall speak, for in the hour of need it shall be given them what they shall speak. The testimony here described is the testimony of the 144,000 witnesses—the special messengers whom the Spirit of God shall seal, twelve thousand from among each of the twelve tribes of Israel (Rev. 7:1-8). As a result of this testimony God will give precious fruit, for a countless multitude shall be saved of all nations and kindreds, and people, and tongues" (Rev. 7:9).

**(D). The sin of the Great Tribulation.** The Great Tribulation shall be a time of awful sin and blasphemy. It is to the most fearful revelation of the sin of the human heart in all time that the Scripture refers when it speaks of "the abomination of desolation." This sin, prophesied by Daniel (Dan. 9:27), is the sin of the Antichrist in setting up an image of himself in the Holy Place, in the temple at Jerusalem, and commanding all men to worship him on pain of death. So determined will be this man of sin to take for himself the worship which belongs to the Son of God, he will actually make men to be sealed with his name or with the number of his name in their right hands or on their foreheads, and will make a decree that no man may buy nor sell save he who has this "mark of the beast" (Rev. 13:15-17). What a terrible sin is this! It is like unto the sin which caused Satan's downfall in the beginning, for though he was exalted and honored above everything which God had created, yet he determined in his heart to be as God (Ezek. 28:11-19; Isa. 14:12-15). It is akin to the sin of Satan in the garden of Eden where he seduced our first parents, persuading them to listen to his word and to do his will rather than listening to the Word of God and obeying Him (Gen. 3:1-6, 14-19). Indeed this sin of the Great Tribulation is the climacteric attempt of Satan to secure worship for himself, for it is Satan who dominates and empowers the Antichrist (Rev. 13:2-8). What a terrible sin! and yet, so steeped in sin is our fallen race, with few exceptions the whole world shall worship this imposter. At the end of the Tribulation mankind will be divided into two camps: the few who worship the Lord Jesus Christ, who shall have survived the horrors of the Great Tribulation, and the many who worship the Antichrist.

**(E). The woes of the Great Tribulation.** In the last half of the Tribulation human suffering will reach its climax as well as human sin. The horrid activities of Antichrist will bring fearful sufferings upon the people of God, but he in turn will be visited with the sore judgments of God and in these judgments his followers shall share. The plagues in Egypt were types of these sufferings, and some of these very types will be repeated with many others more awful than we can apprehend. In order to gain a clear idea of how fearful shall be the suffering which men shall experience in those days, one needs to read the entire book of Revelation, in which these things are described in detail (see particularly Rev. 8:7-13; 9:1-21; 11:13-19). But even more expressive than detailed description are the terms which our Lord used to designate that period for He says, "In those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be" (Matt. 13:19); and again "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

**(F). The culmination of the Great Tribulation.** As we face the awful sin and suffering of the Great Tribulation how good it is to know that this period is to end with the second coming of our Lord Jesus Christ. "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:29-30).



the coming of our Lord will put an end to the career of the man of sin. It shall bring judgment upon the forces of evil; and it shall usher in His Kingdom and reign of righteousness (Rev. 19:11 to 20:4).

Now let us briefly consider

## II. THE PARABLE OF THE FIG TREE

As a sign when these things should be near at hand, our Lord gave His disciples the Parable of the Fig Tree. When her branch is yet tender, and putteth forth leaves, we know that summer is near: So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors." We have before seen that the fig tree Scripture stands for the nation Israel (Hos. 9:10). An evidence that the Tribulation is at hand, therefore, will be the resumption of the national life of Israel. Ever since the world war, things have been shaping up rapidly toward this end. Palestine has been delivered from the power of the Turks. There has been much talk of establishing in it a national homeland for the Jews. And many thousands of Jews have not waited for these plans to be carried out, but have begun flocking into the Holy Land, buying land, building houses, planting orchards and vineyards, establishing industries, and opening schools. Surely there are indications that the fig tree is about to bud and bring forth leaves! But not yet is the national life of Israel resumed. Not yet has the tree put forth its leaves. Nor yet is the Tribulation at hand, though the signs are multiplying on every side, indicating that it cannot be very far away.

Before that night of sin and sorrow settles down upon the world, however, another event is to occur. Our Lord is to come to catch His waiting Church into the heavens. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16-17). It is because this hope must first be realized, before the Tribulation will come, that the apostle Paul says in another place, "We beseech you brethren, BY THE COMING OF OUR LORD JESUS CHRIST, AND BY OUR GATHERING TOGETHER UNTO HIM, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ (literally "the day of the Lord"—the time Christ's coming again to establish His Kingdom) is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:1-4).

Now notice in conclusion,

## III. A PARABLE OF THE HOUSEHOLDER AND HIS SERVANTS

The Parable of the Householder and his Servants, with which our Lord closes this chapter, is a parable of the great Tribulation. "Christ," says the Scripture, is "a Son over His own house." (Heb. 3:6). Christ is therefore the householder of the parable. This parable speaks of His censure, for it was there that he went on a long journey, giving authority to His servants and to every man his work (see Matt. 28:18-19; Mark 16:15, 19; Luke 24:46-51; Acts 3-11). But this parable also looks forward to our Lord's coming again, for it says, "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: he coming suddenly He find you sleeping. And what I say unto you I say unto all. Watch" (Mark 13:35-37). We know that this is a parable of the Tribulation for two reasons—first, it is spoken in a chapter in which our Lord has been speaking of the Tribulation; second, the revelation of our Lord at the end of the Tribulation is the hope held out to believers in all ages save this one in which we live. Other than the Rapture, which is the distinctive hope of the present age. But certainly the admonition which our Lord addressed to His disciples, and through them to His

tribulational servants, is just as much needed by His servants in this age. And while the tribulational messengers are to watch for the coming of our Lord, not knowing when He should come; so, too, we need to watch for His coming at the Rapture, for it is true of us, as it will be of them, that we know not what hour our Lord shall come. (Tit. 2:11-13; 1 Thess. 1:9-10).

What a challenge this hope should be to God's children! When He comes again, surely we will want Him to find us faithful—doing the work which He has given us to do. And happy, indeed, will be that man who, when he meets his Lord, shall hear from His lips the commendation, "Well done, thou good and faithful servant, because thou hast been faithful in a few things I will make thee ruler over many things." Let us be diligent, therefore, and let us so labor for our Lord that at His coming we shall be found approved of Him (1 Thess. 5:6-11).

Note.—In teaching this lesson it would be exceedingly helpful to place in the hands of each member of your class a copy of Dean Fowler's "Chart of the Seven Dispensations," advertised on p. 56 of the February issue of "Grace and Truth." This chart can be secured, postpaid, at 3 cents each, 25 cents per doz., \$1.00 per 100.

## VITAL-TRUTH ILLUSTRATION

In Edinburgh, when our queen first came, the vessel that brought her arrived in the evening. It was concluded, "Oh, she will not come ashore till nine in the morning," and our lord provost had that idea. But what happened? The queen was very famous, during the years when she was active, for taking people by surprise, and she landed between six and seven in the morning. The chief magistrate was sadly ashamed of himself. He didn't lose his place—he was still what he was before—but he bitterly regretted that he had not been waiting for her to welcome her when she set foot

## TRACT DISTRIBUTORS ATTENTION!

A new issue of our pointed evangelistic tract on the Second Coming of Christ, entitled, "IT MAY BE TODAY" is just off the press.

A large number of friends have been disappointed in the past few weeks in not being able to secure a supply of this tract, owing to the fact that our supply was entirely exhausted.

We are happy now to be able to announce that by the grace of God, through the sacrificial gifts of His children, we have been able to publish a new issue.

If you would like a supply of this tract, or if you would like a sample copy for examination, just drop us a line, and we will be happy to serve you to the best of our ability.

If you have not already done so, ask also for a sample packet containing specimens of a number of other pointed messages which we publish in tract form.

For these tracts there is no charge, the cost of printing and distributing them being cared for by the free-will offerings of God's children, given in answer to prayer.

## The Institute Publishing Co.

2047 Glenarm Place  
Denver, Colorado



upon the shore. I think that will be the way with those who are not looking out for Christ's Kingdom. They will regret not having been waiting for Him when they might have been there to give Him a hearty welcome.

—Andrew Bonar.

To many, the doctrine of the second coming of Christ seems impractical. I once so regarded it. In my early ministry, one of my members came to me and asked if I would speak upon the second coming of Christ. I knew

nothing about the doctrine and put him off, thinking myself, "You will be a much older man than you are now before I speak upon a doctrine so impractical." But today came when I found it was not only one of the most PRECIOUS but also one of the most PRACTICAL doctrines in the whole Bible. This truth transformed my whole life. It broke the power of the world and its ambition over me and filled my life with the most radiant optimism even under the most discouraging circumstances.

—R. A. Torrey

## STUDIES IN THE BOOK OF ROMANS

(Continued from p. 76)

Many other Scriptures speak of the blessing which shall be granted to those who have received the abundance of grace and of the gift of righteousness. In II Timothy 2:12 we find this statement:

If we suffer, we shall also reign with Him;

And it is in Romans 8:17 that the comforting statement is found:

If so be that we suffer with Him, that we may be also glorified together;

and Revelation 3:21 says of the man who has chosen to believe:

To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne;

and in the latter part of the book of the Revelation, in chapter twenty, verse six, is found the illuminating prophecy:

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

If a man who is under the necessity of the reign of death because he is a member of Adam's sinful family, makes the right choice, he will reign in life in the coming Kingdom and glory of our Lord and Saviour Jesus Christ, when He shall come back out of the heavens, in great beauty and majesty to establish that Kingdom upon the earth.

It is helpful also to remember that the believer in Christ Jesus, in an applicational sense, may reign in life here and now. Such a reigning would mean brokenness to the Lord and walking with Him in every problem and blessing of our earthly career.

And thus we have seen Paul's three contrasts between Christ and Adam.

1. The contrast between LOSS and GAIN, in which he shows that what man lost in Adam, he has more than made up in Christ.
2. The contrast between ONE OFFENCE and MANY OFFENCES, in which he shows that the condemnation came after one offence, but the grace of God was manifested after four thousand years of human sin and shame. And,
3. The contrasts between NECESSITY and CHOICE, in which he shows that because of Adam's sin man is under the necessity of death, but Christ has made it possible for him to make the choice whereby he shall escape the necessity of death and reign in life by Him.

**F**OLLOWING these three contrasts the Apostle sets before us two interesting similarities between Adam and Christ.

The first one is found in verse eighteen:

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.

What an amazing similarity! Condemnation and justification both came the same way; condemnation came to the race by one man, justification came to the race by one Man. Adam brought one, the Lord Jesus brought the other.

The remaining similarity appears in verse nineteen:

For as by one man's disobedience many were made sinners (by nature), so by the obedience of One shall many be made righteous (by nature).

The Apostle is not here saying that the race was made sinners in fact in their deeds by Adam's sin, but sinners by nature. Because the whole race was in the loins of Adam when he sinned, the sin of Adam injected the sin nature into the members of the race. And on the other side of the subject, we find the similar truth being presented. Paul is not saying that all sinners are made righteous in fact in their deeds by believing in Christ; believing, they are made recipients of the new nature, the own righteous nature, which He imparts to all who trust in Him. Here we have the sources of the old nature and of the new. The source of the old nature is the disobedience of the one man, Adam, while the source of the new nature is the obedience of one Man, Christ. The old nature of the whole race came from one man; and the new nature of the whole family of God came from one Man—a disobedient man, and an obedient Man. These two, the first and the second Adams, are the two federal heads of the race, offering to the members of the race either cursing or blessing. Which man are you following?

And thus we have seen the apostle Paul's two points of similarity between Adam and Christ. Adam brought condemnation. Christ brought justification. Adam brought to his seed the old nature. Christ gives to His own the new nature. Similarities these, but contrasts as well. Adam brought condemnation by his offence; Christ brought righteousness by His obedience. Adam injected the old nature by disobedience; Christ imparted the new nature by obedience.

**I**N CONCLUSION let us notice the three things mentioned in this chapter in connection with reigning.

In verses 12-14 we find these words:

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

For until the Law sin was in the world: but sin is not imputed when there is no Law.

Nevertheless DEATH REIGNED from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

In these verses we find sin and death reigning from Adam to Moses, from the fall of Adam to the bringing of the Law in the days of Moses. But it is not harmonious with the mighty purpose of God that sin and death shall reign forever over the children of men. So in verses twenty to twenty-one we find a new and better outlook:

Moreover the Law entered, that the offence might abound. But where sin abounded, grace did much more abound:

That as SIN HATH REIGNED unto death,



even so might GRACE REIGN through righteousness unto eternal life by Jesus Christ, our Lord.

What a prospect! As sin has reigned unto death, even so all grace reign through righteousness unto eternal life by Jesus Christ our Lord. The days of the reign of sin and death are numbered. Grace shall reign, thank God! The victory is on the way, and when that day is realized, every man who has received the grace of God shall himself reign in life. That day is not far away. The Lord Jesus shall yet

... reign where'er the sun  
Doth his successive journeys run.

He hath reigned! Grace shall reign! And when it does, believers shall reign with Him Who loved them and died for their salvation.

O friend! wandering in the darkness of sin, will you not make the choice now? Everything depends upon your choice.

And so we see that God is revealing to us that the visible extent of the imputation of His wondrous righteousness is the whole race. It all depends upon your decision. You know that sin and death have been reigning in your life. You see in this passage the blessed news that grace may reign. Further delay in accepting the victory is perilous. "Believe on the Lord Jesus Christ and thou shalt be saved!"

## THE CUNNING OF THE SERPENT

(Continued from p. 79)

men, who probably called at your door at least once this past year to leave literature, telling you that "remission of sins comes to the repentant believer through baptism." From where I sit writing, I can see the outlines of a Seventh-day Adventist church, in which is proclaimed the doctrine of the rewards for keeping God's Law are everlasting life and possessions hereafter . . . the penalty for violating God's Law is the loss of life and possessions hereafter." The Antichrist is among us, giving forth his warning, "If you resist and reject the outpouring of God's Spirit, as we have done and are doing through ignorance of God and His Word, of you it will be said in time to come, 'We do always resist the Holy Ghost,' and the Lord will one day say to you, 'I know you not.' There is the spirit of the Antichrist uttering the blasphemous words, 'Ten thousand praising Christs will not atone for the least transgression of the laws of our beings.' There is the follower of Swedenborg, sneering, 'Swedenborg does not point us to any use of healing where blood makes atonement and opinion is everything. He points us to the sympathies and services of the good life.' There are those who style themselves 'Jehovah's Witnesses,' speaking to us in the words of Judge Thatcherford, 'All those who obey the Lord and try to do right shall be aided and led along the right way, and in the end thereof will be granted life everlasting.' There is the eosophist, believing in countless reincarnations, and regarding of each life as a day in school in which he learns to live better and thus advances on the path of life toward the future nirvana, when he shall become one with God. And everywhere about us is the 'Modernist,' telling us that 'Christ is the Saviour of us all, in the sense that He is the impetus which is going to bring about the ultimate result.' But all of these are but variations of Satan's counterfeit gospel—the gospel of salvation by good works. It is a gospel which blinds men's hearts to the kingdom of Jesus Christ, and thus leads them on to everlasting condemnation. Oh, the tragedy and awfulness of the condition of these dupes of Satan who trust in his counterfeit gospel!

There is but one true Gospel, and that Gospel presents one way of life. "Believe on the Lord Jesus Christ

and thou shalt be saved." "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."

Yes, the Serpent is at work with all his cunning. He is doing his utmost to counterfeit the Gospel, the Holy Spirit, and even Christ, Himself. False religions abound, and will continue to do so. But in the midst of this condition, it is the Christian's privilege to stand firmly for the truth of Christ, and by the enabling of the true Spirit of God to bear testimony, both by life and by lip, to the glorious saving power of the Gospel. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

## JUNE'S CHOICE

(Continued from p. 83)

lashes that drooped so restfully over those azure eyes, the firm set of her chin, and the natural glow of health in her cheeks, his heart swelled with honorable pride. She was his very own sister, his twin sister at that, and he must not be too intolerant of this temporary flight of hers into the clouds of pessimism. On the other hand he must not compromise his own beliefs or allow her manner to affect his own inner peace of mind. Now that he thought of it, June had seemed to be antagonistic to the things of Christ for some time, and—well, he must stand by her now and help.

"What I'd like to know is," June began, as she toyed with the silverware, seemingly forgetful of the tempting dishes before her. "What I'd like to know is: how does it happen that you sail along always cheerful and contented and never seem to have that constant warfare with self, while I am always defeated and have to battle more or less helplessly against the continuous attacks of a morbid state of mind?"

"Why, June!" Bob exclaimed, "you don't mean to say you are not happy? That my gay, genial little Sisterkin has been covering up a lot of sorrow all these years? I can't believe it. You've been so cheerful, so full of fun and—"

"On the surface," she interrupted, "only on the surface! I've gone home from dances and shows and literally cried myself to sleep. Oh, it's all so shallow! so deceptive! I—Oh, Bob, I can't go on deceiving my friends—the hollow mockery of it all!"

"I don't get you June. You mean the church is all sham or your parties or what?"

"Oh, the whole thing! All of life's a great beautiful bubble. It attracts, it allures, it pleases, and then—it bursts and is gone. There I've explained it! That's what I mean, and my Christianity has failed to help me. And—Bob—I've never told a soul before, but I can't stand it any longer, I've got to tell someone. I don't know what you will think of me, but I don't care. It's the truth, so there!"

"What's the truth?" Bob asked, more puzzled than ever at the strange expression on her face.

June looked surprised. The thought she had meant to convey had so completely permeated her own being that she did not realize that she had failed to make her meaning clear.

She leaned toward him, glancing about furtively as if the statement she was about to make was one that the ears of the world would be ashamed to hear, as though she were about to say some awful and yet horribly true thing.

"Bob!"

There was silence. He looked at her lovingly but anxiously.

But her face was tense. "I—I've decided to take up Atheism!" she announced with an air of finality, but with tones that belied her words.



As though he had been struck by a bullet, Bob started, shocked to the depths of his soul. His first impulse was to exclaim his disapproval and berate the philosophy of Atheism, tearing it to pieces with all the logic of his keen young brain. But long ago he had learned the folly of giving destructive criticism without presenting along with it something better than the thing he was depreciating.

Bob and June had made a profession of Christianity at the same time during their high school days. His faith in God had been the most real thing in his life, and all through his years at the University it had held him true, true to his church, his conscience, his Bible, and his God. He had watched June gradually losing her ardor for the Gospel and had felt rather than observed the slowly dying embers of her love for Christ. Yet it had not fully dawned upon him until today that she was actually wavering, or that there might be any imminent danger. To him she had always been his own darling June, and nothing could ever harm her. But now—his soul trembled as he saw again the harassed yet strangely wild expression on her face. Bob seldom prayed, that is, with any urgent need before him. But if God answered prayer and helped a fellow in a crisis, He'd have to do it now—RIGHT NOW!

A silent heart-sob winged its way heavenward.

Heaven's ears are not closed to earnest pleadings and her aid never arrives too late.

A COZY nook in a shaded spot near the lake seemed to beckon to Bob and June as they left the dining room. Bob spread a blanket on the grass and placed a pillow for her head. Seating himself by her side, he looked long and earnestly into her eyes.

"June," he said, after a silence of several minutes, "you were very happy the first year of your Christian life, weren't you?"

She reflected a moment before replying.

"Why of course. But I was deceived. It wasn't real. It couldn't have been, or it would have lasted. That's the test of a thing—how long does it last?"

"Pardon me," he said, and there was a note of authority in his voice. "It DOES last, it lasted with me, and it would have lasted with you if—"

"If what?"

"If you had 'stayed put.' But you didn't. I can tell you the very day when you began to lose your fervor and faith. I never noticed it then, but I can see it now."

"Now, Bob, I hope you're not going to start preaching to me. Let's forget it and read awhile."

"Only under one condition," he asserted grimly.

"And what is that?"

"That you allow me to tell you exactly why you are unhappy today and exactly what will regain for you your composure of soul and faith. I think I can knock your atheistic notions into a cocked hat." Bob felt a strange yearning to plant a kiss on his sister's forehead, which he immediately did, patting her shoulder at the same time.

"Oh well then, go ahead," she acquiesced. "You always did get your own way."

He leaned back, folded his hands around his right knee and began:

"It was the night of the Junior-Senior banquet during our high school days that you took the first step down the ladder of doubt. The ladder of doubt has many rungs, the first one of which is 'compromise.' Do you remember your pledge to God never to dance again? Well that night was the beginning. After that it was one thing after another; card parties with so called 'refined gambling,' staying away from church, etc. Then you dropped your Sunday-school class and—"

"Oh, I know all that," she broke in, "you don't need to remind me of the past."

"Yes, but June dear, RIGHT THERE IS WHERE YOU FAILED. You tried to find happiness in Christ and in the world at the same time, and that is an utter impossibility. It was the same thing in my own life when I tried to break my evil habits. As long as I considered them mere hindrances, I was held captive by them. But when I saw them as they really were, a cause of sorrow to my Lord, and

a sin against His Nature, I at once gained strength to conquer. It was absolute surrender to Him and to His will that gave me absolute victory over my bad habits."

"I'll have to admit that you've been a perfect Christian all right, but why didn't I stay true the same as you did June queried, for the first time beginning to show interest in what he was saying.

"It's this way," he said, and there flashed through his mind the memory of his many temptations even yet. "You have endeavored to live a worldly life and be happy. Christ too, and as I said, that is an utter impossibility. You will find your peace when you take the Prince of Peace as your Lord. I believe it, I KNOW it, for I have proved."

"It has been hard for me to say this to you, June, for I know full well that I myself have not been all that I should have been—" His voice wavered, but he swallowed hard and went on bravely. "I guess we've both been too careless. Maybe if I'd been a little better brother to you I'd have told you before, but—"

Her hand closed firmly but gently over his lips as noble tears formed sparkling pools of crystal in her beautiful eyes, while the birds sang their songs of joy in the trees above.

"You know, Bob," she said slowly and as if in deep meditation, one cannot help but believe in God when one has a brother like you."

IN THE closing night of the revival at Flameville, a glorious revival in which scores had accepted a confessed Christ as their personal Saviour, Evangelist Devon was announcing a special musical number:

"Friends," he said, "we have the privilege tonight of hearing by request a solo from one of your high school teachers, one who has been of unusual help during this time of soulwinning. Miss Meredeen will sing that beautiful new song by Mrs. Taylor, 'Kept in Christ I'm Satisfied.' The selection is of her own choosing."

## HERESIES AND THEIR TRAGIC RESULTS

(Continued from p. 84)

Devil, on the deity of our blessed Lord and Saviour, Jesus Christ.

First, they have no doctrinal basis upon which they operate, and in many cases it is their open boast that they can join hands with the Modernist, Fundamentalist, and Ritualist, all finding common fellowship. All who know the Bible, however, know that there can be no compromise with a Modernist, who denies the Deity of our blessed Lord, attacks the virgin birth, and denies other central truths of the Gospel, namely, the substitutionary atonement and the physical resurrection of our blessed Lord.

The emphasis of Buchmanism on public confession is absolutely unscriptural. Public sin should be publicly confessed, and private sins should be privately confessed. The Scripture in James 5:16, which is so frequently used, says "Confess your FAULTS one to the other," not your SINS. There are very serious dangers in a group of young people coming together and confessing their sins publicly to those who are not involved, especially on sexual matters. It leads to a mental debauch, if not a physical. All such public meetings should be discouraged, and refused the support of Christian leaders. I have no desire to minimize sin in any degree, but we have an Advocate with the Father, Jesus Christ our Lord and Saviour, and our sins should be confessed to Him (1 John 1:8, 9). Unless the sin is of a public character that demands public confession, then it should be confessed to the people who are directly involved and not to disinterested parties. I have always felt that when a desperate sinner has been converted, and restitution made to the best of his ability, and the Lord has graciously forgiven through the finished work of our blessed Saviour, he should not make capital out of it and preach his story until the sin almost becomes an asset. While in some cases a testimony of this kind may encourage some desperate sinner to accept Christ, yet to make a major subject out



esperate sins and to flaunt them before a miscellaneous public oftentimes has a bad reaction. There is none of us who is saved, who cannot praise God daily for saving him from sins that are past and present; but to come together and publicly confess these sins leads to a mental debauch, whether it is done in an Oxford Group Movement or any other place.

The Morning Watch, emphasized by the Oxford Group Movement, seeking divine guidance with an open mind, pencil and paper in hand, but apart from the Scripture, is very, very dangerous. Divine guidance comes through the knowledge of the Word of God (see II Timothy 2:15). God will never guide contrary to His written Word. But when one divorces guidance from the Word, frequently, instead of being divinely guided, there is satanic guidance. Christian, beware! Take your morning devotions with your pen Bible, and let God speak to you through His Word, rightly divided in its proper dispensational setting, as distinguished from its personal application.

The Oxford Group Movement should be shunned and should not receive the endorsement of evangelical Christians. It is leaving in its trail, sorrow and misery, many cases of conversion without salvation, lives that have been only touched and never saved. We who are entrusted with the Gospel of God's sovereign grace should emphasize the deity of our Lord, His death, burial, and resurrection, and salvation alone through Him. Buchmanism, or the Oxford Group Movement, is a master-piece of the Devil because it substitutes a new religion of experience for the old time gospel faith. May God give us faith to be faithful, even though it be unpopular. Faithfulness to God and His blessed Word should be the standard of every true Christian, even though it brings us into conflict with popular opinion and necessitates our taking a stand against such religious excesses as those which the Oxford Group Movement brings into every community into which it comes. It takes Christian courage to take a faithful stand in this day and age in which we live, but always couple our Christian courage with Christian courtesy. God grant that we may be faithful to Him at any cost.

## THE GALATIAN HERESY REVIVED

(Continued from p. 86)

In the same context with this quotation appears the following remarkable paragraph:

Notice, now, this system of centers. Jerusalem was the center of the worship of the true God in all the earth. The temple was the center of Jerusalem. The Law was the center of the temple, and the Sabbath was the center of the Law. It was the center of centers ("The Christian Sabbath," p. 34).

Let us follow out this logic—to keep the Sabbath is to keep the Law. And as has already been seen, the keeping of the Law according to Seventh Day Adventism is necessary for salvation.

The inspired Apostle does not leave us in doubt as to how true or false this claim for the Sabbath is. With a few brief statements he sets this remarkable box of tricks tumbling about the ears of the would-be Law-keepers. Had the Sabbath been the center of the Law, the Holy Spirit would have said so. The fulfilling of the Law would be found in keeping the Sabbath. Instead of coming to this conclusion, Paul is led to write:

All the Law is fulfilled in one word, even in this, Thou shalt LOVE thy neighbor as thyself (Gal. 5:14).

There is no mention of the Sabbath in which the Law is fulfilled here. Love is that "one word." (Moreover, love is a fruit, not a product of the Law.) When he does speak of the Sabbath Paul speaks in words of alarm and deep concern that the Galatians should have become ensnared in Sabbath-keeping.

But now, after that ye have known God, or

rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe DAYS and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain (Gal. 4:9-11).

The word "days," without any doubt, has special reference to Sabbath days. Paul states that because they were keeping days, he fears his flock has gone astray. We must conclude from the words of Paul to the Galatians that Sabbath keeping, like the rest of the Law, has no place in the saving of the souls of men, nor has it any place in the life of a man after he has believed.

Seventh Day Adventism, like ancient Judaism, cannot withstand the searchlight of God's Word. The same glorious truths which revealed Judaism to be a wolf in sheep's clothing show up Adventism to be the same old wolf. Age may have taught him a few more tricks, but the same Word of God which routed Judaism is more than a match for Seventh Day Adventism. Though the Judaizing group seeks to again entangle the children of God under the bondage of the Law, we can stand fast in the liberty wherewith Christ hath made us free. We are no longer under the Law, but under grace.

Free from the Law, Oh, happy condition!  
Jesus hath bled and there is remission;  
Cursed by the Law and bruised by the fall,  
Grace hath redeemed us, once for all.

## IN THE HARVEST FIELD

(Continued from p. 90)

under the direction of Evangelist Hutchens were over fifty conversions and restorations. We praise God for such a faithful and fruitful ministry.

From Johnstown the Hutchens went to Arvada, Colo., where they have just concluded a fruitful campaign.

By the way, don't think of passing up the story by Mr. Hutchens in this issue!

A news letter from Rev. William McCarrell, pastor of the Cicero Bible Church and Executive Secretary of the Independent Fundamental Churches of America, tells about a send-off for two new missionaries from his church. And then we read:

"This makes five of our young people who have gone forth from this church to foreign fields, two as missionaries among the Jews, and two as missionaries among the mountaineers—making a total of nine during the past year."

Praise God for such a record! What are those churches to say who never send out ANY missionaries?

**P**REACH the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

—II Tim. 4:2-5



## HERE IS HOW ONE OF OUR READERS ORGANIZED A NEW CLUB OF SUBSCRIPTIONS TO "GRACE AND TRUTH"

"In a recent issue of "Grace and Truth," I read that you would be interested to know how we became acquainted with it. In my case, it was through sample copies given by Dean Fowler, while speaking here at a Summer Bible Conference.

"About the following new members: a friend of mine was giving a talk, and asked if I had anything on "Sin" which I could loan him. I said, 'Why yes! a Sin number of "Grace and Truth," and suggested he might like to subscribe for it, which he did, giving two dollars. On telling another friend that I was sending, he said he would like to have it too. The other two friends, after having the loan of a copy, desired it, but could not afford it at present, so I suggested getting it now at Club rate and paying me later. The fifth subscription shall be a missionary one, to make up the club."

Perhaps you, too, have had some interesting experiences in organizing a club. If so, we would be most happy to hear about it.

If not, perhaps you have not yet organized your club, though you have intended to do so. Why not start at once?

Remember—in clubs of five or more subscriptions, beginning with the same issue, "Grace and Truth" costs only \$1.00 per year. And for every club of ten paid subscriptions we offer a premium of one free subscription to the one who organizes the club.

Send today for a free, four-page folder, offering a number of valuable suggestions for organizing a club, and affording a convenient means of sending in your subscriptions.

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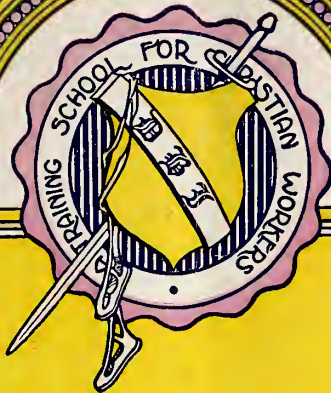
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*There shall be false  
teachers among you,  
who privily shall  
bring in damnable  
heresies, even denying  
the Lord that  
bought them.*

*II Peter 2:1*



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*Fifteen Cents the Copy  
One Dollar Fifty the Year*

*Prayer Number*

Clifton L. Fowler  
*Editor*



*April*

*1933*

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of the  
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and of  
"Grace and Truth"

### THE TRINITY

The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### *The Privilege of Prayer*

**P**RAYER is a much greater privilege than many of God's children realize.

It is a privilege because of the majesty of the One to Whom we come in prayer. In connection with the giving of the Law, God said to Moses, "There shall no man see Me, and live" (Exod. 33:20). And the Psalmist says, "If Thou, Lord, shouldest mark iniquities O Lord, who shall stand?" (Ps. 130:3). God is holy and righteous altogether. His justice is absolute. He cannot wink at sin. Queen Esther, you will remember, could not come into the presence of King Ahasuerus without suffering the penalty of death, part from the king's action in extending his scepter in forgiveness. How much more must we, who are vile and sinful, pay the penalty of death if we dare to approach the holy God against Whom we have offended? And yet—so amazing is His loving kindness—God has actually made it possible for men to meet Him face to face in prayer and communion and live. Sinful though we are and deserving of judgment, through Christ our Saviour we may come boldly unto the throne of grace and obtain mercy and find grace to help in time of need (Heb. 4:16).

Prayer is a privilege because of our own utter depravity. Isaiah says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isa. 64:6). How can such sinful creatures approach God? And yet we may. Mephibo-

sheth, though he was a cripple and of the house of Saul, David's enemy, yet by the grace of the king could sit at meat at the king's table and take his place among the king's sons. So, though we are sinful by nature and by deed, yet we can actually become children of God and daily hold sweet converse with Him. See in this the wonder of His matchless grace!

Prayer is a privilege because of the poignancy of the suffering by which it was made possible. It is only on the ground of Calvary that we can meet with God. Apart from the cross, sin were an insurmountable barrier across which we could not go to God, and across which He could not come to us save in judgment. But the blood of Christ has washed away the awful mass of sin which separated us from God. He has suffered in His own person the judgment which our sins deserved. He has robed us in His own righteousness and made us fit to enter into the presence of God. And as the Scriptures say, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God, let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

What a privilege prayer is! What marvellous mercy God has shown in making it possible! How many and how great are the blessings which it brings to us! Let us value this privilege more highly. Let us exercise it more consistently. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

*"A GREAT door and effectual is opened unto me, and there are many adversaries," wrote the apostle Paul to the Corinthians, and to them also he wrote, "ye also helping together by prayer for us." This is our testimony and our appeal to the friends of D. B. I. Your prayers have greatly helped us for many years. In the face of the great opportunities which are now open before us, therefore, and in view of the tremendous problems and needs which we are facing, as we seek to improve these opportunities, we earnestly beseech you, "Brethren, pray for us!"*



## Our Missionary Readers Say "Thank You"

**T**HE bounty of our gracious Lord and the loyalty of our "Grace and Truth" family have been demonstrated in the past few months of financial stringency in a most remarkable manner.

For years it has been our privilege to minister each year to several hundreds of missionaries through the pages of "Grace and Truth." This ministry has been made possible only by the free-will offerings of our readers, who through their prayers and gifts have had a very real part with us in thus strengthening the hands of God's servants on the firing line. Because conditions financially have been increasingly difficult, and because many of our readers have been for months or even years without needed employment, we have expected in the natural course of events to be compelled to reduce our missionary gift subscription list, but we have asked in prayer that if it were His will God would so provide as to make such a step unnecessary.

This prayer God *has* answered!

Though no special appeal has been made, we have been able up to the present moment to continue our ministry to our missionary readers without dropping from our list a single one of these dear friends to whom, according to their own testimony, the monthly visits of "Grace and Truth" have brought spiritual blessing and uplift and encouragement.

And the letters from our missionary readers, it seems to us, have exhibited a greater warmth of appreciation during the past several months, than ever before in the ten years since we first began sending "Grace and Truth" to them. We feel that you, who have made this ministry possible by your gifts, should share with us the blessing which has come to us from these many letters of appreciation. We have already passed on many of these letters to the donors individually; but we feel that the rest of the members of the family should share the blessings with them. Consequently we pass on a number of them to you here.

Some of these letters are from native workers, or foreign missionaries who have not yet perfected their

use of the English language, which will account for the broken English used in a few of them. We will not edit them but pass them on to you as received, so that you may share also the blessing of realizing what your gifts and prayers have meant to native workers on the field.

In addition to expressing the appreciation of our missionary readers, these letters will serve also to give you some idea of how widespread is the ministry which "Grace and Truth" enjoys by the blessing of God ("Grace and Truth" is going to fifty foreign countries to 7 provinces in Canada, and to every state in the United States).

The first letter that we will quote, comes from a missionary in the heart of Africa:

As the year closes I wish to extend to you our thanks for the magazine "Grace and Truth" which has come so faithfully to our home through the kindness of a friend. We have enjoyed it very much, and it has been a source of comfort and inspiration.

We rejoice in the blessing and refreshment it brings, not only to us, but to many more missionaries. We are sharing our number now with missionary friends. This last issue, the "Holy Spirit" number, is most helpful and inspiring.

The second letter comes from India:

I am very pleased to note that you are able to add my name to your list for one year's subscription to "Grace and Truth," beginning from October, 1932, through the gift of Mrs. ....

I admit sincerely that I have been much benefited by your magazine, as it contains sufficient food for the soul to feast upon. It is quite sound and sane, and cooperates with the Old Book in all respects, and I like it to enjoy to my heart's content every month.

Here is one from France:

I thank you for your letter of November 5, and will be very happy to receive "Grace and Truth" for another year. We and other persons appreciate it very much indeed, and are very grateful to the friend who so kindly subscribes for us.

From Brazil another brother writes:

Many thanks for your kind letter advising me that my name has been added to the "Grace and Truth" family for the year beginning with Decem-

(Continued on p. 139)



I hear the words of love,  
I gaze upon the blood;  
I see the mighty sacrifice,  
And I have peace with God.

'Tis everlasting peace,  
Sure as Jehovah's name;  
'Tis stable as His steadfast throne,  
For ever more the same.

The clouds may go and come,  
And storms may sweep my sky;  
This blood-sealed friendship changes not,  
The cross is ever nigh.

I change, He changes not,  
The Christ can never die;  
His love, not mine, the resting place;  
His truth, not mine, the tie.

—Horatius Bonar



# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

Stenographically reported; Copyright 1933, Clifton L. Fowler

*HERE is the sixteenth study in the book of Romans. In it we begin the study of a new angle of the truth which has been before us from the beginning. The subject dealt with throughout the book of Romans is, "The Righteousness of God." The particular angle from which this truth now unfolds before us is "The Righteousness of God Fulfilled." And the particular means by which this thought is developed in that portion of Scripture which we are now considering is a series of pointed questions. The subject of this study, therefore, is, "The Righteousness of God Fulfilled—Paul's Three Questions."*

*WITH this study we enter the fourth of the subsections of the great "Standing" division of the book of Romans. In the chart of the synthetic outline this section is indicated as D2. In this portion the apostle Paul is setting forth the thrilling and blessed fact that the righteousness of God may be fulfilled in the life of the believer in Christ Jesus. In the last subsection we found that the righteousness of God is imputed to every man who will accept it. In this section we shall see that the righteousness of God is fulfilled in every man who will consent to it. This section, devoted to the subject, "God's righteousness fulfilled in man," is in the minds of many godly scholars the outstanding portion of the whole book of Romans. It comprehends eighty-seven verses in the very heart of this great epistle and extends from chapter six, verse one, to chapter eight, verse thirty-nine. This particular study will take up only the first two verses of this large and important subsection of the book of Romans. These verses contain three questions of vital import.*

*THE first question is:*

*What shall we say then?*

*The little word translated "then" carries us back to the closing words of chapter five, verses twenty to twenty-one:*

*Moreover the Law entered, that the offense might abound. But where sin abounded, grace did much more abound:*

*That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

*The central truth of these two verses is the almost startling proposition, "Where sin abounded grace did much more abound." This is a truth which the human heart is always slow to grasp. Man is neither ready nor willing to acknowledge the stupendousness of his own*

*sin, shame, and iniquity. Nor is he willing to face the great fact that no matter how appalling the mass of human sin may be, the grace of God is greater. Paul's way of saying it is eloquent. Various translations of this passage read thus: "Where sin ruled," or, "Where sin was completed," or, "Where sin came to complete manifestation."*

*Instantly the question comes to mind, "Where was sin completed? Where did it come to a complete revelation?" The Bible has an answer to this question. Indeed it is answered in many passages.*

*A sample of God's answer to this question is found in Isaiah 53:6:*

*All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.*

*Here, indeed, is the completion of sin. Here, indeed, we find sin brought to complete revelation. And thus God's Word leads us into the answer to the inquiry, "Where did sin come to complete revelation?" Sin came*

*to complete revelation at Calvary. This is the answer of God's Word. At Calvary God laid on Him the iniquity of us all. Calvary became the focal point of the gathering*

*together and meeting of all the sin of all the world. This is the self-evident meaning, yea, this is the inescapable significance of the words which have brought indescribable comfort to the believers of the years gone by—"The Lord hath laid on Him the iniquity of us all."*

*Confirming this statement of Isaiah, we find the familiar words of John 3:16:*

*For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*

*Note that the loving provision of God is not for a limited group: "God so loved the world." This gives the mea-*



sure and universality of God's grace. Because the death of Christ on Calvary was a death for all sin, hence for all men, it is possible for God to say that "whosoever believeth in Him should not perish, but have everlasting life." Yes, when Paul says in Romans 5:20,

Where sin abounded . . . .

he is talking about Calvary; he is talking about the miraculous bringing together of the wickedness of the race, that Jesus, our Saviour, might bear it once for all, in His own body. It was there at Calvary that sin came to its completion. It was there at Calvary that sin was brought to its finished revelation. It was there at Calvary that God and the holy angels saw the complete aggregation of sin heaped mountain high, heaped on the Sin-bearer, our Lord Jesus Christ. It was there at Calvary that the sin of the whole race, from Adam to the Great White Throne, was brought to an astounding exhibition. The only place in all the universe where all human sin is brought together is Calvary, and there it was that sin abounded. Yes, there it was that sin was brought into complete manifestation.

And now Paul quickly adds:

Where sin abounded, grace did much more abound.

"Grace did much more abound," because God's reason for bringing all of man's sin and filth together at Calvary was to provide a Sin-bearer and Saviour for every man. When one stops to think of the hideous mass of sin placed on Jesus on that day of willing sacrifice, the heart is bowed down with unutterable shame, mingled with astonished thanksgiving; for the greatest finite thing in all God's universe is finite sin. It is far greater than all finite love. So, too, is finite sin immeasurably greater than finite intelligence. In fact, there is no finite thing great enough and strong enough to cope with finite sin, man's sin. Hence poor, finite man cannot possibly handle the sin question; it has gotten too big for him; it has gotten out of his reach. Although human sin is only finite, it has grown to such blasphemous and stupendous proportions that nothing less than infinite power can handle it. And thus what Paul is saying, is, "Where the mass of finite sin abounded, at the cross; there at the selfsame cross the infinite grace of God did abound yet more, yea, it overflowed." What an unfolding! What a stirring contemplation! Grace is bigger than sin! When the combined sin of the whole world was placed on our blessed Saviour, the grace of God was more far reaching than the sin of man. "Jesus tasted death for every man," hence, "where sin abounded, grace did much more abound."

Notice it does not say *a little more abound* or *some more abound*, but it says *much more abound*. And although the expression "much more abound" is quite strong, it is only a comparative expression and fails to convey the significance of the Greek, for the Greek is superlative. Literally rendered, the statement would

read something like this: "Grace did most overflowingly abound." This is the blessed truth which Paul has propounded when he opens the *Righteousness Fulfilled* subsection of the book of Romans with the question,

What shall we say then?

The remarkable thing about it is that Paul does not answer his own question. His question is virtually saying "As we look at Calvary where sin abounded, where grace overflowed overwhelmingly, what shall we say then?" And he vouchsafes no answer. But what answer could he vouchsafe, pray tell? What is there to say, anyhow? Paul has already told us, in chapter three, that the whole world is convinced of guilt before God, and every mouth is stopped. It would appear that in view of Calvary's sin-bearing and grace-exhibition there is not much for a sinner to say, but simply to trust.

HENCE Paul furnishes no answer to his first question, but proceeds at once to his second question, which is,

Shall we continue in sin that grace may abound?

In this question Paul is anticipating the false conclusion to which some might come—indeed, to which some *have* come—that since where sin abounds, grace does much more abound, then if we continue in sin we make grace more fully to abound. Paul makes short work of this question. He does not leave it unanswered as he does the first one, but gives it a most emphatic answer. His words, as they are translated in our King James, version, are,

God forbid!

There has been considerable difference of opinion among students of the Greek as to the best translation of this expression, but on one thing they are agreed—it is the most outstanding and emphatic Greek negative. Some of the various translations are: "Let it not be so!" "Far be it!" "By no manner of means!" or "Emphatically, no!" And thus we see that Paul has given a definite and sweeping answer to his second question, "Shall we continue in sin that grace may abound?" and his answer is "Let it not be so! Far be it! Shall we commit more sin because we can? Shall we commit sin to show off how great God's grace is? By no manner of means! Emphatically, no! God forbid!"

AND SO we come to Paul's third question.

How shall we, that are dead to sin, live any longer therein?

This question on account of its singular wording has proved to be the most difficult to many an earnest Christian. The difficulty lies in the fact that he says "How shall *we* that are dead to sin, live any longer therein?"

Some months ago a devout Christian young man said to me, "That passage cannot possibly be speaking of me, because I am not dead to sin." "Why," said he "only within the last week I have found envy, and

(Continued on p. 136)

# THE PLACE OF PRAYER IN THIS PRESENT AGE

by MAURICE G. DAMETZ

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

**W**HAT an unspeakable privilege! Weak and frail as we are, we may "come boldly to the throne of grace, that we may find grace to help in time of need" (Heb. 4:16). It hardly seems possible that this creature of a day should have free access to the throne room of the Eternal King, but it is true.

We certainly cannot agree with those hyper-dispensationalists who tell us that prayer has no place in this age of the body of Christ, but that it is entirely Jewish truth, the practise of which belongs to Jewish dispensations. We believe that those who read their Bibles thus, read out of them one of God's most vital truths for His people in this present age. Macgregor once said that, "So important a factor is prayer in Christian experience that the history of a man's progress is the knowledge and the use of prayer." But to take prayer out of this age and confine it to Jewish ages, is to deny the prayer-experience of multitudes of believers, as well as to take away the most essential and valuable means of growth in grace.

To the Law and to the testimony! and there is no better place to turn than to those Scriptures written by the apostle Paul, the Apostle of the Gentiles, to whom was given the revelation concerning this present dispensation (Eph. 3:1-9). By precept and example, Paul the Apostle, to whom was revealed the "mystery," the Church, teaches us emphatically the supreme important place that prayer has in this age. The prayer-life of the great Apostle is a rich study which would take volumes to expound. Ever did he have upon his heart the saints of the scattered churches. Ever was he lifting them to God in prayer (Rom. 1:9; I Cor. 1:4; Eph. 1:6; Phil. 1:3-4; Col. 1:3-4; I Thess. 1:2-3; II Thess. 3:2; II Tim. 1:3). Also did he request that they should pray for him (I Thess. 5:25; II Thess. 3:2). Not only have we Paul's precept and example—we have some of his prayers recorded. Just now, in the silence where you sit, hear Paul pray:

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,  
Cease not to give thanks for you, making mention of you in my prayers;

That the God of our Lord Jesus Christ, the

*HERE is a study which will warm your heart. What blessing has come to God's children again and again through the prayers of the apostle Paul, recorded in his epistles to the churches. How clearly those prayers reveal the boundlessness of the grace of God, for remember, it was the Holy Spirit Who laid upon the Apostle's heart the petitions for which he made request, and it was He Who inspired him to write down those prayers for our instruction. Dametz calls attention to the fact, however, that the apostle Paul's prayers are not only a revelation of the heart of the Apostle and of the grace of the God Who constrained him to pray as he did; they are also a revelation of the place of prayer in the present age.*

Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints,

And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power,

Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

And hath put all things under His feet, and gave Him to be the head over all things to the church,

Which is His body, the fulness of Him that filleth all in all.  
(Eph. 1:15-22).

What an overwhelming revelation of Paul's prayer life! His was a life characterized by a habit of prayer.

Assuredly, if prayer were to be omitted during this age, and confined only to Jewish ages, we would have some statement to this effect. Certainly the writer of those epistles which deal especially with the Church, would have instructed us. Instead of excluding prayer, we are taught that its exercise is our most exalted privi-



*IT IS prayer that makes eternal realities both prominent and dominant.*  
—Arthur T. Pierson

lege, our most enlarging opportunity, and our most essential obligation.

### THE INDISPENSIBLE ARMORY

**T**URNING to the arsenal chapter of the Bible, (Eph. 6), we read the challenging words:

Be strong in the Lord and in the power of His might (Eph. 6:10).

In other words, "Be endynamited in God." The following passage describes the weapons which compose the whole armor of God. They are the helmet of salvation, the breastplate of righteousness, the girdle of truth, the shield of faith, the shoes of peace, and the sword of the Spirit. This panoply is forged and adjusted by the hand of God. But how is the armor to be put on, and how are we to wield the sword? The passage answers the question definitely, "Praying always" (vs. 18). Would you be panoplied in the armor of God? then pray! Would you effectively wield the sword of the Spirit? Then it is incumbent upon you to pray to God in humble dependence, asking Him to equip you with the armor. The armor is indispensable to the Christian, but the armor is of no use without prayer—in fact, it is prayer that makes the armor, and without prayer we are absolutely defenseless. Our weapons, thank God, are not carnal, but spiritual, and are by prayer made mighty through God to the pulling down of strongholds. But if prayer does not belong to us, but to those of Jewish ages, what shall take its place?

### THE LIMITLESS RESOURCES

**T**HE apostle Paul also indicates what are the dispensational privileges of the Gentiles. This is indicated in the chapter in which he reveals the origin of the dispensation (Eph. 3). After revealing the "mystery," the Church (vss. 1-11), he by the Spirit gives that striking verse:

In Whom we have boldness and access with confidence by faith in Him (vs. 12).

He then turns to prayer, exhibiting the believer's boldness and access:

For this cause I bow my knees unto the Father of our Lord Jesus Christ (vs. 14).

This is an emphatic way of denoting prayer. The attitude, "bow the knees," denotes deliberate prayer, not incidental prayer inspired by some passing feeling. The

Apostle made it his business to approach God. The petitions for spiritual enrichment follow, five in all.

First, divine strengthening is asked for, and the blessing according to the "riches of His glory." Here the standard of divine giving comes into view—it is according to the limitless resources of God's grace.

That He would grant you, according to the riches of His glory, that ye might be strengthened with might by His Spirit in the inner man (vs. 16).

Second, he prays for Christ's indwelling in their hearts:

That Christ may dwell in your hearts by faith (vs. 17).

The third petition is for stability of love:

That ye, being rooted and grounded in love (vs. 17).

The love of genuine Christianity is a rooted love. The petition is to the end that our lives shall become thoroughly Christian, that every part of our life be rooted in God and yielded to Him.

We are rising upon an ascending scale, and the fourth petition is for the comprehending of the love of Christ:

May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge (vss. 18-19).

That love in its infinity and intensity is ours to experience in its preciousness. How He could love us so in darkness to the intellect but sunshine to the heart. It is too marvelous for us to comprehend in all its magnitude, but it is not too rich for us to enjoy. And prayer is a medium for its enjoyment and experimental knowledge.

The final petition sums up the preceding petition. It is,

that ye might be filled with all the fulness of God (vs. 19).

Through the agency of the Spirit the fountain of divine fulness is unsealed and pours into our lives strength, light, love, purity, peace, and joy up to our capacity.

From prayer the Apostle turns to praise. What an outburst of adoration follows:

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen (vss. 19-20).

(Continued on p. 137)

*REAL love, such as God's, gives not always what is wanted, but what is best.*  
—James H. McConkey

# PRAYER AND MISSIONS

by FREDERICK E. HOLLAND  
of the Africa Inland Mission

OUR hearts are frequently cheered and our faith stimulated, here at D. B. I., by the fellowship and testimony of visiting missionaries. One of the richest of such seasons of refreshing came recently when Rev. Fredrick E. Holland visited the school in company with his wife and Miss Laura Thompson, all missionaries of the Africa Inland Mission. Now we are privileged to share with you the blessing which came to us through the testimony of our brother, for in response to our urgent request, Mr. Holland has prepared the accompanying discussion particularly for the "Prayer Number" of "Grace and Truth." He deals with an aspect of the subject of "Prayer" in connection with missions which is too little discussed, and one which we are sure will prove of special interest and helpfulness to our readers.

BORN in the heart of God, emanating from the love of God, created by the Spirit of God, the missionary enterprise from its inception, has been nurtured, supported, and propagated by prayer. A God-appointed band, in a God-appointed place, for a God-appointed purpose, with a God-appointed task, were gathered in worshipful attitude and prayerful mien—awaiting the heavenly proclamation of all power received and all authority vested in the Father's beloved Son. It was with burning hearts they ventured forth to spread the resurrection news. The measure of their success and the extent of their labors is best described in the words of the apostle Paul, e.g., in I Thessalonians 2:8-10, Romans 15:18-19, Acts 11:19. Again it was in a prayer meeting that the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them."

This being the Holy Spirit's day and age, it is quite obvious that if God's will must be done on earth, and His present purpose fulfilled, it can only be accomplished as His saints wait patiently upon Him in humble reliance and then go forth, clothed with power, to wield the word of the Spirit. Every victory won on the field,

every advance made, every blessing bestowed and enjoyed, is directly traceable to effectual fervent prayer.

SOME African saints are too old to ever learn to read or write or attend school, but none are too old to enter the Spirit's school of prayer. The effectiveness, saneness, and practicability of their prayers will depend upon their teaching in the Word of God. If erroneously taught that a second work of grace or a second blessing must be sought and a baptism of the Holy Spirit must be obtained in the way of an emotional demonstration before they possess all that the Lord has purchased and offered to them, the result will be fanaticism. Wierd weeping, grotesque maneuvers, unrestrained shouting, frenzied shakings, and demoniacal dancing have often been witnessed in the places where "prayer was wont to be made." In such fleshly demonstrations I presume Kenya Colony, where "the beginning of sorrows" (Pentecostalism) has also been carried, is no exception. A form may accompany such exhibitions, but who would say *that* is prayer?

In the Kikuyu tribe, numbering about one million souls, with an extensive educational work and system started by the missionaries, strange ideas of prayer are often encountered. In about 1921, during a native demonstration staged in Nairobi in opposition to the administration of the country by Great Britain, and to frustrate the purpose of the law of the land, a great crowd of excited natives gathered before the municipal jail. Agitated, unreasonable (some educated), many baptized, professing Christians held an all night "prayer meeting" outside the jail, pleading for a miraculous opening of the doors, that their "communistic king" might be released. In the morning, when the answer failed to appear, an attempt was made to rush the jail. As a final resort, and after much patient and long-suffering dealing by the European officers in charge, the native soldiers fired into the mob, killing several. How different the result if they had been guided by the Word in I Timothy 2:1-4! Prayer to be effectual must be that of a fervent righteous soul, well taught in the Word of God, and by the Spirit of God. Without this on the mission field it becomes but a heathen practice. The heathen are very religious and often pray—not to the Father of our Lord Jesus Christ, but rather to the spirits of their departed ancestors.

IN THE days when the early saints and ambassadors of the cross went everywhere, preaching the Word,

(Continued on p. 138)



# MOSES' HANDS

by EVANGELIST CHARLES J. WAHLTE

**W**HEN the children of Israel were encamped in the wilderness of Sin, they began to murmur against the Lord. Then the Lord permitted the army of Amalek to come and fight against them. While the battle between Israel and Amalek was raging, Moses and Aaron and Hur stood on top of a mountain, and Moses held up his hands unto God. As long as Moses' hands were up, Israel conquered, but as soon as Moses' hands went down, then Amalek conquered. Finally when Moses' hands weakened, then Aaron and Hur held up his hands, and supported them until the setting of the sun, and until the victory was won. "And it came to pass, when Moses

held up his hand, that Israel prevailed, and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and Aaron and Hur stayed up his hands, the one on one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword" (Exod. 17:10-13).

These few verses are rich with truth for the believer even today. Amalek was a type of the flesh and the world. He was the grandson of Esau who was "born after the flesh." And just as Israel and Amalek warred against each other, so the flesh wars against the Spirit and the Spirit wars against the flesh. The only thing that could conquer Amalek was the uplifted hands of Moses. This surely is a symbol of prayer. Paul declares that the believer, like Moses, should lift up holy hands and pray. "I will therefore that men pray everywhere, lifting up holy hands" (II Tim. 2:8). The child of God who neglects to pray, certainly does not live a life of victory over the world and the flesh. Just search your own heart and you will discover that when you live a prayerless life, Amalek and the things of the world are uppermost in your thoughts and actions. You can positively be sure of it, that a Christian whose ambitions are in the world and in the things of the flesh, is a Christian whose prayer life is very weak. The believer who climbs the mountain top with Moses, and lifts up holy

*HERE is a most refreshing study on the typical significance of an Old Testament incident. Though we are not personally acquainted with the writer, we rejoice in the clarity and soundness of the testimony which he bears in this pointed, practical study. Let his discussion stir your hearts anew with the realization that prayer is a vital necessity to the victorious Christian life.*

hands in prayer soon discovers that the power of God is taking the world with its tinsel and its trash out of his heart. It was not Moses' hands that conquered Amalek. It was the power of God that did the conquering. But God's power was manifested only when Moses' hands were up. As long as the child of God prays, so long the power to conquer sin is manifested in his life. But when the knees refuse to bend and the hands refuse to reach up to the throne of God for power, then sin leads us into its captivity.

The battle between Amalek and Israel was fought as they were journeying from the wilderness of Sin toward the promised land, and it lasted until the sun had set. Is not this old world, where

we are pilgrims and strangers, and where we have to fight against the flesh, a great wilderness of sin? And do we not have to fight the world and its flesh even unto the very sunset of our lives? Some men tell us that they can eradicate sin entirely in these bodies of sinful flesh. Don't you believe it. Keep your hands lifted up to the throne of God until the last day of your life. The world will never be fully conquered until the sunset and you have gone home to the glory of your Father's house. Don't let Satan deceive you. Amalek is still here. "Pray without ceasing!"

The twelfth chapter of Hebrews is the great chapter on divine chastening, and no sooner does Paul finish the warning of chastening, than he speaks these significant words: "Wherefore lift up the hands that hang down, and the feeble knees" (Heb. 12:12). The reason God permits chastening to come into His children's lives is that the hands hang down and the knees are feeble. The revised version uses the word "palsied" knees. That means paralyzed knees—spiritually paralyzed knees. Knees that will no longer bow before the throne of God. As Aaron and Hur held up Moses' hands, must we pray for ourselves, but also for those whose prayer life has been paralyzed by the world. Bend your knees, Christian, while there is still power to bend them. Bow your heart before it loses its longing to bow. Lift up holy hands to the throne of God, lest Amalek win his world and his sin overwhelm with grievous power. Pray!

# HINDRANCES TO PRAYER

by H. A. IRONSIDE

**I**T IS a lamentable fact that although all Christians pray (for prayer is indeed the believer's "vital breath"), yet there are many who seldom record in actual experience a definite answer to the cry of their hearts. And because of this there is a tendency to think of prayer as of value only because of its reflex action upon the souls who thus wait upon God, rather than because of any possible answer.

It is important to bear in mind that there may be, and often are, certain hindrances on our part that cause God to withhold the gift we seek. To Israel He said, "Behold, the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59:1, 2). And the Psalmist plainly declares, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). Are not solemn words like these often forgotten? Do we not come carelessly into the Lord's presence, beseeching Him to undertake for us, only to get no answer from heaven because of our careless ways or unjudged sin?

Let me give a typical incident out of many that have come to my notice. A young lady who had, when converted, turned from the world and all its follies, was afterward persuaded by carnal friends to break down that wall of separation which at first had been reared between her and the frivolous society out of which grace had called her. To the grief of those who watched for her soul, she absented herself from the appointed gatherings of the Lord's people, and instead was found in the world's halls of refined pleasures, which nevertheless bred enmity against God. To any who pleaded with her as to these things she had but one answer: She detested narrowness and could see no harm in the things that godly saints shrank from as dishonoring Christ.

Some months went by, and her loved father was stricken with a severe illness necessitating a serious operation from which he never rallied. His death was to her a great shock, but instead of turning her back to God, it seemed rather to harden her against Him.

**H**ERE is an exceedingly practical study. We would call particular attention to the illustration which Dr. Ironside uses, for in it he answers two kinds of questions which are very commonly used of the adversary to discourage God's children from praying. This most illuminating study is taken, with the gracious permission of the publishers, from the book, "Praying in the Holy Spirit," published by Loizeaux Brothers of New York City.

Meeting her some months afterward, I sought to help if possible, but when I inquired as to her spiritual state she replied, "I am filled with doubt and uncertainty. Ever since my father died it has been a fight to keep from going into the darkness of infidelity. I cannot pray. I cannot read my Bible. I am miserable. When my father was taken to the hospital I was in great distress, but turning to my Bible my eye fell on the words, 'Ye shall ask what ye will and it shall be done unto you.' It seemed like a direct message to me. I went into my room, and, claiming that promise, I prayed earnestly that my father might recover and be restored to us. I did not have a doubt that God would answer me. I trusted His Word absolutely, and you know

the result! When the word came of his death, it seemed as though the light went out of my life. My confidence in prayer was shattered. My faith even in the Bible received a fearful blow. I have never been able to regain the confidence I once had, for it seemed to me that God did not keep His word to me! I know that this is an awful confession to make, but that is how I feel!"

As I looked into her tear-stained, anguished face, my heart ached for her and I prayed for just the right word to help. "Tell me," I enquired, what do you call a person who tries to cash a check that was made out to someone else, by endorsing it falsely?"

"Oh," she answered, "that would be forgery. If one tried to cash a check not in his name he would be a forger."

"Well, I fear that is your case," I replied. "You tried to cash a check on the bank of heaven that was never intended for you. Look at John 15:7. Read the whole check. See to whom it was made out. 'If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you.' Were you abiding in Christ as you floated over the ballroom floor? Were His words abiding in you when you sat in the theater? Was it abiding in Him that kept you from the prayer meeting and took you to the opera instead? What right had you to try to cash that particular check?"



Startled, she saw the point and burst into almost hysterical weeping. "Oh," she cried, "I see what you mean! You would tell me that my worldliness murdered my father. It is I who killed him by my ungodly ways. If I had only been living for God I could have prayed so that he would have been healed. I can never forgive myself!"

"Now you are going to the other extreme," I replied. "If you had been abiding in Christ you would not have demanded of God what was clearly not His will. He saw that your dear father's work was done. It was time for him to go home. You did not take this into account because you were out of touch with the Lord. The Word says, 'If we ask anything according to His will, He heareth us' (I John 5:14). The subject soul will say with his Lord, 'Not my will, but thine be done.' You overlooked this and so you have had a bitter lesson to learn."

I am glad to say that ere I left we knelt together and she contritely returned to the Lord, and was, I have every reason to believe, restored in soul.

But are there not many like her who forget there are conditions that must be met if prayer is to be definitely answered? There are hindrances that must be recognized and dealt with if we would come to God in the Spirit's liberty, and in the assurance of faith.

We have already seen that iniquity in the heart or life precludes the possibility of the prayer of faith. But I desire to notice some very definite New Testament Scriptures indicating the exact nature of some of these hindrances.

**FIRST**, let me instance a *condemning heart*. In John 3:20-22 we are told, "If our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence before God; and whatsoever we ask we receive of Him, because we keep his commandments and do those things that are pleasing in His sight." The entire passage, from verse 14 to the end of the chapter, is most illuminating, and shows us that he who would pray in confidence when his own need arises must ever walk in love and consideration for

others, and minister to their need as he has opportunity. Otherwise how can he go to God with an uncondemning heart when in distress himself? It is written, "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard" (Prov. 21:13). If therefore, I desire mercies of the Lord for myself, let me see to it that I show mercy to others; otherwise my own heart will condemn me, and I cannot pray in the Holy Spirit. "Blessed are the merciful, for they shall obtain mercy." Harshness of spirit, indifference to the need of others—whether spiritual or temporal—will effectually hinder my prayer getting through to the ear of God.

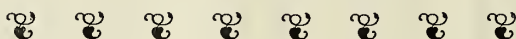
The principle is of wide application. Whatever condemns me in my own conscience hinders prayer. Till it is judged, pleading and wrestling are in vain. Let me first search and try my ways and see if I am allowing anything in my life that is grieving the Spirit. If so, I cannot pray as I should, for God has not promised to hear the cry of one whose own heart condemns him. But if all is judged, the line is clear and I can pray with assurance. Then I shall know beyond a doubt that I have to do with the living God who heareth prayer.

**IN THE** second place, let us note another decided hindrance to effectual prayer, an *unforgiving spirit*. Our Lord's instruction on this important subject must not be relegated to a past dispensation. In Mark 11:23-26, he sets forth in no uncertain language the folly of expecting God to hear and answer prayer if wrath and bitterness are cherished in the heart.

The disciples had expressed their wonder at the drying up of the barren fig-tree. He uses the occasion to enforce a lesson of faith. He who does not doubt in his heart, but believes that what He says shall come to pass, can remove mountains of difficulties, and he adds, "Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them" (vs. 24). What a promise is this! What possibilities it suggests as to a life of faith and prayer!

But our Lord does not leave so great a pledge un-

(Cont'd on p. 137)



### I BROKE MY TRYST WITH GOD

*At such an hour on such a day,  
I had a tryst with God;  
I was to put all things away  
And keep that tryst with God;  
But a friend of mine just happened in—  
To go with him was sure no sin—  
So I ran along a friend to win,  
But I broke my tryst with God!*

*My friends all know my word is good,  
But I broke my tryst with God;  
They know I'd keep my word if I could,  
Yet I broke my tryst with God.  
But somehow I felt, when that day was done,  
And my spirit sank with the setting sun,  
That I'd lost much more than I had won,  
By breaking my tryst with God.*

*Oh, let us keep that meeting place,  
The sacred tryst with God!  
At such a time He shows His face—  
Oh, holy tryst with God!  
Never mind though friends and others call,  
It's love impels our best, our all;  
Let's come alone, before Him fall,  
And keep our tryst with God.*

# THE WAY INTO THE HOLIEST

by CLIFFORD L. NIXON

**M**ANY of God's children do not realize how eager the heavenly Father is for us to come to Him in prayer. His eagerness is seen in the meaning of the word translated "Access" in the New Testament. This word, "prosagoge," means literally a "leading unto." In other words God does not merely throw open a door and say, "You can come in if you want to." Nay, rather He comes Himself, first in the person of Christ, to bring us unto Himself by the blood of the cross, and second in the person of the Holy Spirit, Whom He has sent into our hearts to lead us into fellowship with Himself, It is of the way which He has opened for us through the shedding of the blood of Christ that Nixon speaks in this article. May the Holy Spirit use it to awaken many to the preciousness of the privilege of prayer.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way . . . that is to say, His flesh . . . Let us draw near with a true heart in full assurance of faith (Heb. 10:19, 20, 22a).

**A** GLORIOUS truth is presented in these verses. The believer in Christ Jesus may enter into the presence of God with boldness. We have continual access to the throne of grace. It is not shameless impudence on our part that we should come, and come often. It is our privilege and right to enter there. Even more, it is the express desire of our God that we should meet with Him, for it was by the will of the Father that Christ Jesus the Son opened for us the way into the holiest.

## I. A WAY

**T**HE way into the holiest is the way of the cross of Christ. Our access there is based upon the shedding of the blood of Jesus. Of old the way into the holy of holies in the tabernacle was open to but one man, the high priest, and to him but once a year. Even that once, however, he dared not enter without the blood. So now, we dare not and can not enter into the holiest without blood. But we need not bring the blood with us as we come, for Christ Jesus the Great High Priest has entered into the holiest in heaven with His own blood, and has thus provided an access, a way of entrance for us all.

Note the word "therefore" in our text—"having therefore, brethren, boldness to enter into the holiest." The writer has told us in the preceeding verses that Christ "offered one sacrifice for sins for ever," and that "by one offering he hath perfected for ever them that are sanctified." It is in view of this fact—the

death of Christ on our behalf—that we have boldness to enter into the holiest.

Notice also that according to the text itself, the blood of Christ is the way into the holiest. In the expression, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way," the phrase, "by a new and living way" is in apposition to "by the blood of Jesus." The way is a way of blood. We could come no other way. We were removed from God by a chasm far too great for man to span. Not only were we finite and He infinite, but we were sinful and He righteous. But what man could not do, God did. In the person of His Son He became man, assumed the burden of man's sin, and died in man's place. Thus God found His way to the heart of man; and thus Christ opened a way for us into the presence of God.

There was once a poor old soldier whose story, taken from *The Sinless Incarnation* by Francis Wesley Warne, will perhaps illustrate the point. This old soldier had been wounded, had grown feeble; yet, in his old age, nursed other soldiers who were in the hospital. Among those whom he nursed was a rich man's son, called Charlie. Some time later the old soldier, on his way home, came into a rich man's compound begging, but could get no help. He pleaded his own merits, saying that he had been a soldier, and showed his wounds: but the rich man called him a "beggar" and ordered him away. Then the old soldier thought of showing a letter Charlie had given him, to see if that would help. Though the old soldier knew it not, the rich man was Charlie's father; and it was with uncontrollable emotion that he read,



*WHEN we are unable to pray,  
Christ is always praying. When  
we are hindered, He is never  
hindered. When we ask for that which is  
wrong, He asks for that which is right.*

—A. C. Gaebelien

Dear Father,

This poor old soldier nursed me when I was wounded, and did much for me. Will you help him for Charlie's sake?

When the father came to "for Charlie's sake," he ran, caught the old man in his arms, kissed him, took him into his home, and gave him Charlie's bedroom and Charlie's place at the table.

We, too, are accepted for the sake of another, even for Jesus' sake. True we have no merit to plead, true we have done nothing for the Son of God, yet nevertheless He has willed to us a portion in His rights. Therefore we have access to the courts of God.

## II. A NEW WAY

*I*N THE words of our text, we come into the holiest by a new way. It is a new way in at least two distinct senses.

The first of these senses is self-evident. We come into the presence of God by a new way, as distinguished from the old way of the Law. As one has pointed out, however, we must not think that the contrast is "between a new and unfrequented path and an old one, familiar and well trodden; but rather between a new way and no way at all." Under the old dispensation, access to the holy of holies was restricted to one nation, to one tribe of that nation, to one family of that tribe, to one man of that family, and to him once a year. Now there is unrestricted access to all who place their trust in Jesus Christ. The new way stands in striking contrast to the old.

W. Pulsford has vividly illustrated this thought for us as follows: "If we would measure the height of our privileges in comparison with those of the Jews, we may do so by simply asking the question, 'What would a pious and devout Jew have thought, to say nothing of a congregation of pious and devout Jews, if one from among them, standing before the veil, had presumed to address them in the language of the text, saying, 'Brethren, let us enter boldly into the holy of holies through the veil?' That which would have been in their ears the direst blasphemy, to be immediately punished by death, is to us but an exhortation to exercise the Gospel privilege bestowed upon every Christian child."

The way into the holiest is new also in the sense that it is ever new. The literal meaning of the Greek word rendered "new" is "recently slain." It speaks to

us of the fact that the blood of Christ continues to be fresh. The shedding of the blood occurred long ago but the passing of the centuries has not diminished its excellence or impaired its strength. The blood is just as effectual in its power today as it was the moment it was shed. We think of gold and silver as "noble metals," which last incorruptible for centuries. We think of blood as being very perishable. But with the blood of Christ it is not so. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ" (I Pet. 1:18).

We are told that the blood of Jewish victims was fit for sacrificial purposes only so long as it was warm and fluid. When it grew cold, it coagulated, and was no longer fit to be used sacrificially. But the blood of Christ shall never lose its vitality. Rather Christ is presented by our text as one newly slain. His blood has just been shed. The way into the holiest is still a new way.

And what blessing there is for us in this thought! Surely if we knew that it were but yesterday that the Saviour had died, we should feel no hesitation today in pleading the merit of that death. And in the mind of God, just that is true, and more. To Him, the Son is even now upon the cross. Christ's blood is at present being shed. The way is very new. God grant that we may learn to look upon the death of Christ with the eyes of God, that our souls may respond to the work of Christ, and that we may come with full hearts, by the new way, into the presence of God.

## III. A NEW AND LIVING WAY

*O*UR way into the holiest is not only new but living. That it should be a living way, even though it be a way by the newly shed blood of Christ, might appear to be a contradiction, but not so. Christ's blood does continue ever fresh, but Christ did not continue ever dead. He lives today at the right hand of the Father. "There is one . . . mediator between God and men, the Man Christ Jesus" (I Tim. 2:5), and He Himself has said, "I am He that liveth and was dead, and behold I am alive for ever more" (Rev. 1:18). Christ Jesus lives, and since Christ is Himself the way into the holiest, the way is a living way.

(Continued on p. 138)

*I*F IT is possible for God to be disappointed, one of His greatest disappointments must be that we ask Him so seldom, and ask Him for so little—for there are many things He cannot do for us unless we ask Him.

—"The Sunday School Times"

# THE POTENCY OF PRAYER

by W. S. HOTTEL

*SOMEONE has well said, "Prayer moves the hand that moves the world." Prayer is powerful because it links the praying believer with the infinite power of God, permits that power to flow into and through the life of him who prays, and enlists that power on behalf of those for whom we pray. It is this potency of prayer that Hottel discusses; it is for the exercise of our privilege in depending upon the power of God in our service for Him that appeals. This pointed message may be obtained in tract form from the author, 16564 Rose-lawn Ave., Detroit, Michigan. No charge is made, but gifts to be used in the tract work will be appreciated.*

Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not (Jer. 33:3).

**T**HE spiritual problems that need to be solved by God's people these days are many and great.

There is prevailing an appalling hardness of heart among the masses. Indifference toward spiritual and eternal things has settled down upon the multitudes to such an extent that it is well nigh impossible to impress any number with their seriousness and importance. It is but one here and there that is moved by the power of spiritual realities, and a large majority of God's people are spiritually asleep, and are living a life of ease and selfish pleasure. Many of God's people are under the spell and in the grip of absorbing worldliness, so that the things of God are almost utterly crowded out of their lives. There is spiritual barrenness, shameful defeat, and crippling weakness. The spiritual condition existing today among God's people, almost generally, is sad and heart-breaking. And the worst of it all is, that it is seldom ever known or recognized.

In spite of this sad condition of things, it is to be admitted, however, that there is in many places a great deal of religious activity and effort. Great numbers of professed Christians are busy and active in professed service for God, and are zealously prosecuting the work of God. But how much is really accomplished for God in all this activity and effort? Of course no ser-

vice rendered for God, in the name of Christ, and according to His plan and for His glory, is ever lost or entirely fruitless. Be it far from us to ever even infer such a thought, and much less to declare such a thing. But there may be a great amount of activity and effort in service for God, with very little real fruit, even where such service is rendered in the name of Christ, and according to the plan of God. If such service is performed in a prayerless manner and apart from utter dependence upon the Lord, it will fail of its greatest possible fruitfulness. It must be so, for only the Spirit of God can really bring things to pass for the Lord. We need to pray more, and also more earnestly.

**I**F WE would take things to God in prayer, plead with Him concerning them with holy persistence and with believing prayer, a good many things would give way, against which we have been beating and battling in vain with our own puny human wisdom and power. The Holy Spirit can break down prejudice, remove indifference, melt away wilfulness, dissolve doubts and unbelief, and move the hearts and will of mortals toward the Lord and spiritual verities. There is no impossible case with Him. And believing prayer enables Him to work. We unhesitatingly affirm that the prayer-power has never yet been tried to its full capacity by any one.

If we would see mighty wonders of divine grace and power wrought in human lives, if we would realize strength in place of weakness, fruitfulness in place of barrenness, and victory in place of shameful defeat, let us pray more earnestly and more believingly. God's standing challenge to His people rings out in the words of the Prophet of old, "Call unto Me, and I will answer thee, and shew thee great and mighty things which thou knowest not." Let us answer this divine challenge. Let us call upon God in earnest and believing prayer, and thus give Him the opportunity to display His glorious power and to manifest His omnipotent might. Let this be God's message to all God's people, no matter in whatsoever capacity they may be seeking to serve Him. And let us remember that these are crisis days, when we are called upon to engage in an intense conflict with spiritual foes, and that therefore we need to pray more.

The story is told of a man who had been called to the foreign field. He had not been in the habit of preaching, but he knew how to pray; and going one day to a friend, he said, "I don't see how God can use me on the field. I have no special talent." His friend said, "My brother, God wants men on the field who can

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# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS OF THE BIBLE

## THE NUMBER THREE

by R. S. BEAL

*I*N THIS study Beal deals most helpfully with the number "Three." Supplementary to his discussion, it is interesting to note that the first three numerals all stand connected with Deity. The number One, in its very unity, is essentially the number of God the Father: "Hear O Israel, the Lord thy God is One." The number "Two," being the number of election, stands pre-eminently connected with the person and work of Christ, Whom the Scripture calls "The Second Man," and of Whose sacrifice as contrasted with the sacrifices of the Law, the Scripture says that God "taketh away the first that He may establish the second." The number "Three," on the other hand, is the number which, as Beal shows, sets forth the fullness of the Godhead—our God being a uni-plurality—a triunity—three in one.

*T*HIS study is the third of a series dealing with the spiritual significance of the numbers of the Bible. Again, I want to remind you that the uniform usage of the numerals throughout the Bible gives striking evidence to the unity of its authorship.

The number which claims our attention in this study, the number three, is universally recognized as the geometric figure. It is the sign of the cubic, and consequently stands for solidity. The architect's plan is in two dimensions. It cannot be carried out except the third comes in to help. Thus the number stands connected with completeness. All things that are specially complete are stamped with this number. Its constant occurrence in the realm of natural things sets forth this truth. Thought, word, and deed complete the sum of human capability. There are three great divisions completing time, past, present, and future. Three persons, in grammar, express and include all the relationships of mankind. What is true in realms so familiar to us, is likewise true in things spiritual.

Jesus was nailed to the cross at the third hour of the day. As He hung there, the Roman governor had a threefold inscription placed above Him. He was not alone at the place of a skull, but two others were crucified with Him, thus the people saw three crosses. For three hours the sun did not shine. To reveal how completely He died, and to refute any thought of fraud concerning His death, He lay in the grave three days and three nights.

So frequently does the number three occur in Scripture, and always with the thought of completeness, that it is difficult to pick out the most outstanding features of it. Jesus filled three offices, namely, prophet, priest, and king. The salvation He offers is threefold in character, touching past, present, and future. There are three abiding graces, faith, hope, and love. The human family is divided by God into three great ethnic groups, Jew, Gentile, and Church of God. Thus His purposes are carried out in this threefold way, by the power of His Holy Spirit, the third Person of the Trinity.

# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Flivers, I believe, are usually spoken of as "rambling," so this one rambled on carrying three D. B. I. students to their Sunday morning appointments. At a small mining town about twenty-five miles from Denver, two of the fellows topped off to attend to their responsibilities in the little mission, while the third went on to a smaller mining camp about four miles farther.

This village, little more than a wide place in the road, had very nearly expired as a result of the principal coal mine having been worked out. The mission conducted here by the Institute, consequently, had suffered in the same manner as the town, and frequently no one appeared to attend the services.

On the Sunday of which we write, the young man whose task it was to conduct the services at the mission in his almost deserted camp discovered that he did not have the key to the building with him. So he drove to the house of the one remaining family that had been standing by, but they were about to leave, having found it necessary to attend to some business.

Having wondered frequently what lay beyond in the direction of the next town, the young man decided to find out for himself. After jolting along a little while, he came to a schoolhouse. But it was not deserted as schoolhouses usually are on Sunday. There were several cars parked around it, and a number of people standing about as though waiting for a service to begin. Interested, the student decided to stop and see what it was all about. As he approached, he noticed three ladies in conversation, and overheard one of them say, "I believe the Lord is going to take care of us." Then she turned and saw the student approaching, Bible in hand, and seemed to sense immediately that he was the solution to their problem, judging from her enthusiastic welcome.

It developed that these people (twenty-nine were present) had banded together to start a Sunday School, and this was their first meeting, but none of them considered himself qualified for the leadership of the group. So they asked the young man to teach the Sunday School lesson and give them a sermon, and he complied. They were delighted with his clear messages from the Word, and invited him back. The following Sunday they organized for regular services, the young man who had been the answer to their prayers being chosen to take full charge of the services.

And what of the faithful few who remained at the old mission? They are being conveyed each Sunday to the new Sunday School so they will not miss the blessing of the teaching of the Word.

We regret very much having published an erroneous report in last month's "Harvest Field" regarding the results of the evangelistic campaign in Johnstown, Colorado, conducted by Evangelist Paul Hutchens. As a result of his series of meetings in the First Baptist Church, of which

Rev. Harry S. Ashley is pastor, there were EIGHTY-NINE DECISIONS FOR CHRIST. In addition to this number who accepted Christ, there were a number of restorations to fellowship.

Just a few weeks after the Johnstown meetings, Mr. and Mrs. Hutchens were with Rev. V. E. Brace at the Bethel Memorial Baptist Church in Denver for a series of meetings, in which NINETY-FIVE persons responded to the invitation, nearly all of them making definite decisions for the Saviour.

Facing these facts reminds us of the article by Mr. Hutchens, entitled "Back to Evangelism," which appeared in "Grace and Truth" for February, 1932. We have before us a glowing example and demonstration of the truth for which the beloved evangelist contended in his article: "After all the only way of making Christians is by the old-fashioned Bible method of CONVICTION and CONVERSION. And nothing is more conducive to this than a series of meetings with an evangelist called of God to this work, who pours out the truth, white-hot from the furnace of heaven."

Chicago is the mecca which will attract thousands of evangelical Christians from the four corners of the earth this summer, as it is to be the scene of the Sixteenth Annual Convention of the Worlds Christian Fundamentals Association as well as the Century of Progress Exposition (World's Fair).

The Fundamentals convention will be held in the Moody Memorial Church, June 25 to July 2.

Fundamentalists will be afforded the opportunity of attending a great convention and a great fair simultaneously, as the Century of Progress Exposition will be in full swing when the Fundamentals conclave opens.

Chicago, one of the greatest strongholds of Fundamentalism and Evangelism under normal circumstances will become the center of intensified Christian activity this summer when evangelical leaders from all parts of the world come together.

Fundamentalists are urged to mark this date on their calendars and to pray very definitely for the convention, and if possible to attend the same. Bible teachers, pastors, evangelists, and other Christian leaders who plan to attend should communicate with the president of the World's Christian Fundamentals Association, Dr. Paul W. Rood, Turlock, California.

Dr. Rood has recently conducted an evangelistic campaign in Chicago and reports that revival fires are already burning.

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# UNEVANGELIZED AFRICA

## THE NATIVE CHURCH

"And you HATH HE QUICKENED who were dead in trespasses and sins, wherein in time past ye walked."

We need to remind ourselves that the church is a gathering together of those who are "born of the Spirit," "partakers of the divine nature," having divine protection, divine guidance, divine promise. However important may be the teaching given by Christian missionaries to the native church, the fact that God, Himself, cares for His own born-again children—that He has chosen the foolish, the despised, that no flesh should glory in His presence—makes it quite likely that the native convert may get as clear a leading from the Spirit as the missionary who led him to Christ. They need to be taught to bring every request for guidance and wisdom in the conduct of the native church to God Himself, and find His solution, so that as soon as possible, the church conduct, discipline, and expansion shall be, under divine direction, imparted to the native members themselves.

## UNFRUITFUL WORKS OF DARKNESS

When the Spirit of God begins to work in native hearts, and they are turned from darkness to walk as children of light THEN the POWERS OF DARKNESS use every means of heathenism to draw them back into sin.

Recently among the Banandi tribe, old heathen rites have been revived with all the immorality that follows, and have swept the country. Many of those who have been attending the mission and out-schools are faced with great temptations. By ridicule, taunts, threats, they are driven and many turn aside to follow these rites.

Two courageous native evangelists from the mission station went and preached the Gospel of our Lord Jesus Christ in the midst of the rites. They were arrested and brought before the Tribunal of Native Chiefs, accused of interfering with native superstitions.

## "CHRIST SHALL GIVE THEE LIGHT"

Marvelously the power of God was manifested, when to the complete surprise of all, including the white administrator who conducted the court, the two evangelists were exonerated by the native chiefs who sat as judges. The testimony among the heathen concerning the evangelist was, "These men must have a God, or surely they would have been punished."

The native churches met, and the deacons, without the help of the missionaries, made stringent rules pertaining to those who would follow these satanic rites, the Spirit of God teaching them that they "should have no fellowship with the unfruitful works

of darkness, but rather reprove them." How thankful we are for those who have stood staunch and true! And we look to see a stronger body of believers because of the firm stand the native church has taken against all these heathen customs.

## WALKING IN NEWNESS OF LIFE

AT LUBERO—Mr. Paul Hurlburt writes: "As five hundred or six hundred gathered at our station to praise God for His Gift to them and to bring their thank offerings to the Lord, our hearts rejoiced for the changes God has brought to pass in many lives. Our large 'family' of native teachers and evangelists (about 135) came bringing their wives and children and faithful followers from the out-schools. On Sunday afternoon they all met at the river for a baptismal service for those who had shown through two years' probation that their lives were changed, and they had left their old heathen ways. Afterward they returned to their posts, scattered throughout the country, east to Lake Edward, north of Lubero, and south and west to Loufu to carry to others the 'Good News.' Pray that they may be faithful to the trust committed to them and that God may use them as humble instruments in His hand."

AT RUTSHURU—Mr. Frank Manning writes: "There are about fifty regular attendants at church services each week. Two native boys have heard the call of God to preach the Gospel to those who have not heard: the native church at Misbere sent an offering to us to be used in evangelization work: the church at Lubero sent two native evangelists and their wives to help with the work of spreading the Gospel in untouched regions: God will keep His promise to supply their need."

AT SAKE—Mr. Bigelow writes: "On a recent safari with seven native evangelists, visiting the coffee plantations which have been opened up to the preaching of the Gospel, we preached eighteen times, reaching many with the Word of God. The Spirit was present with power, and many professed to receive Christ, but how we need to pray that Christ be formed in them that they may be changed from glory to glory." News comes of the arrival of baby Charlotte in the home of Dr. and Mrs. E. A. Harris, on December 3.

## A PLEA FROM THE FIELD

"We have so much untouched country before us to reach with the Gospel that we urge prayer for new workers to re-enforce our work and to enter new territory. WE SHOULD OPEN AT LEAST TWO NEW STATIONS AND PERHAPS THREE THE coming year. God is able! We are facing a year of opportunity! PRAY WITH US that God's power will be shown in a mighty way in drawing many of these Banandi into His fold."

## UNEVANGELIZED AFRICA MISSION

Interdenominational, Evangelical, Faith Mission  
536 So. Hope St. Los Angeles, California



# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## THE OXFORD GROUP MOVEMENT

The Oxford Group Movement is a current topic on which every Christian should be informed. The movement is a recent development that is being fostered by several churches, with a widening influence. J. C. Brown brings serious indictments against this Movement, based upon extensive personal acquaintance with the leaders in the Movement and their writings. He points out that conversion (in the Group) is not the acceptance of Christ Jesus as a personal Saviour, but simply the obtaining of ability to overcome bad habits, etc. He says, "Dr. Buchman... completely leaves out the precious blood of Christ. ... In all these group conversions only the power of sin is realized, but never the guilt in the sight of a holy God." Also, "To judge by their own testimonies, there results only a vague moral clean-up with a sense of release and power, but no true Christ-centered experience. One never hears them allude to His atonement for sin at Calvary, nor their acceptance of it by faith as the ground for their conversion." The Movement does not encourage the reading or the study of the Bible; Scripture is little heard in their meeting or their message. The Movement teaches its members to start each day (not in prayerful meditation on the Word, but) in complete silence of soul and body, relaxed and inert, to receive guidance for the day. As Mr. Brown points out, "Their practice of waiting for God to speak to them, in complete silence of soul and body, without first filling the mind with God's Word, is most dangerous. It just gives an easy access for demons." Mr Brown exposes the counterfeit guidances that deceive those who follow such a plan. This confession, as Mr. Brown shows, is frequently public confession of private sin, especially sins in the realm of immorality or sex. Mr. Brown shows the unscriptural character of these salient teachings and practices of the Oxford Group Movement (Buchmanism). His book is a timely warning.

"THE OXFORD GROUP MOVEMENT," by J. C. Brown. 5x7 inches, 62 pages, art cover, price \$25. Published by Pickering & Inglis, Glasgow, Scotland.



## SIR ROBERT ANDERSON

Sir Robert Anderson is one of the outstanding Christian characters of modern times. Though he was a man of position and honor in governmental circles in England, he was, over and above all that, a servant of Jesus Christ and a defender of the Scriptures. His writings are among the very best in the whole realm of Bible study. His defence

of the evangelical faith in the face of the attacks of "higher criticism" is superb.

In view of these facts, it is to be expected that the life of Sir Robert Anderson would be full of blessing for the readers, and such is indeed the case. A. P. Moore-Anderson has given us an excellent biography of his father, and one which should strengthen and encourage all who read. The story in itself is unique and highly interesting. The message of the life is one which we all need in these days of declension from the faith.

"SIR ROBERT ANDERSON," A tribute and memoir, by his son, A. P. Moore-Anderson, M.A., M.D. Cloth, 144 pages, 5x7½ inches, price, \$1.00.



## THE GREAT TRIBULATION

We live in a day in which men are taking interest in dispensation distinctions as they never did before. Much of this teaching is good, sound, and helpful. Some teaching is the very opposite—harmful and dangerous. Still other teaching is not vital enough to be dangerous, but is, nevertheless, both unscriptural and confusing. "THE GREAT TRIBULATION—Has the Church to Go Through It?" by Rev. W. Lamb is written in protest against a teaching which might well be placed in the last of these classifications. There is, perhaps, no vital damage done by the belief held by some that the Church must pass through the Tribulation, but how much simpler and agreeable is the scriptural teaching that the Church is to be raptured before ever the Tribulation is ushered upon the world.

Rev. Lamb has given us a clear, helpful discussion. Not only does he answer the question under consideration fully and satisfactorily, but he lays down very valuable principles of interpretation—principles which should prove helpful in the study of many related subjects. The booklet is well worth while.

"THE GREAT TRIBULATION, Has the Church To Go Through It?" by Rev. W. Lamb. Paper, 5x3½ inches, price, \$10. Published by The Worker Trustees, St. Andrews Place, Sydney, Australia.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage."



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## "CHRIST'S PERFECT SONSHIP"

John 5:17-30

### I. HIS SONSHIP DECLARED

vss. 17-20

- A. In identification with the Father in His work
- B. In equality with the Father
- C. In harmonious work with the Father
- D. In being the object of the Father's special love

### II. HIS SONSHIP DESCRIBED

- A. As author of life  
vs. 21
- B. As judge of mankind  
vs. 22
- C. As object of man's worship  
vs. 23
- D. As author of salvation  
vss. 24-25
- E. In being eternally existant  
vs. 26
- F. In authority in the judgments  
vss. 27-29

### III. HIS SONSHIP DEMONSTRATED

By submissiveness to the Father's will  
vs. 30

—H. H. A.

## THE GREATEST OF STATES

A STUDY ON CONTENTMENT

Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content (Phil. 4:11).

See also:

- I Tim. 6:8
- Heb. 13:5
- I Tim. 6:6

### I. THE COMMAND TO DWELL IN THIS STATE

"And be content"

### II. THINGS NECESSARY IN ORDER TO DWELL IN THIS STATE

"Having FOOD and RAIMENT . . ."  
" . . . He hath said, I WILL NEVER LEAVE THEE" (Food, raiment, Christ)

### III. THE BLESSING OF DWELLING IN THIS STATE

It heightens the value of everything else in the Christian life—"Godliness with contentment is great gain."

—C. L. N.

## THE SACRIFICES OF THE BELIEVER

INTRODUCTION: Sacrifice means not primarily giving up, but worship

Contrast Isaiah 1:10-20

with Ps. 27:6—Joy

Ps. 107:22—Thanksgiving

Jer. 33:11—Praise

### I. THE SACRIFICE OF A BROKEN HEART

Ps. 51:17

### II. THE SACRIFICE OF A WILLING GIFT

Heb. 13:16

### III. THE SACRIFICE OF A SPONTANEOUS TESTIMONY

Heb. 13:15

### IV. THE SACRIFICE OF A YIELDED LIFE

Rom. 12:1-2

—H. A. W.

## THE LOVE OF GOD

Jer. 31:3

### I. A LOVE THAT REACHES

"The Lord hath appeared from afar unto me"—  
The phrase, "of old," should be translated "from afar" (see R. V. Marg.)

### II. A LOVE THAT LASTS

"I have loved thee with an everlasting love"

### III. A LOVE THAT DRAWS

"With lovingkindness have I drawn thee"

—C. L. N.

## THE SAVIOUR'S GLORY IN THE CROSS

### I. GLORIFIED IN THE SALVATION OF THE LOST

Heb. 2:9

Rom. 9:23-24

Eph. 1:6, 12, 14, 18

Rev. 5:9-13

### II. GLORIFIED IN THE STRENGTHENING OF THE WEAK

Eph. 3:14-21

### III. GLORIFIED IN THE SERVICE OF THE REDEEMED

I Cor. 6:20

### IV. GLORIFIED IN THE OCCUPATION OF THE YIELDED

Gal. 6:14

—H. A. W.

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 10

Sunday, June 4, 1933

## JESUS FACES BETRAYAL AND DENIAL

Lesson Text: Mark 14:10-72  
(Assigned for Printing: Mark 14:17-31)  
Devotional Reading: Ps. 42:6-11

### Golden Text:

"He is despised and rejected of men; a Man of sorrows, and acquainted with grief" (Isa. 53:3).

As deepening shadows herald the coming of the night, so the incidents of today's lesson presage the near approach of the cross. At least six clear and distinct foreshadowings of the cross may be seen in this fourteenth chapter of Mark.

### I. THE CROSS FORESHADOWED IN A WOMAN'S TRIBUTE

Mark 14:1-9

The shadow of the cross fell athwart the table of Simon, the leper, in Bethany, for as our Lord sat there at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head." Some of the disciples murmured, saying, "Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." But in answer to their murmuring, our Lord said, "Let her alone; why trouble ye her? She hath wrought a good work on Me. For ye have the poor with you always, and whensoever ye will ye may do them good: but Me ye have not always. She hath done what she could: she is come aforehand to anoint My body unto the burying. Verily I say unto you, Whosoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." In so saying our Lord plainly declared that this woman's beautiful tribute was a foreshadowing of the cross. She had anointed His body beforehand for the burying.

In this action there was not only a foreshadowing of the cross; it was also an expression of the adoration which the love of Christ, manifested at the cross, should produce in the hearts and lives of all of God's children. Our Lord, who sees the heart, has told us of the significance of the unnamed woman's act. She had laid hold by faith upon the promise of God's Word that our Lord should give Himself on the cross, an offering and a sacrifice for our sins. Looking forward by faith to the cross her heart had been filled with love and adoration for Him Who was to die for her upon that cross, and as a means of letting Him know the gratitude of her heart she paid Him this most beautiful and eloquent tribute. If this woman's heart was so stirred as she looked forward to the cross, how

much more should our hearts be stirred whom God has blessed with more full light? Should not the consciousness of the love which our Lord has manifested at the cross toward poor, hell-deserving sinners, such as we, fill our hearts to overflowing with worship and adoration to Him? And what more fitting tribute can we bring to express the love for Christ which His love has begotten in our hearts than lives wholly consecrated to Him and characterized by utter brokenness to His will? That this is indeed the normal response to His mercies God's Word plainly indicates, when it says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

### II. THE CROSS FORESHADOWED IN THE LORD'S SUPPER

Mark 14:12-25

The shadow of the cross fell across another table. Around that table, in an upper room, in Jerusalem, reclined twelve men, after the custom of those days. There had been another in their midst, but he had gone out shortly before into the darkness of the night. Supper was ended—that passover supper which for so many years had served as a memorial of God's service to His people in Egypt and as a prophecy and promise of the coming of the Lamb of God—Christ our Passover—to be sacrificed for us. It was in such a setting that our Lord, for He was one of the twelve who surrounded that table, took bread, blessed it, and brake it, and gave to His disciples, saying, "Take, eat: this is My body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is My blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God" (Mark 14:22-25). This institution of the Lord's supper looked forward to the cross, where our Lord was to give His body and to shed His blood for us.

From this scene we may learn that the cross is the ground of fellowship. As our Lord and His disciples fellowshipped together in that first celebration of the Lord's supper, so, for many generations God's children have gathered together to fellowship with one another and with their Lord in the breaking of bread, and in the partaking of the fruit of



the vine, even as our Lord instructed us to do in remembrance of Himself. This is a most significant institution, for the only basis on which God can fellowship with men is the cross of Calvary. Apart from that cross, sin were an insurmountable barrier over which we could not go to God, and over which God could not come to us, save in wrath. "But now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:13). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh . . . let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22).

### III. THE CROSS FORESHADOWED IN GETHSEMANE'S AGONY

Mark 14:26-42

Another shadow of the cross deepened the gloom in the garden of Gethsemane that night after our Lord had gone out from the upper room with His disciples, for in the agony in that garden the cross is in view. This scene has been greatly misunderstood. Some have thought that the prayer of Christ, "Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt," refers to the cross. They have thought that this was one prayer which God did not answer. It was not to the cross, however, but to something else that our Lord referred. The Scripture both tells us what was the "cup" which Christ prayed might be removed, and assures us that God heard and answered His prayer. The Scripture which furnishes this information is Hebrews 5:7 which says, "In the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." This Scripture cannot refer to the cross, for God did not there deliver Christ from death, and neither did He ask there to be delivered from death. The only incident in the earthly life of our Lord to which this Scripture can possibly refer is Gethsemane. And the only

conclusion at which we can arrive from this Scripture is that in the garden of Gethsemane Christ was threatened with physical death before He should get to the cross; He cried to God for deliverance, and God delivered Him.

A suggestion as to why death was threatening our Lord in the garden of Gethsemane is found in the meaning of the Greek word translated "agony" in Luke's description of this scene, "Being in an agony He prayed more earnestly" (Luke 22:44). The word translated "agony" here, is the word "agonia," the primary meaning of which, according to "Liddell and Scott," is a "contest, a struggle for victory."

This raises the question, "With whom was our Lord struggling there in that garden?" Certainly not against any unwillingness in His own heart to go to the cross. It was to this end that He came into the world, and beside, there was in Him no carnal nature to produce such unwillingness. Nay, rather He must in the very nature of the case have been struggling against some power outside of Himself. What this power was seems to be clearly indicated by the Scripture which says that the Devil had "the power of death" (Heb. 2:14).

Quite evidently the Devil was seeking to take the life of our Lord in the garden of Gethsemane, and it was for deliverance from this "cup" that Christ prayed. The intensity of that conflict is quite evident from the fact that blood was pressed from the brow of our Lord and ran down His face as sweat. And this prayer was heard. An angel appeared from heaven, strengthening Him (Luke 22:43-44). This interpretation is in harmony with other well known facts, for this was not the first time that Satan had tried to kill our Lord. From the time when God first promised that the Seed of the woman should bruise the serpent's head Satan had been at enmity with that Seed, and this enmity was seen in many instances in the Old Testament in which he sought to annihilate the Messianic line. And from the slaughter of the babes in Bethlehem throughout the earthly life of Christ, again and again the wicked one had sought His life. His malignant purpose was finally accomplished at the cross, for there, says the Scripture, "The princes of this world crucified the Lord of glory." The expression "princes of this world," refers to the demons, under the captaincy of Satan (see I Cor. 2:6-8; Eph. 6:12; John 12:31, 14:30; 16:11; 2:2). Satan and his cohorts were actually engaged in the effort to accomplish the death of Christ at the cross, even as Satan had sought to take His life in the garden of Gethsemane. But where Satan had failed in Gethsemane, he succeeded at Calvary. The time had come for our Lord to give Himself an offering and a sacrifice for our sins, and He no longer pleaded for deliverance from the forces of evil, but willingly submitted Himself to the death—the shameful death of the cross. But while Satan there compassed the death of our Lord, his very success proved to be a crushing defeat. Christ was made partake of flesh and blood "that through death He might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their life time subject to bondage" (Heb. 2:14-15). The agony of Gethsemane was, therefore, a foreshadowing of the cross.

### IV. THE CROSS FORESHADOWED IN JUDAS' TREACHERY

Mark 14:10-11, 43-45

Not only was the cross the expression of satanic malignity—it was also the expression of the murderous hatred of the human heart. This was the motive which prompted the high priests to plot His death and to deliver Him to Pilate. This was the motive which constrained them to stir up the people to cry, "Crucify Him," when Pilate was about to release our Lord, having testified His innocence. This was the motive underlying the brutality of the Roman soldier. And this was the motive which prompted the taunts of the chief priests, the scribes, and the elders, flung into the teeth of our Lord as He hung dying upon the cross. This murderous hatred of our Lord was evident in the treachery of Judas, who bargained with the priests to sell his Lord for thirty pieces of silver, and betrayed Him with a kiss. The treachery of Judas, therefore, was a foreshadowing of the cross.

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## V. THE CROSS FORESHADOWED IN JESUS' TRIAL

Mark 14:46-65

The same spirit of malice and hatred was evident in the trial of our Lord Jesus Christ. What a travesty on justice that trial was! Our Lord was not brought into the council accused of any crime. He was arrested first and then evidence was sought to prove that He HAD committed a crime. But though many false witnesses testified against Him, their testimony was unsatisfactory and inconclusive, even to those men who were dominated by blind prejudice and hatred, and determined to accomplish His death. At last in desperation the high priest sought to convict our Lord by the word of His own lips, asking Him, "Art Thou the Christ, the Son of the Blessed?" When our Lord responded to this question in the affirmative, the high priest adjudged him guilty of blasphemy and worthy of death, instead of prostrating himself in worship, as he should have done. Here again was evident the hatred of Christ in the human heart which did Him to death upon the following day. The trial of Christ was, therefore, a foreshadowing of the cross, for His death was decreed in the hearts of His enemies before ever that trial was held.

It is worthy of note that man's hatred of Christ did not end with His death. From that day to this His name has been anathema among the Jews. From that day to this the unbeliever of any nation whatsoever is aroused to fury when told that he is a sinner and that the only way by which he can be saved is to come by faith to the cross of Christ. And to this day Satan's malignity is directed against the cross, for by means of many false teachers he seeks to deny that the cross of Christ has anything to do with our salvation. And, sad to say, among those who take the lead in this determined opposition to the cross are many who have taken upon themselves the vows of the ministry, for the "Modernist" has no use for the Gospel of blood. Truly Christ crucified is "to the Jews a stumbling-block, and to the Greeks foolishness" (I Cor. 1:23).

## VI. THE CROSS FORESHADOWED IN PETER'S WEAKNESS

Mark 14:29-31, 54, 66-72

It is not the unbeliever alone to whom the cross proves an offense, however. Even believers, sometimes, find the cross an offense to them. They are willing to be saved by trusting the Lord Jesus Christ, but when it comes to letting the cross become a practical power in their daily lives they hesitate. God's Word plainly teaches that when we trust Christ Jesus as our Saviour, that simple act of faith brings salvation to our souls and security from judgment forever. But the power of the cross is not exhausted in saving our souls from hell. It is God's purpose that we shall experience also the power of the cross in daily victory over sin. To this end we are to reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11). We are to learn to say with the apostle Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14). But how few of God's children really learn this lesson. How few are living really separated, victorious Christian

lives. When it comes to this aspect of the cross, it proves to be an offense to them.

In this they share the sad experience of Peter, who, in spite of his confident boasting of his faithfulness to his Lord, was unwilling to share the reproach of the cross, and sought to save himself by denying his Lord. How many are like him today—denying the Lord Jesus Christ in the way they live and in the way they talk, rather than joyously entering into the fellowship of His sufferings. But how good it is to know that later Peter became willing to take up his cross and follow Christ. And how good it is to see the transformation which resulted in his life. Such is the change which God wants to work in the lives of all His children who are now living self-centered, sinful lives. May God stir the hearts of many such, to whom this lesson is taught, with a keen consciousness of the sinfulness of Peter's denial of his Lord, and of their own sinfulness in thus denying Him, and may they gladly respond to the Saviour's loving appeal: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

## VITAL-TRUTH ILLUSTRATION

An illiterate fisherman and pilot gave to Mark Guy Pearse a touching chapter from his personal experience, and the application he made of it. Mr. Pearse says he passed it along to D. L. Moody, and the latter was so affected by it that he buried his face in his hands and wept.

The fisherman told how he was lying aboard his boat in Plymouth Sound, when he heard a splash in the water not far off. He jumped out of his berth, for he thought he knew what it was; there was another fishing boat not far off, and the man with it was a drinking man. He rowed there in his small boat with all speed, leaning over the side and praying God for help. Presently he got hold of the other man's arm and pulled him up, and he was drunk, sure enough. He lifted him back onto his boat and put him in his berth and worked over him and rubbed him an hour or more, till he began to come to himself. Doing everything possible to make the man comfortable, he came away.

The next morning he pulled over to see how the man was. He was standing leaning over the side of his craft. To a "good morning" he returned no answer. "How are you this morning?" his rescuer said. "What's that to you?" was the surly response. "Why," said the first man, "I can't help taking an interest in you. I saved your life last night." "Get out," responded the other, and roundly cursed him for a liar.

"I turned 'round my little boat and pulled away to my craft," he said in telling Mr. Pearse. "My heart was like a thing broke. The tears ran down my cheeks. I looked up to heaven and could hardly get out the words that choked me. 'O Lord Jesus,' I said, 'My blessed Lord Jesus, I am sorry for Thee. I know now how Thou dost feel. That is how the world is always treating Thee. I am terribly sorry for Thee, my dear Lord.'" —"The King's Business"

Second Quarter, Lesson 11

Sunday, June 11, 1933

## JESUS ON THE CROSS

Lesson Text: Mark 15:1-47  
(Assigned for Printing: Mark 15:22-39)  
Devotional Reading: Isaiah 53:1-6

## Golden Text:

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Today's lesson brings us to the cross of Christ. This is one of the focal centers of prophecy. It is the focal point of history. It is the center of God's plan and purpose for the race. And it is the pivotal point around which God's



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Word revolves. To give anything like a comprehensive discussion of this great theme would require an exhaustive study of all of God's Word. But in the lesson now before us, which is essentially a simple narration of what occurred at the cross, we may see a cross-section of many of the great truths of revelation which cluster about that cross.

### I. THE CROSS A MANIFESTATION OF GOD'S GRACE Mark 15:1-15

"Grace" is a key word when we are thinking of the cross. How many Scriptures speak of God's grace in the same sentence in which they speak of the cross. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9). "But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man" (Heb. 2:9). "Grace," says the Editor of "Grace and Truth," "is God assuming all of guilty man's responsibility at the cross."

This marvelous grace was exemplified in the fact that at the cross our Lord Jesus Christ became a substitute for Barabbas. This man had actually been guilty of the very crime with which our Lord was falsely charged—namely of inciting insurrection against the government of Rome. And in the insurrection which he had stirred up he had committed murder. For this crime he was bound in prison, and for this crime he must shortly die, for he was undeniably guilty. But Christ took his place and died in his stead. When Pilate, following his custom of releasing a prisoner to the Jews at the feast, asked them whether he should release Christ or Barabbas, they asked for the release of Barabbas and clamoured for the death of Christ. In a very real sense, therefore, Christ became a substitute for Barabbas. He occupied the cross which had been prepared for the other, and died between the two thieves, who apparently were the lieutenants of Barabbas. Christ died, and through His death Barabbas lived.

This is a picture of what our Lord has done for us all. By nature and by deed all men are sinners. Because of their sins all men deserve to die, for "the wages of sin is death" (Rom. 6:23). But in His marvelous grace Christ left heaven's glory and became partaker of flesh and blood for the express purpose of suffering death for us. And not only did He suffer physical death—He also suffered the spiritual death which was our just due because of our sins. He became our substitute, bearing our sins in His own body on the tree, and suffering, "the just for the unjust, that He might bring us to God." O what grace—what marvelous grace! that Christ should love us so and should give Himself for us (John 3:16; I Pet. 2:24; 3:18; Isa. 53:5-6).

### II. THE CROSS A MIRACLE OF GOD'S FORBEARANCE Mark 15:16-27

As we read of the indignities which our Lord suffered, we cannot but marvel at the forbearance which He displayed. Think of it! Our Lord Jesus Christ is the God of

this universe. He is the creator of all men. Their very lives are in His hands. He has power with a word, with a look, or with a touch to bring death and destruction to the mightiest among them. This He will do at His second coming, for He will consume the wicked one by the breath of His mouth and shall destroy him by the brightness of His coming (II Thess. 2:8-9; Rev. 6:15-17; 19:20-21). Our Lord has myriads of angels attending upon His slightest word, and could, if He saw fit, summon these angelic hosts to fight for Him. And yet with such power at His command, our Lord Jesus Christ suffered the indignities of a mock trial, both before the Jews and at the judgment seat of Pilate. He suffered the scourging, the buffeting, the spitting, yea, He suffered the agonies of the crucifixion itself, without so much as lifting a finger in His own defense. What a miracle of forbearance!

It was not Christ alone Who was manifesting His forbearance at the cross, however, for God the Father also was exhibiting the same spirit of forbearance, and this is the attitude which He is now maintaining toward our sinned race. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (II Cor. 5:19). What can be the reason for this amazing manifestation of forbearance? God's Word tells us. It is that all men may have full opportunity to be saved. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

### III. THE CROSS THE FULFILLMENT OF GOD'S WORD

Another fact which comes to light as we study today's lesson Scripture is that the cross is the fulfillment of God's Word.

It is the fulfillment of prophecy. Compare this account of the crucifixion with the twenty-second Psalm. That Psalm opens with the very words which our Lord uttered upon the cross, "My God, why hast Thou forsaken Me" (Psalm 22:1; Mark 15:34). That Psalm foretells the mockery of the chief priests and the people, for it says, "All they that see Me laugh Me to scorn" (Ps. 22:7; cf. Mark 15:29-32). That Psalm says, "They pierced My hands and My feet," which was exactly what our Lord suffered at the cross (Ps. 22:16; cf. Mark 15:25). That Psalm says, "They part My garments among them, and cast lots upon My vesture," which is exactly what the soldiers did at the foot of the cross (Ps. 22:18; cf. Mark 15:24). Another Psalm says, "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink," which was literally fulfilled at the cross (Ps. 69:21; cf. Matt. 27:34; Mark 15:23). Or compare this account of the crucifixion with the fifty-third chapter of Isaiah. Isaiah says, "He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath born our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted." Could words more accurately have described the attitude of the priests and people of Israel at the cross? (Isa. 53:3-4—compare Mar

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5:11, 13-14, 29-32, also Mark 14:61-64). Isaiah tells us that our Lord was numbered with the transgressors, which Scripture Mark tells us was fulfilled when He was crucified between two thieves (Isa. 53:9, 12; cf. Mark 15:28). But Isaiah also says that "He made His grave with the wicked, and with the rich in His death." And so Mark tells us not only that Christ died as a transgressor, in the company of transgressors, but also that the rich man, Joseph of Arimathea, begged His body that he might enter it in his own new tomb (Isa. 53:9—compare Mark 15:43-46). In these and many other details the cross was the fulfillment of prophecy.

**But the cross was the fulfillment of God's Word in a much more full sense than this.** It was at the cross that the blessings were provided which God's Word had promised throughout all generations since man's fall. It was at the cross that the Seed of the woman bruised the serpent's head, according to the promise given to Adam and Eve (Gen. 3:15; Heb. 2:14). It was at the cross that Christ provided for sinners the covering of His own perfect righteousness, typified in the clothing of Adam and Eve in the skins of the slain beasts (Gen. 3:21; Rom. 3:22-26). It was at the cross that God provided the substitute for sinners, typified in Abel's slain lamb, and in the multitude of sacrifices and offerings with which the Law abounds (Gen. 4:4; Heb. 11:4; 12:24). And so we might go on through the Old Testament, citing prophecy after prophecy, type after type, promise after promise, all of which were fulfilled at the cross of Christ. "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins . . . through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses" (Acts 10:43; 13:38-39). It was at the cross that God fulfilled a world of sinners His promise of salvation (Luke 2:11).

#### IV. THE CROSS, THE PATHWAY INTO GOD'S PRESENCE

And so we bring our study to its close by noting a fourth fact which grows out of those which we have already noted. **The cross is the pathway into God's presence.**

**In the Old Testament men could approach unto God only by means of shed blood.** But in those days the right of access was limited. Someone has well told us that of all mankind there was only one nation which could enter within the veil in the tabernacle, into the most holy place. And of that nation the privilege to enter the holy of holies was limited to a single tribe. In that tribe, however, only a single family could enjoy that privilege, of that family only a single individual, and that individual could enter only once a year. When that individual entered the holy place, however, it must be with the blood of sacrifice.

**Today access into the presence of God is on the same basis as in the Old Testament—the shed blood of sacrifice.** But what a difference between the new dispensation and the old! Now the way is open so that any child of God may enter without fear into the very presence of his Lord. The difference lies in the blood involved. The high priest of Israel entered into the holy place with the blood of animals—purely typical sacrifices which could never take

away sins. We enter by the blood of our Lord Jesus Christ, Who appeared once at the end of the age to take away sins by the sacrifice of Himself. And so the Scripture says, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith" (Heb. 10:19-22—see also Heb. 9:28).

**The opening of this new way was testified in the rending of the temple veil.** For centuries there had been a veil before the most holy place, barring the way into it. When Christ, upon the cross, cried with a loud voice and gave up the ghost, however, the Scripture tells us that in that moment "the veil of the temple was rent in twain from the top to the bottom" (Mark 15:38). John W. Ham tells us that Mr. Walter Scott was once speaking about the veil of the temple being rent in twain from the top to the bottom, when a man at the back stood up and asked, "How big was that hole?" To which Mr. Scott replied instantly, "It was big enough to let any sinner pass through." Yes it is so! The cross of Christ is the way into the presence of God, and the rending of the temple veil clearly signifies that it is. "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (1 Pet. 3:18).

#### VITAL-TRUTH ILLUSTRATION

When I was a little boy at school, I saw a sight I can never forget—a man tied to a cart and dragged before the peoples' eyes through the streets of my native town, his back torn and bleeding from the lash. It was a shameful punishment. For many offenses? No, for one offense. Did any of the townsmen offer to divide the lashes with him? No; he who committed the offense bore the penalty alone. It was the penalty of a changing human law, for it was the last instance of its infliction. When I was a student at the University, I saw another sight I can never forget—a man brought out to die. His arms were pinioned, his face already pale as death—thousands of eyes were upon him as he came in sight from the gaol. Did any man ask to die in his room? Did any friend come and loose the rope, and say, "Put it 'round my neck, I will die instead"? No; he underwent the sentence of the law. For many offenses? No; for one offense; he had stolen money from a stage-coach. He broke the law at one point, and died for it. It was the penalty of a changing human law in this case also; it was the last instance of capital punishment for that offense.

I saw another sight—it matters not when—myself a sinner standing on the brink of ruin, deserving nothing but hell. For one sin? No; for many, many sins committed against the unchanging law of God. But again I looked, and saw Jesus, my Substitute, scourged in my stead, and dying on the cross for me. I looked, and believed, and was forgiven. And it seems to be my duty to tell you of the Saviour, to see if you will not also **LOOK AND LIVE.**

—Sir James Simpson

Second Quarter, Lesson Twelve

Sunday, June 18, 1933

## JESUS RISES FROM THE DEAD

Lesson Text: Mark 16:1-20  
(Assigned for Printing: Mark 16:1-11)  
(Devotional Reading: Psalm 16)

#### Golden Text:

"He is risen" (Mark 16:6)

In today's lesson we study one of the most joyous and comforting facts known to the sons of men—our Lord Jesus Christ is risen from the dead.

#### I. THE FACT OF THE RESURRECTION

The first thing which impresses us as we take up the study of this great theme is that the resurrection is a literal fact. When the women came to the garden tomb to prepare their Lord's body for burial they found an empty tomb. Our Lord was not there. He had risen.



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Sad to say, the literalness of Christ's resurrection is denied by many, even among those who profess to be ministers of the Gospel. Some say that the story of the resurrection must be interpreted allegorically, that of course Christ did not literally rise from the dead, but that His influence does make itself felt, and that He lives again in the hearts and lives of those who have been inspired by His example. Others say that while they cannot believe that our Lord's body was raised from the dead, yet His PERSONALITY did continue after death, and this is what is meant by the resurrection: Others say that Christ did not really die, but only swooned in the tomb, and what we call His resurrection was simply His showing Himself to His disciples alive, at which time they learned that He had not really died. And yet others tell us that while Christ was raised from the dead a spirit being, His body never rose—it was dissolved into gasses, or was preserved somewhere as a memorial of the great sacrifice which He made on the cross. With the denial of the literalness of Christ's resurrection, of course, goes the denial that there it to be a literal resurrection for mankind.

There is a very definite reason for this satanic denial of the literalness of the resurrection: the resurrection of Christ is a most significant fact—it is an essential part of the Gospel. In the resurrection is attested the deity of Christ—He is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). In the resurrection of Christ is attested the final judgment of unbelieving men—God "hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts 17:31). In the resurrection of Christ is made possible the regeneration of believers—God in grace "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). In the resurrection of Christ it is certified that God not only has forgiven the sins of believers but also has imputed to them His own righteousness—Christ "was delivered for our offences, and raised again for our justification" (Rom. 4:25). In the resurrection of Christ is guaranteed the eternal security of all who trust in Him as their Savior—"He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). And in the resurrection of Christ it is made possible for the believer to live victorious over the world, the flesh, and the demons—"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). Since the resurrection is so vital a part of the Gospel, there is no occasion for wonder that the adversary of souls should do everything in his power to fill men's hearts with scepticism or with perverted notions concerning it.

The very malignity with which Satan does assail the literalness of the resurrection should fill us with gratitude, however, that God has so incontrovertibly established its actuality. "If Christ be not risen, your faith is in vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in

Christ, we are of all men most miserable" (1 Cor. 15:17-19) And so we consider next,

### II. THE WITNESS OF THE RESURRECTION

That Christ rose from the dead is one of the best attested facts of history.

It is attested by the witness of supernatural beings. The women who came to the tomb found a young man there, clothed in a long white garment; and they were affrighted. But this young man said to them, "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you" (Mark 16:5-7). Matthew 28:2-7 identifies this young man as "the angel of the Lord." Luke adds to this the information that there were in reality two of these heavenly visitors (Luke 24:4-7). And the two disciples who talked with our Lord on the road to Emmaus tell us that these were "angels which said that He was alive" (Luke 24:23). John also tells us that two angels brought word of the resurrection to Mary as she wept at the sepulchre (John 20:11-13).

The literalness of the resurrection is attested also by many eye witnesses. Paul summarizes this evidence for us in 1 Corinthians 15:4-8; "He was buried, and . . . He rose again the third day according to the Scriptures: And . . . He was seen of Cephas, then of the twelve: After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." This testimony may be elaborated on by speaking of the experience of the women at the tomb, and later when our Lord met them in person as they ran to tell His disciples (Matt. 28:1-9), of His meeting with Mary in the garden (John 20:14-18), of His meeting with the two on the road to Emmaus (Luke 24:13-31), and by recounting the details of His various other meetings with His disciples (John 20:19 to 21:17). But surely we have here evidence which cannot be gainsaid. Read the inspired accounts of these experiences, and you will be convinced that SOMEBODY has been deceived—not the disciples, or the writers of the Gospels, but the man who says that Christ did not literally rise from the dead.

The resurrection of our Lord is attested by physical evidence. When the two disciples, Peter and John, ran to the tomb upon hearing that the body of Christ was not there they found lying there the linen clothes in which His body had been wrapped, and the napkin which had been about His head "wrapped together in a place by itself." The effect upon the hearts of these men was profound, for John's own testimony is that "he saw and believed" (John 20:4-8). Quite evidently there was something unusual about those grave clothes which begot faith in the hearts of the disciples. Had those clothes been folded flat, as they would have been had they been removed from the body by human hands, and then laid aside, there would have been nothing about them to awaken faith. Rather the logical conclusion:

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under such circumstances would be that somebody had removed the body, but first had removed the clothes, folded them, and left them behind. But if, as a great scholar has surmised, those clothes were wrapped exactly as they had been wrapped about the body, and lying in the place where the body lay, but collapsed, showing that the body was removed, then surely those grave clothes would be a striking evidence that our Lord's body had been supernaturally removed, for which the only possible explanation would be that He had risen from the dead. That such was the condition of those grave clothes seems apparent from the reactions of the disciples when they saw them. The resurrection is clearly attested, therefore, by the physical evidence of the grave clothes in the empty tomb.

The literalness of the resurrection is also attested by the direct statements of the Word of God. Before the resurrection came to pass, it had been prophesied in the Scriptures of the Old Testament. On the day of Pentecost Peter quoted one of these prophecies, Psalm 16:8-11, which says, "My flesh also shall rest in hope. For Thou wilt not leave My soul in hell (hades); neither wilt Thou suffer Thy Holy One to see corruption" (Ps. 16:10). Having quoted these words, Peter went on to call attention to the fact that they could not have been fulfilled in the personal experiences of David; for he was dead and buried even to that very day. And then he went on to say, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption" (Acts 2:30-31). Other Scriptures might be quoted, but this will be enough to show that the resurrection of Christ was prophesied in the Old Testament. And notice particularly that the prophecy quoted speaks particularly both of the flesh and of the soul, a striking testimony to the literalness of the resurrection. It was also prophesied by our Lord Jesus Himself, for He told His disciples plainly, on at least three occasions prior to the cross, that the Son of man should be delivered unto the chief priests, and to the scribes, that He should be condemned to death, delivered to the Gentiles, mocked, scourged, spat upon, and killed, but that the third day He should rise again (Mark 8:31; 9:31; 10:34). Our Lord Himself, therefore, foretold His own resurrection. Then, after the resurrection, again and again, and again God's Word declares that He was raised from the dead, and many vital truths are inseparably linked with the truth of the resurrection. The resurrection is, therefore, attested by the Word of God. In spite of the cavillings of the Atheists, the "Modernists," the "Christian Scientists," the Russelites and other of their ilk, God's Word says, "Now is Christ risen from the dead, and become the firstfruits of them that slept." Whom shall we believe—God or Man? (I Cor. 15:20; Acts 2:32; 4:10; etc.).

When we consider that even the disciples were slow to believe the joyous message of the resurrection, it is not surprising that unregenerate men in this day should reject this truth. But neither the skepticism of the disciples nor the unbelief of men of our generation can make the Word of God of none affect. Christ our Lord is risen from the dead.

And now we turn to consider for a time

### III. THE POWER OF THE RESURRECTION

When our Lord appeared to His disciples, commanding them to go into all the world and preach the Gospel to every creature, it was His purpose that they should labor in the power of the resurrection.

The resurrection was a vital part of the Gospel which the disciples were to proclaim. In his inspired definition of the Gospel in the 15th chapter of First Corinthians, Paul says that the Gospel is "That Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures." With this, in the same chapter, he associates the glorious truth that Christ is coming again to receive us unto Himself. The Gospel therefore, is

Christ died!  
Christ rose!  
Christ is coming again!

In these three facts is involved every truth which is essential to the salvation of the lost or to the comforting and edifying of the saved. When Christ said to His disciples, "Go ye into all the world and preach the Gospel to every creature," He was telling them to preach His death, His resurrection, and His coming again. And if one wishes to see whether this was what they did preach, all he needs to do is to read the book of Acts and he will be convinced.

The signs which our Lord promised were also to be evidences of the power of the resurrection. These signs had dispensational limitations, they were credentials of the kingdom message, and were particularly for the benefit of the Jews who "require a sign" (I Cor. 1:22). Such signs began to disappear as God turned from dealing particularly with Israel to dealing particularly with the Church, and they are not evident in this age. We have discussed these matters somewhat at length in previous lessons, so we will not go further into them here, but call attention to them only to remind our readers that the promises of Mark 16:17-18 were addressed primarily to another age, and it were folly to claim their literal fulfillment in this age. To do so would be to disregard the clear dispensational distinctions which God has laid down in His Word. One fact concerning these signs needs to be noted, however. It was the resurrected Lord who worked with His disciples, and Who confirmed the Word with signs following (Mark 16:20). In other words, these signs were not only a testimony to the validity of the Kingdom message—they were also convincing evidence that the same One Who had wrought such signs among the people in the days of His flesh, was actually risen from the dead, for He was still manifesting the same power which He had manifested in His earthly life. (In this connection see Acts 3:12-16).

Before we conclude our study, however, we need to note that the power of the resurrection was not limited to the working of miraculous signs, whereby our Lord confirmed the preaching of the Word—the same power is operative today in transforming the life of the believer who yields to Christ. Paul, who had already experienced the "signs following" was not speaking of the working of miracles when he expressed his burning desire that he might "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death: If by any means he might attain unto the resurrection of the dead" (Literally "The out resurrection from among the dead") (Phil. 3:10-11). Rather he was speaking of the power of Christ's resurrection at work in his own life, transforming and making it fruitful to the glory of God. And it was to the fact that God had granted His desire that he testified when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). When we know that the resurrected Christ is actually dwelling in our hearts, and that He is able and willing to live out His own resurrection life in us, what eager response we should give to the appeal of God's Word to present our bodies a living sacrifice, holy, acceptable unto Him, and to yield our members as instruments of righteousness for Him to use in accomplishing His purpose (Col. 1:27; Eph. 3:17; Rom. 12:1-2; 6:13).

### VITAL-TRUTH ILLUSTRATION

From the pen of a missionary writer comes this beautiful story. A faithful missionary in distant Korea sat by the bedside of his dying wife. For fifteen years they had toiled together in the Gospel of Jesus Christ. And now her summons had come. The heartbroken husband sat waiting for the end. She knew what the parting meant to him. She realized the keenness of his suffering. So, with her last thought an unselfish one for him, she left him this last message of eternal comfort, "Do not grieve for me, my dear. You'll get me back; you'll get me back." A month passed and the grief-stricken husband sat by the same bedside watching the spirit of their only child, a little four-year old boy, take its flight to the same Lord to Whom his darling mother had gone. Again the father's heart was crushed. Again he faced a parting which meant untold



anguish to him. But the little fellow had the same message as his mother for the sorrowing father. "Don't cry, daddy," said he, "Don't cry, Daddy. I see a great, shining light. It's coming nearer, daddy, it's coming nearer. And daddy, it's mudder; it's mudder! And I want to go, I want to go. But don't cry, daddy, don't cry. You'll get me back; you'll get me back!" A few days later the stricken father was riding in the funeral train behind the body of his dead boy. From behind the curtains of the chair in which he was being borne by the natives he heard the voice of a woman weeping. Presently the voice of another Korean woman spoke up and said, "Why are you weeping?" The sorrowing woman answered, "I am weeping for the foreigner who has lost his little boy." Don't weep for the foreigner, weep for your-

self, woman," came the answer. "You have lost a little girl, and you will never get her back. I have lost a little boy, and I shall never get him back. But let me tell you something. These foreigners have a strange way of getting back their dead! And then as the stricken father laid the white lily upon the coffin of his little one, he bowed his head before his Lord and gave himself anew to Him to preach to these heathen people that blessed Gospel of Jesus Christ which would give back their dead to all who believed in Him as Saviour and Lord of the glory that is one day to come with Him. For he knew that if death came he would go to them, but if resurrection first, they would come to him

—"The Way of Victory" by James H. McConkey

Second Quarter, Lesson 13

Sunday, June 25, 193

## REVIEW: JESUS OUR LORD AND SAVIOUR

Devotional Reading: 1 Peter 1:3-9

Golden Text:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

### THE DEVOTIONAL READING OUTLINED

#### THE BELIEVER'S BLESSINGS

1 Pet. 1:3-9

- I. THE BELIEVER'S REGENERATION  
1 Pet. 1:3a
- II. THE BELIEVER'S INHERITANCE  
1 Pet. 1:4
- III. THE BELIEVER'S SECURITY  
1 Pet. 1:5
- IV. THE BELIEVER'S JOY  
1 Pet. 1:6-7
- V. THE BELIEVER'S OCCUPATION  
1 Pet. 1:8

### QUESTIONS FOR REVIEW

Lesson 1—"Jesus Ministering to Jews and Gentiles"  
(Lesson Text: Mark 7:1-37)  
(Golden Text: John 10:16)

1. What may we learn from the contrasts which appear in our Lord's conversation with the Pharisees in Mark 7:1-23?
2. What may we learn from the miracles of Mark 7:24-37?

Lesson 2—"Jesus Requires Confession and Loyalty"  
(Lesson Text: Mark 8:1 to 9:1)  
(Golden Text: Mark 8:34)

1. Wherein was the feeding of the four thousand a picture of the person and work of Christ?
2. What was the leaven of the Pharisees?
3. What does the healing of blind Bartimaeus teach us?
4. What profitable warning may we take to ourselves from our Lord's dealing with Peter when he rebuked Him for speaking of the cross?

Lesson 3—"Jesus Transfigured"  
(Lesson Text: Mark 9:2-29)  
(Golden Text: John 1:14)

1. What future event was typified by the transfiguration on the mount?
2. What was the prophetic significance of the healing of the demoniac, following the transfiguration?

3. What personal lessons may we learn from these incidents?

Lesson 4—"Jesus Rebukes Self-Seeking"  
(Lesson Text: Mark 9:30-50)  
(Golden Text: Romans 13:10)

1. Were the disciples forewarned concerning the death and resurrection of Christ?
2. Since salvation is not by works, are we to conclude that God will not judge our works? If He does judge them what will be the result to His children?
3. How may men escape the flames of hell?

Lesson 5—"Jesus Sets New Standard of Living"  
(Lesson Text: Mark 10:1-31)  
(Golden Text: Luke 6:31)

1. Is divorce scriptural?
2. Can men gain eternal life by keeping the Law?
3. What will believers receive in the life to come who are faithful now in serving our Lord, which unfaithful believers will forfeit?

Lesson 6—"Jesus Faces the Cross"  
(Lesson Text: Mark 10:32-52)  
(Golden Text: Luke 9:51)

1. For what purpose did our Lord forewarn His disciples of His death and resurrection?
2. Wherein does the cross set an example for God's children?
3. What are some of the blessings which we receive through the cross of Christ?

Lesson 7—"Jesus Asserts His Kingship"  
(Lesson Text: Mark 11:1-33)  
(Golden Text: Zechariah 9:9)

1. What future event was typified by the triumphal entry?
2. What is the prophetic significance of the cursing of the fig tree?
3. What is the prophetic significance of the cleansing of the temple?
4. What personal truths may we glean from these incidents?

Lesson 8—"Jesus Answers His Adversaries"  
(Lesson Text: Mark 12:1-44)  
(Golden Text: John 7:46)

1. What is the meaning of our Lord's parable of the rebellious husbandman?
2. What may we learn from our Lord's dealing with the Pharisees and the Sadducees?

3. What warnings of judgment come to appear in this lesson?

### Lesson 9—"Jesus and His Friends"

(Lesson Text: Mark 13:1 to 14:9)

(Golden Text: John 15:14)

1. What is the Great Tribulation, and what are some of its characteristics?
2. To what was our Lord referring when He spake the parable of the fig tree?
3. What is the interpretation of the parable of the householder and His servants?

### Lesson 10—"Jesus Faces Betrayal and Denial"

(Lesson Text: Mark 14:10-72)

(Golden Text: Isaiah 53:3)

1. What reasons have we to worship Christ even as the woman who anointed Him with the ointment from the alabaster box?
2. What is the ground of fellowship between God and man?
3. What may we learn from Gethsemane's agony?
4. What may we learn for our own admonition from the treachery of Judas and from the malignity of the leaders of Israel who crucified our Lord?
5. What may we learn from Peter's denial of his Lord?

### Lesson 11—"Jesus on the Cross"

(Lesson Text: Mark 15:1-47)

(Golden Text: Romans 5:8)

1. What significance for us has the fact that on the cross Christ took the place of Barabbas?
2. Why did Christ permit Himself to be mistreated and put to death without attempting to defend Himself?
3. Why was it necessary for Jesus to die as He did upon the cross?
4. What does the cross mean to you?

### Lesson 12—"Jesus Rises from the Dead"

(Lesson Text: Mark 16:1-20)

(Golden Text: Mark 16:6)

1. Did Christ literally rise from the dead?
2. What proof have we that Christ literally rose from the dead?
3. What relationship has the resurrection of Christ to the life of the believer who is yielded to Him?

### VITAL-TRUTH ILLUSTRATION

Francois Coillard was a young Frenchman who at twenty-three became a missionary to Basutoland in East South Africa. He wanted God to send him where as yet no missionary had ever gone; he was sent to Leribe and labored there twenty years. He had no thought of ever going back home. A young woman whom he had met just before he sailed for the missionary field, became his wife. For thirty years she was his hope and cheer, braving the dangers wherever he went. Many were the times when it was her bravery that cheered the little party of missionaries with them.

For the first two years of their married life they lived in an ox cart, making the wagon as much like a home as possible; cooking out in the open. It was all so different from what Mrs. Coillard had been accustomed to at home; there she could run to the store for what was needed, but here was only the wilderness. But she bravely did it all with Christ as her strength.

At last a little home was built for them near one of the mission stations. Here they were very happy for years of their work; but one day they began to feel there was

another work. The people around them had nearly all become Christians, and wanted to tell other tribes about Jesus—to open up a mission in a place where He was not known. For many days they prayed about Zambezi. Then one day they had a visitor. In the evening their guest read the 91st Psalm. When he came to the end of verse 11, which says, "He shall give His angels charge over thee," the two missionaries looked at each other; and when they were alone M. Coillard said to his wife, "With such an escort we can go anywhere, even to Zambezi." "I think so too," she said. Then they knelt down and prayed.

They were soon on their way to the land where only one white man had gone—that great missionary and great Christian, Livingstone, that the people had not forgotten. There these two began a new work, and there labored twenty more years. Mme. Coillard died first. Then M. Coillard died, and was buried near his wife, and on a simple white cross was put these words: "TO LIVE IS CHRIST."

—"Christ Life Magazine"

## IN THE HARVEST FIELD

(Continued from p. 123)

Let us pray that the Fundamentals Convention may be a revival that shall be world wide in its influence.

Miss Buchannan, a missionary of the Unevangelized Africa Mission, was with us recently and spoke to the students, telling how God had dealt with her, teaching her to trust Him through testings, and ever supplying her needs. There was real blessing for all who heard her testimony to God's loving faithfulness.

Since being with us a few weeks ago, Rev. Arthur J. Bowen, Secretary of the South Africa General Mission, has included in his itinerary Salt Lake City, Oakland, Calif., Seattle and Bellingham, Washington, Portland, Ore., and the Prairie Bible Institute, Three Hills, Alberta. We are happy to learn of God's continued blessing upon this faithful servant.

A brighter day is dawning for the Dallas Colored Bible Institute, judging from a letter from Rev. E. H. Ironside, Superintendent of that worthy institution. The attendance at classes, which had fallen off because of the unemployment of students, has picked up well, and new members have been added. Also God has been graciously meeting the current needs. As graduation day approaches, however, there will be many additional needs. We have reason to thank God for His blessing upon this fruitful work and to pray for a continued supply from His storehouse of grace.

### THIS ISN'T CHRISTMAS

But it is a good time to consider what your attitude toward this subject should be. Dean Fowler presents in a sane, balanced, forceful way the Christian's attitude toward Christmas in his booklet

### "SANTA CLAUS AND CHRISTMAS"

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## STUDIES IN THE BOOK OF ROMANS

(Continued from p. 112)

jealousy, and dishonesty, and a flaming out in rage working in my soul. Alas! alas! I am not dead to sin. And furthermore, I have found deep in my being hideous passion comes stalking through the undergrowth of my soul, like wild beasts through the jungles. I am grieved beyond expression to have to admit it, but I am unable to say that I am dead to sin. On the contrary I find that I respond to sin and drift continually into its awful clutches." Many another Christian has been compelled to make the same sad admission: "I am not dead to sin."

Since we know these things to be true, to whom can this question refer, "How shall we, that are dead to sin, live any longer therein?"

Since the book of Romans is so definitely a book for believers in Christ Jesus, there is only one possible answer. The question, "How shall we, that are dead to sin, live any longer therein?" refers to those who have accepted Jesus as their personal Saviour, and the question inescapably refers to all Christians as those that are dead to sin.

The solution to this problem lies in the truth about Standing and State, which we have found is one of the most vital and most valuable lines of truth taught by the apostle Paul. He makes clear references to some of the blessings of our Standing in Romans 5:1-2:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Our Standing is in grace, for it says, "this grace wherein we stand." And this Standing, according to this passage, guarantees the believer the blessings of justification, peace, and access. Justification is being declared righteous, and this passage actually sets forth that we believers are declared righteous in our Standing, and that we are at peace with God in our Standing, and that we possess an abiding access to God in our Standing. If these things be true, then it appears that the believer in Christ Jesus has been made perfect in his Standing, and this is what we are definitely told in I John 4:17:

As He is, so are we in this world.

It is while we are still in this world that God actually declares concerning all believers, "As He is, so are we." As our blessed Lord is so are we. But the Scriptures teach that He is perfect! Yes and so are we, in our Standing, which is in heaven, which He has given us by His grace. And the Scriptures teach that He dieth no more, yea, that He is eternally alive! And so are we in our Standing. "As He is, so are we." This wonderful truth is further revealed in Colossians 2:10, where the Holy Spirit says,

Ye are complete (or perfect) in Him.

This is a clear presentation of our Standing in Christ Jesus.

And so we quickly and easily see the meaning of this question, "How shall we, that are dead to sin, live any longer therein?" When Paul teaches that every believer is dead to sin, he is giving wondrous light on our Standing; he is letting us know that in our Standing the believer is dead to his old nature—dead to sin, for "sin" is one of the names of the old nature. Surely this is grace indeed, that God should give every child of His the wondrous and perfect Standing in which the soul is dead and unresponsive to every behest of the old carnal nature which waxes corrupt according to deceitful lusts.

Against this wonderful background of the believer's Standing, Paul drops in this pointed inquiry concerning the State, "How shall we, that are dead to sin, live any longer

therein?" Since we have been given this Standing on the naked ground of grace, how can we continue in sin in our State? Such conduct would be gross ingratitude. Such conduct would imply that we had lost all sense of honor. And there Paul leaves his third question, not pressing it to further discussion.

Thus the great Apostle opens the "Righteousness Fulfilled" subsection of the book of Romans by throwing in three questions of such import as to arouse and awaken every Christian soul.

Let us review them.

First, "What shall we say then?" As we gaze at Calvary as we view our Lord's finished work, as we see His boundless grace, as we behold His bearing of the world's sin, what shall we say?—yea, what can we say? Paul leaves the question unanswered. He says nothing. In fact there is nothing for him to say. When I look upon Calvary and see there my blessed Lord, dying on my behalf, there is naught for me to say; there is naught for me to do, but to believe, trust, rejoice that I have been saved by grace.

His second thought is, "Shall we continue in sin, that grace may abound?" And to this question Paul's answer cracks with the clarity of a shot ringing out on the midnight air: "God forbid! By no manner of means! under no circumstance! We are not to continue in sin that grace might abound!"

And third, he asks, "How shall we, that are dead to sin, live any longer therein?" And here his answer lies implied within the question itself. Since the Lord has given to all believers such an amazing Standing in Christ, how can we continue in sin? He puts no answer in actual words, but he so words his question as to carry a ringing appeal to the heart and leave the implied answer, "I cannot continue in sin any longer when I see what Jesus did for me on the cross."

**I**N CONCLUSION I want to speak a word to Christian who have grown cold and drifted away from the things of Christ, and in speaking to you I want to use Paul's third question. How can you continue in sin?

You may be one who has fallen into utter neglect of the Saviour. You are forgetting to pray. You are neglecting His blessed Word. How can you, dear believer, when God has given you such a marvelous Standing—how can you live any longer in sin?

Or you may be one who has fallen into indifference and coldness. You no longer attend the services of God, where your soul may be fed. You no longer seek the companionship of spiritually-minded people. How can you—when Christ has given you a perfect Standing in Himself—live any longer in your wickedness and neglect?

Or you may be one who has drifted far away into worldliness and iniquity. You have been filling your bell with the husks which the swine do eat, as the prodigal in the story told by our blessed Saviour. But friend! you have accepted Him! You have a wondrous Standing in Christ! You have named His name! You have chosen Him! You are a believer—a drifted believer it is true—but you are a believer! You are saved! How can you live any longer such an unsatisfactory life?

Or you may be one who has been yielding to pettiness, jealousy and personal animosity. You may let self get in the way, so that you do not see the Lord any more in the quiet times of your life. Your heart has grown hard; and the fine, pure, noble standards for which you once so firmly stood, have been put aside. Ah! friend! since the Lord has given you such a perfect Standing in Himself—how can you continue dishonoring Him in your State?

This is the great question which Paul puts in his third question. I am applying it to you. How can you continue to injure His testimony by your indifference? How can you



view His blood shedding on Calvary and live any longer in sin?

O drifted Christian, backslidden believer, you do not need to be saved over again, for you are saved already, and here is no such thing as being saved twice. When God saves a man he is saved forever. But you do need restoration from your backsliding. Won't you come back home? Won't you come back home, even now?

The love of your Saviour has not waned. While you wandered, the Scriptures declare, "Though we are faithless, He abideth faithful;" and in another place, "Having loved His own, He loved them unto the end." His love for you does not depend on your faithfulness, but O how your drifting has stripped Him of the joy of having a faithful servant! Won't you face Paul's question and answer it as God confidently purposed that you should?

"How shall we, that are dead to sin, live any longer herein?"

Answer back to God, "O blessed Father, the Father of my blessed Saviour, I cannot live any longer therein! I come back again, back to Thee, just now."

## HINDRANCES TO PRAYER

(Continued from p. 118)

Qualified. Not everyone can so pray. There may be that which will hinder faith and make prayer impotent. So he immediately tells them, "And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Elsewhere also, He taught them to pray, "Forgive us our debts, as we forgive every one that is indebted to us." Here He emphasizes this aspect of forgiveness—one that is often forgotten.

It is sometimes said that this is law, while in Ephesians 3:2 we have grace: "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake (or, in Christ) hath forgiven you." But the two passages are in fullest agreement; they simply present two sides of the truth. If born of God, I have been forgiven: therefore I should forgive. But, as a failing child, I daily need forgiveness myself, therefore it is incumbent on me to forgive my brother. If I cherish resentment and withhold forgiveness, I cannot pray with assurance. God has never promised to answer the prayer of one who has an unforgiving spirit.

This is undoubtedly the cause of many disappointments along this line. He who would receive from the God of all grace must keep his heart with all diligence—guarding against malice and harshness when he has been offended or wronged in any way.

"For years," said a brother recently, "I prayed for the conversion of an erring son, but all the time he seemed to go from bad to worse. During those years I had a bitter feeling in my heart toward a brother, who, I felt, had grievously wronged me. I insisted on reparation which he refused to make. Feeling my cause was just, I held this against him, and would not overlook it. At last I realized that this thing was hindering prayer. I judged before God and freely forgave. Oh, the liberty as I then turned to God about my son! Soon I heard with joy of his conversion. Though far from home he was brought under the power of the Gospel and led to Christ." This brother felt that God had been waiting on him ere answering the pleading of his heart. How many times have saints made similar confessions. An unforgiving spirit explains why thousands of petitions go apparently unheeded.

A THIRD hindrance is suggested in James 4:3: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."

Selfishness in the way. God loves us too well to grant every request of our selfish hearts. Yet how often do we forget this. Perhaps we read in the previous verse, "Ye

have not, because ye ask not," and immediately conclude that we may ask what we will, and that God is bound to give; but we have already seen that promises such as these are subject to conditions. If we delight ourselves in the Lord, He declares He will give us the desires of our hearts (Ps. 37:4). But it is plain that he who thus finds his delight in the Lord will not ask selfishly for the gratification of carnal desires. If God does answer such prayers it is in judgment. Here the important thing to realize is that no promise is attached to the prayer of selfishness.

Suppose, for instance, I desire great wealth. Why not come to God and ask for a million dollars? If I did, would I receive it? Certainly not. God loves me too much to entrust me with any such fabulous sum unless the circumstances be most exceptional. But if I ask for His glory, a million is nothing to Him. George Mueller asked and received over five millions in fifty years to feed and shelter thousands of orphan children. God honored his faith and gave the means as required. And in a lesser way many of His servants can tell to His praise and glory how they have come to Him about financial and other needs in order to carry on the work committed to them, and He has answered most graciously, and demonstrated in marvelous ways that He is indeed the living God. But what He thus gives is a sacred trust to be administered for Him, not to be consumed on our own lusts.

Therefore, when we pray for temporal things, it is well that we search ourselves, examining our motives in the light of His Word, that we be not found asking selfishly, but for His glory. And, be it remembered, that it is according to His will that we trust Him for food and raiment and pray to Him to supply the necessities of life. This is not the prayer of selfishness, but of childlike confidence. It was Christ Himself who said, "Pray ye . . . Give us this day our daily bread." And we have the same privilege still, for, "in everything by prayer and supplication with thanksgiving" we are encouraged to "let your requests be made known unto God."

## THE PLACE OF PRAYER IN THE PRESENT AGE

(Continued from p. 114)

What a revelation of the infinite, limitless resources at our disposal! Divine capacity to give is "exceeding abundantly" beyond the power of our asking or thinking. With believing prayer and yieldedness to God these spiritual ideals are to be realized by us; but if the Christian cannot exercise prayer in this age, what is to take its place as a medium of communicating these blessings to us?

### THE PANACEA FOR ANXIETY

IT IS difficult in this brief space to dwell upon such an exhaustless theme, but before bringing our discussion to a close we want to touch upon one of the vital phases of prayer for us now. In these terrifying days in which we live (which undoubtedly are the "perilous times" prophesied in II Tim. 3:1-5), we need a sure foundation and footing, we need that which assures, comforts, soothes our hearts, we need a place to go for refuge and strength, and that we have.

Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7).

In these days when nations are filled with perplexity, not finding a way out; when men's hearts are failing them for fear; when financial systems are crashing and material things are slipping away, it is a source of true satisfaction to have recourse to prayer and to claim the promise, "In nothing be anxious"; to obey the precept, "in everything be prayerful," and to experience the panacea for care—"the peace of God garrisoning the heart." With the conditions of this prayer promise met, we may experience



freedom from anxiety and worry, abiding and abounding joy and the very peace of the God of peace possessing us and filling our hearts. This very experience is ours when all around us is turmoil. In the slippery present, shall we discard this source of peace and power? If prayer is to be practised only in Jewish dispensations, what shall take its place today?

We are at a loss to know what shall take its place in this age. Can the exponents of this theory tell us? We have in this limited space seen the importance of prayer as the Christian's armory; as bringing the limitless resources of the infinite God within our grasp, and as the divine panacea for anxiety and restlessness. It is all-important! Without prayer, none of the afore-mentioned blessings can be experienced by us. With it we have the means of petition, communion, and meditation. By prayer our souls are lifted above the troubled present into the peace of the untroubled presence of God. It is the atmosphere of the soul. We cannot do without it. Prayer is very life. We are content to rest in God's revelation of this truth, and to press on in the increasing practise of this duty and privilege enjoined upon us in the words:

PRAY WITHOUT CEASING (1 Thess. 5:17).

## PRAYER AND MISSIONS

(Continued from p. 115)

fascinated with the glory of their undertaking, led by and yielded to the Captain of their salvation, as men of prayer, doors of effectual entrance were opened before them. When doors of opportunity were closed, prayerful hearts discerned therein the hand of God's Spirit. Alas! the times have changed! Many a mission station has ceased to serve the purpose for which it was built. Other societies have entered the field and encroached upon the original sphere, until an overlapping and duplication of effort has brought great consternation, contention, and confusion to the ranks of the native constituency. Heavy investments have been made from foreign sources, the work institutionalized and so built up around the foreign missionary's personality and pocket-book that he has failed to become self-supporting, self-propagating, and indigenous. With an unwise inception and a short-sighted policy, it is not to be marvelled at if such a work will not stand the stress of storm and the test of time or the impact of changing conditions. This was indeed evidenced by one of the greatest catastrophes ever encountered on the mission field in 1928, when literally thousands of baptized native converts reverted to the vilest, foulest, lowest heathen conditions to which it appeared humans could possibly fall. Surely demons sevenfold more vile took up their abode within! Displaying their animosity to and resentment for the white man, including the missionary, they cruelly mutilated and murdered one of our lady missionaries. Only one native convert in several thousands stood by his beloved missionary. He was a man of prayer! He was one of those rare gems excelling a thousand others. His was a devotion, deep, sincere, loyal, and courageous. Such experiences are trying, searching, testing, sifting processes, which disclose the calibre of the native converts. They emphasize the need for much earnest, agonizing prayer on the part of all, that only the wisest and best policies may be adopted which will result in a native agency, scripturally taught, Spirit-led, and wisely used of God to make Christ known. Furthermore, such incontrovertible facts demonstrate the truth concerning our warfare—a spiritual warfare, demanding spiritual weapons. Our most effective weapon is the effectual fervent prayer of a righteous man, which availeth—much! How much? That all depends on the knowledge of and conformity to His will; the Holy Spirit, Who directs the heart in its asking, making intercession for us; and the Word of God dwelling richly within to instruct, inspire, and illumine.

**I**N THE neighboring tribe to the above mentioned, hundreds of native Christians passed through the same crisis, the same trial, the same severe testing; but in the place of tragic defeat there was glorious triumph

and extensive victory won. The reasons for such wide sweeping victory are:

1. The effective fervent prayers of godly converts.
2. Enlightened hearts and minds, Spirit-taught and Spirit-filled saints; separated saints who had learned experimentally the truth of Titus 2:12-15.
3. Before daylight you will hear them praying if you happen to be near by. Awakening early they keep the morning watch. In the dark hours of the night, with strange, wierd, ominous, distressing, terrifying sound without—peace reigns within, for each Christian home is a sanctuary of prayer—in their midst a Light that shineth in a dark place!

## THE WAY INTO THE HOLIEST

(Continued from p. 120)

It required a dual type in the Old Testament days to set forth these truths. When the leper had been cleansed of his leprosy, he brought two live birds to the priest as an offering (Lev. 14). One of these birds was slain in an earthen vessel over running water. The other was dipped in the blood of the slain bird, then loosed in an open field to fly away. Even so, Christ Jesus died, and the efficacy of His death shall never end; but He also rose from the dead. "Wherefore He is able also to save them to the uttermost that come unto God by Him, He ever liveth to make intercession for them" (Heb. 7:25).

In prayer then, we come to God by a wonderful way. It is a way laid out for us by the shedding of the infinitely precious blood of Christ. It is a way that cannot be rendered unfit for service by long use and continued traffic. It is a living way because it is set up in Him Who is the Lord of life.

**T**RULY this is a marvelous way; but do we use it? Do we come into the presence of God daily for fellowship? Do we turn our hearts to Him often during the day? "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way.... let us draw near with a true heart in full assurance of faith." The way is opened for us. The door into God's presence is thrown wide. Let us "enter into His gates with thanksgiving, and into His courts with praise" (Ps. 100:4).

## THE POTENCY OF PRAYER

(Continued from p. 121)

pray. There are too many preachers now and too few pray-ers." He went away saying not a further word. In his room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly for a soul was pleading with God.

It is said that to his home hungry souls would flock drawn by some irresistible power. In the morning hours some would call and say, "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" or from some distant place another would call, saying, "I heard you would tell us here how we might find heart-rest."

This incident furnishes the explanation to the secret of a real useful and fruitful spiritual life. In the secret chamber lost souls were borne before the Lord on the hands of prayer, and pleaded for in earnest prayer, and the Holy Spirit knew where they were and sent them along. It is prayer which brought this saint of God a life of spiritual fruitfulness and great influence over the souls of men. Earnest and persistent prayer was the secret of his spiritual success. And this self-same secret lies at the



ors. Shall we pray more? If we do, we shall enjoy more and greater spiritual victories.

**A**T WATERLOO, the English troops, obeying orders, fell on their faces for a time, and let the hot fire of the French artillery pass over them; then they sprang to their feet, and rushed to the thickest of the fight and beat back their foes. The Lord wants His people at on their faces, before they attempt to meet any great crisis of life, or to undertake any great service for Him. Our task is superhuman and demands superhuman strength. God will furnish us with superhuman strength to accomplish our superhuman task, if we call upon Him and trust Him.

## AS THE EDITOR SEES IT

(Continued from p. 110)

ber, 1932 issue, this through the kindness of Mr. .... I have become so accustomed to "Grace and Truth" and the blessing I derive from the articles and the Sunday School Lessons, that it would mean a real loss if it should stop coming to me.

And from a veteran missionary in China comes this warm commendation:

Many thanks for your kind letter of fifth ult., notifying me that my name has been placed on your missionary list as one who is to receive a copy of your magazine through the coming year.

I have been receiving this magazine for several years now and much appreciate it. I am only sorry that being mostly engaged in executive work one has not the opportunity of passing on some of the good things it contains to the Chinese Christians. Occasionally I pass on my copy to a neighbor, it is read with pleasure and profit.

I like the firm stand you make for the Old Paths, and I am sure you can rely upon God's rich blessing following the good work.

Another expression from French Equatorial Africa reads as follows:

We all read it—we pass on our copies to other missionaries in nearby stations—and very often mail it to other parts of the world.

We appreciate receiving the magazine and always read each issue with keen interest.

And again we hear from India, on this wise:

I want to thank you most sincerely for enabling me to receive "Grace and Truth" regularly. It is such a splendid paper—so full of good rich nourishment for the soul—and it has been and is a blessing indeed to me, and not to me only but also to those to whom I pass on the paper after reading it. The things in it are too good to keep to oneself, and yet, sometimes I feel I do not like to part with the paper for that very reason, but, remembering that other souls need the blessing, too, I copy extracts that I want to keep before me and then pass the paper on to others who also enjoy it. I appreciate the gift of "Grace and Truth" more than I can tell you—may God richly bless and repay you!

From Latvia writes a brother who has been reading "Grace and Truth" for many years:

Many thanks for your kindness and the children of God who pay for me the subscription price for "Grace and Truth." I am very thankfully that I could till now receive the very good magazine, which are a very great helper in my work for Christ as a missionary.

Now the year is gone over, but I believe as our Lord help you to send the dear magazine for me

also on the 1933 year. I remain in praying for it and trust on Him, He will help you to do this for me.

Another letter, from Africa, comes from a native evangelist:

Greetings in Jesus name. I am happy to report that I continually receiving your wonderful magazine, and I wish if I can extend the reading of it in this remote corner dark Iboland Africa, where there is racial hatred and people ruled God out of their lives. Your magazine has been of great helped to many who read it. There is a stream of blessing through reading it. Sinners have been saved and believers edified through reading it.

I consider "Grace and Truth" the most wonderful spiritual classic in the realm of religious magazines I ever read. I am asking dear Lord to bless you and Sister ..... who was paying for years the cost of this magazine for me. I am praying also for you, asking Him to give you great joy in your far-reaching ministry. And may "Grace and Truth" magazine continue to grow and carry its vital messages of Calvary to ever-increasing circles of needy and hungry hearts.

From Peru we receive this word:

We have received notice that our subscription to "Grace and Truth" is to be continued for another year. We are very grateful for the kindness of those who so kindly supply this to us, and thank them heartily.

We are always refreshed by reading "Grace and Truth," and do not know of any magazine that is superior. Its strong, forceful articles are instructive, and strengthen confidence in THE BOOK.

May God's richest blessing continue upon you in this great work of the printed Word.

And another expression from Africa says:

At the end of the year we wish to express our appreciation for the many helpful messages "Grace and Truth" has brought to us during 1932, also to ask you to convey our sincere thanks to Mrs. .... whose gift enabled you to send "Grace and Truth" to us.

The plan of making each issue a special for the treatment of some great truth makes "Grace and Truth" peculiarly valuable, and I have the past volume filed for reference.

Once more India is heard from, as follows:

Just a few lines to thank Bro. and Sister..... for sending "Grace and Truth" to me for one year. "Inasmuch as ye have done it to one of the least of these My brethren, ye have done it unto Me." God bless them and you. I treasure your magazine. Each issue is a mine of spiritual wealth to me and I do love to read it. It is a rare privilege to receive such a biblical magazine in these days of so called higher criticism.

And finally, a friend in Africa writes:

Greetings from Congo-land. Am writing in answer to your letter of February 20, conveying to us the fact that we are receiving monthly your fine paper, "Grace and Truth," through the courtesy and kindness of Miss ....., which began with the March issue. We hereby express our heartiest thanks for her gift and wish her God's richest blessings.

To say that we enjoy your magazine and look forward to its arrival, is putting it mildly. Especially are we pleased with the "special number" feature by which many gifted writers deal with the same subject. Truly our confidence in the Old



Book has been strengthened; our understanding of its deeper truths enlarged; and our knowledge and vision of Jesus Christ increased through its reading.

With this issue and the next one we will have thirty-four missionary gift subscriptions expiring, for which as yet no provision has been made. Perhaps the Spirit of God desires to use you to help meet this need. If so, you can send "Grace and Truth" for a whole year to one missionary station for \$1.50 (from two to five seems to be the

average number who read each issue of "Grace and Truth" sent to the mission field, and on some stations as many as fifteen or twenty have been reported to be reading a single copy of "Grace and Truth," including English speaking natives). For \$5.00 you can send "Grace and Truth" to five missionaries, and for \$10.00 you can provide for ELEVEN copies of "Grace and Truth" to be sent to these faithful messengers of the cross. From this you will see that our new club rates apply to missionary subscriptions as well as to subscriptions in the homeland.

## SUNDAY SCHOOL SUPERINTENDENT

Did you know that "Grace and Truth" is the answer to your prayer for a satisfactory lesson help? If not, turn to the lesson expositions in this issue of "Grace and Truth" and read them with this question in mind: Are not these the clearest and most instructive lesson expositions I have ever seen?

We leave the answer to you, but we are sure that if you follow our suggestion you will want to make use of our club rates. One subscription to "Grace and Truth" costs \$1.50, you know, but in clubs of five or more, beginning with the same issue, the price is one dollar for each subscription. Furthermore, we give one free subscription for every club of ten paid subscriptions—a real saving that! Your teachers will agree that you need our Sunday School Lesson Expositions.

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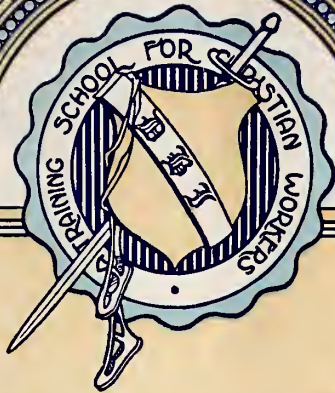




*The effectual  
fervent prayer  
of a  
righteous man  
availeth much.*

*James 5:16*





# GRACE AND TRUTH

*Fifteen Cents the Copy  
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*Security and Assurance  
Number*

Clifton L. Fowler  
*Editor*



*May*

*1933*

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### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; 1 Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—1 Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; 1 John 2:16; 11 Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### *Security and Assurance Number*

**W**HEN we last published an issue of "Grace and Truth" on the subject of the eternal security of the believer, we were deluged with orders for extra copies, and our available supply was exhausted within a very short time. Surely this is an evidence of the intense interest which many of our readers have in this truth, and of their eagerness to share with others the blessings which they themselves have received through it.

In the *Security and Assurance Number* we have included a number of clear, pointed articles on the subject of the believer's security, but we have sought our selection of the other articles to make clear the distinction between security and assurance.

Security is the instant and inalienable possession of the believer, the moment he trusts the Lord Jesus Christ as his Saviour.

Assurance is the experience which the soul enjoys as it learns to know and to believe the fullness of the finished work of Christ, and the certainty and dependability of the promises of God's Word.

It is possible for one to be saved, and consequently secure, and yet lacking in assurance. This is seen in the fact that while John said, "He that hath the Son

hath life," he found it necessary to add, "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life" (I John 5:12-13).

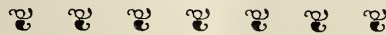
As the *Security and Assurance Number* goes forth, it is the prayer of the editorial staff of "Grace and Truth" that God will use it to awaken many to the fact that in Christ Jesus their souls are saved and eternally secure, and thus, bring to them a happy, abiding assurance of their salvation.

### *Is Hitler the False Prophet?*

**S**TARTLING things are happening in the world today. Recently, in his column *Today*, Arthur Brisbane said:

Adolf Hitler, Germany's new chancellor, celebrated his forty-fourth birthday Thursday, and practically all Germany celebrated with him. The national celebration, that went beyond any honor ever paid to Bismark, Hindenburg, or the Kaiser, was close to adoration.

The Prussian minister of justice, Haus Kerri, told the Prussian diet: "Hitler is the holy ghost." And all over Germany, Hitler's political organizations erected shrines with his pictures in public halls, held services before them thanking God for His gift to Germany of the great Hitler. Thus Russians, in the old days, before Lenin and Stalin, worshiped their icons.



**I**N HIS tract entitled "Prayer" James H. McConkey says, "Presuming . . . that the child of God is asking in His Name, or according to His will, the wondrous statement is here (in John 14:13-14) twice made that not only as we pray does God give, but that as we pray God works! God, the eternal God of the universe, stands, as it were, like an almighty Servant and says, 'If you, my child, will only pray, I will work; if you will only be busy with asking I will see to the doing.' Not only does He bestow at our cry, but He acts. Not only does our praying evoke His bounty, it sets in motion His omnipotence." This is a true testimony, and it is because it is true that we continue appealing to the readers of "Grace and Truth" to fellowship with us in prayer and intercession for the work of The Denver Bible Institute in these crisis days. Pray earnestly for God's own solution to every problem, and for His own provision for every need.



According to the plain prophecies of God's Word, during the Tribulation, that age of earth's greatest sin and sorrow, which lies just ahead, the Devil will set up a mock trinity, in the desperate effort to make good the blasphemous boast which brought about his downfall—"I will be as God." In that mock trinity, which is described in the thirteenth chapter of Revelation,

1. The Devil himself (the dragon of Revelation 13) will usurp the place of God the Father;
2. The Antichrist (the first beast of Revelation 13) will usurp the place of our Lord Jesus Christ; and
3. The false prophet (the second beast of Revelation 13) will usurp the place of the Holy Spirit, imitating in this satanic trinity the work of the Holy Spirit in the true Trinity.

In the light of these facts it is surely of no little significance that in connection with the celebration of Hitler's birthday, the statement should have been made before the Prussian diet, "*Hitler is the Holy Ghost.*"

In one respect, at least, Hitler's activities startlingly resemble the activities of the false prophet, for as the false prophet shall seek to dominate the faith and the worship of the men of the Great Tribulation, Hitler has undertaken to dominate the faith and worship of the people of his land.

Surely it is startling to realize that in the past few years there have arisen two men like Mussolini and Hitler, the first of whom, in his avowed determination to revive the glory of the Roman Empire, and in his absolute dictatorship in Italy, so closely resembles the Antichrist; and the second of whom, as we have

seen, so closely resembles the false prophet. And does not diminish the significance of these things realize that both of these men have experienced meteoric rise from obscurity to tremendous power, and that, though they are of different nationalities, and differ in many other ways, yet they have one thing common—they both are leaders of Fascism in the respective countries.

But Hitler is not the false prophet—at least not yet; for in spite of a number of resemblances, and in spite of the blasphemous and startling statement that is the Holy Ghost, there are many points of dissimilarity, chief among which must be mentioned the fact that the false prophet shall lead men to worship the Antichrist; whereas, according to the report which we have quoted, Hitler is receiving worship for himself.

Beyond all question, however, these things are foreshadowings of what God's Word declares shall come to pass during the Great Tribulation. And surely, the shadows which preface the settling down of that night of sin upon the earth, are growing more and more distinct.

In view of these things, who can doubt that we stand on the very threshold of the Tribulation?

How our hearts should thrill with joy as we realize that these things not only bear convincing testimony that we are rapidly approaching the Tribulation, but also that the coming of our Lord to rapture His Church must be drawing very near, for that blessed event is to precede the Great Tribulation. It is the next thing in the calendar of prophecy. It is the hope for which we are looking and longing, and concerning which our hearts cry out, "*Even so, come, Lord Jesus!*"

## Safe

SIR ROBERT ANDERSON

*Safe in Jehovah's keeping,  
Led by His glorious arm,  
God is Himself my refuge,  
A present help from harm.  
Fears may at times distress me,  
Griefs may my soul annoy;  
God is my strength and portion,  
God is my exceeding joy.*

*Safe in Jehovah's keeping,  
Safe in temptation's hour,  
Safe in the midst of perils,  
Kept by Almighty power.  
Safe when the tempest rages,  
Safe though the night be long;  
E'en when my sky is darkest  
God is my strength and song.*

*Sure is Jehovah's promise,  
Nought can my hope assail;  
Here is my soul's sure anchor,  
Entered within the veil.  
Blest in His love eternal,  
What can I want beside!  
Safe through the blood that cleanseth,  
Safe in the Christ that died.*

# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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*IN THIS, the seventeenth study in the Book of Romans, we continue our study of "The Righteousness of God Fulfilled." The method by which the Scripture under discussion presents this truth is to discuss the baptism of the Holy Spirit and the relationship which it sustains to a godly life. The particular subject for this study, therefore, is, "The Righteousness of God Fulfilled—the Baptism of the Holy Spirit."*

**Y**OUR present lesson finds its basis in Romans 6:3-4.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

It is our purpose in this study, not so much to give a detailed exposition of the particular verses which are before us, but rather to catch a bird's-eye view of the great subject, *The Baptism of the Holy Spirit*, which we introduce to us.

In an hour such as the one in which we live, the expression, "Baptism of the Holy Spirit," is an expression to conjure with. It is amazing, yea, and alarming, to realize the extent to which the enemy of souls has succeeded in scattering in human hearts the seeds of confusion on this theme, which holds a place of such importance in the Word of God. So widespread is this confusion, we might well use concerning the baptism of the Holy Spirit the words which Paul uttered in another connection, "Every man hath an interpretation."

When we turn to the Word of God to find what He says about this subject, we find that there are a number of references bearing on its various aspects, and among them God has seen fit to give us four passages which summarize the truth concerning it. These passages constitute the key to the truth about the baptism of the Holy Spirit. They are:

Joel 2:28-32

Acts 2:14-21

I Cor. 12:13

Rom. 6:3-4

Romans 6:3-4 is the particular portion of Romans to which we have come in our studies in this great epistle. The fact that there has been much confusion on the

subject of the baptism of the Holy Spirit makes it necessary for Christians everywhere to be careful to become scripturally informed, in order that both their thinking and their living may be brought into happy conformity to the will of God. Inasmuch as the four passages from the Bible to which we have already referred present a divinely inspired outline of the truth concerning the baptism of the Holy Spirit, we will let them speak to us.

**W**E FIRST consider Joel 2:28-32:

And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out My Spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.

And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

In this passage we see *the baptism of the Holy Spirit in its prophetic setting*. The prophecy of Joel, in which these words appear, was given eight hundred years before the first advent of our Lord.

A study of the context reveals that Joel's description of the outpouring or baptism of the Holy Spirit is presented as part of his prophecy of the Day of the Lord. That prophecy begins in verse one with the expression, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the Day of the Lord cometh, for it is nigh at hand"; and following these words he sets forth the darkness and horror of the Day of the Lord, the mobilization of the Antichrist's army in



preparation for the Day of the Lord, the commandment of God Himself to the judgment army in preparation for the Day of the Lord, the blowing of the trumpets to gather Israel in preparation for the Day of the Lord, the restoration of Israel in connection with the coming of the Day of the Lord, and the outpouring of the Spirit in conjunction with the Day of the Lord. Joel begins his prophecy of the outpouring, or the baptism of the Holy Spirit, with the words, "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh." The Hebrew word translated "afterward" is an idiomatic expression used by the prophets to mean the last days, and the reference to the last days in Scripture invariably refers to the terrible period known as the Day of the Lord; and in verse thirty-one we have a direct reference to the Day of the Lord. This is followed by the prophecy of verse thirty-two, which connects the Day of the Lord to the coming and reign of the Lord Jesus Christ and the restoration of Israel. Hence the prophet identifies the coming of the Holy Spirit baptism with the Day of the Lord.

It is valuable to turn to other passages which refer to "the Day of vengeance," "the Day of the Lord," and "the Day of My power." These expressions are used to refer to the same climax in the future history of Israel—they refer to the day of the coming back of the King.

Isaiah makes a unique reference to this day in Isaiah 66:8. He presents his reference in two questions: "Who has heard such a thing? Who hath seen such things?" The meaning is inferred in the language which he uses. He is speaking of the thing which shall come to pass in that great and terrible Day of the Lord. The understood answer to these questions is, "Nobody!" "Who hath heard such a thing?" Nobody! "Who hath seen such things?" as he is about to present? No one! Then the passage continues, "Shall the earth be made to bring forth in one day? or shall a nation be born at once?" and the understood answer to these two questions is, "Yes," "Shall the earth be made to bring forth in one day?" Yes! "And shall a nation be born at one time?" Yes! There is coming a day when a nation shall be born at one time, that nation being Israel. It will be the day of the restoration of the nation that is now scattered and peeled.

But someone may say, "Surely a great change must come over the Jews before such a thing as that can take place!" Yes, and that is exactly what the inspired prophets teach. Turning to Psalm 110:3, we find the psalmist, David, saying, "Thy people shall be willing in the day of Thy power." Rotherham gives us the translation, "Thy people will freely offer themselves in the day of Thine army." The day of the Lord's power, the day of the Lord's army, and the Day of the Lord is the same day. The prophet is saying that the people of Israel will be willing to accept the Lord at last. They will be willing to acknowledge that the One with the pierced hands and feet is their own longed-for Messiah. One translator translates this pas-

sage:

Thy people will be all voluntariness in the day of Thine army.

The result of this willingness or voluntariness is that a nation shall be born in a day, or at one time.

Thus we see from the prophets that God has associated two future events with the Day of the Lord. First, the Day of the Lord shall be the day of the baptism of the Holy Spirit. The proof of that is,

And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, your young men shall see visions:

And also upon the servants and upon the handmaids in those days will I pour out My Spirit.

And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

The sun shall be turned into darkness, and the moon into blood, before the great and the terrible Day of the Lord come (Joel 2:28-31).

And second, the Day of the Lord shall be the day of Israel's national acceptance of the Messiah. The proof of this is,

Shall a nation be born at one time?

Thy people shall be all voluntariness in the day of Thy power.

This group of passages consequently unveils two significant facts concerning *the prophetic setting* of the baptism of the Holy Spirit: first, the baptism of the Holy Spirit stands connected with the coming Day of the Lord; and second, the baptism of the Holy Spirit stands connected resultantly with the thrilling moment when a nation shall be born, the moment of Israel's national conversion.

LET us take up our second passage, Acts 2:14-21 and discuss *the baptism of the Holy Spirit in Pentecostal beginning*.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

But this is that which was spoken by the prophet Joel.

And now observe, as we read from the book of Acts that we are facing the passage which we saw a moment ago, back in the book of Joel. Peter is actually using the very language of the Old Testament. He proceeds with his quotation:

And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy:

And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

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# PERSEVERANCE WITHOUT PRESUMPTION

by C. H. SPURGEON

**W**HEN one thinks of such men as Spurgeon, how forcibly the meaning of many Scriptures comes home to our souls. "He that believeth on Me, as the Scripture hath said, out of His innermost being shall flow rivers of living water." "The mouth of the righteous is a fountain of life . . . that they may rest from their labors and their works shall follow them." "He being dead yet speaketh." Surely in a very real sense the meaning of such Scriptures as these may be seen in the way God has used the one who brought the accompanying message to an eager congregation in London in his own lifetime, for this and many more such messages have been published and are still bringing blessing to souls the world around. We are delighted to have such a clear, positive, scriptural message as this to include in the "Security and Assurance" Number.

**I**T MAY not be unprofitable if I state briefly—not by way of controversy, but simply for the sake of instruction—the doctrine of the security of the believer in Christ, the certainty of the believer's perseverance even to the end, and of his entrance into eternal rest. This text at once suggests itself to me—"I give unto My sheep eternal life; and they shall never perish, neither shall any pluck them out of My hand."

The three clauses of this sentence represent to us three gracious securities. Here is a divine gift—"I give unto them eternal life"; a divine promise, far-reaching and wide—"they shall never perish"; and a divine holdfast—"neither shall any pluck them out of My hand."

## I. THE DIVINE GIFT

**I** GIVE unto them eternal life." Eternal life comes to every man who has it as a matter of fact. He did not possess it when he first entered into the world. He was born of the first Adam, and born to die. He did not deduce it or evolve it from himself by any mysterious processes. It is not a home growth, product of the soil of humanity; it is a gift. Nor is

eternal life bestowed as a reward for service done. It could not be; for it is a pre-requisite to the doing of service. The term "gift" shuts out all idea of debt. If it be of gift, or of grace, then it is no more of debt or of reward. Wherever eternal life is implanted in any person's soul, it is the free gift of the Lord Jesus Christ, not deserved but bestowed on the unworthy. Hence we see no reason why it should be revoked from the person who has received it. For, suppose there are certain disqualifications in the man who has participated in the gift, yet they cannot otherwise operate to his prejudice in enjoying the boon than they would have operated to his ever receiving it, if they had been taken into the account at all. The thing does not come to him because of any worthiness in him, but comes as a gratuity. There is no reason why it should not continue, since it has come into existence, or why the present tense, as we have it here, should not always be a present fact. "I give"—I continue to give—"to them eternal life." That cannot be affected by an unworthiness subsequently discovered, because God knoweth the end from the beginning. When He bestowed eternal life upon the man who hath it, He knew right well every imperfection and failing that would occur in that man. These demerits, had they been reasons at all, would have been a cause for the not giving, rather than for giving and then taking away again. But it is inconsistent with the gifts of God for them ever to be disannulled. We have it laid down as a rule of the Kingdom of which there is no violation, that "the gifts and calling of God are without repentance." He does not rescind in caprice that which He has conferred of His own good will. It is not according to the royal nature of the Lord our God to bestow a gift of grace upon a soul, and then afterwards to withdraw it—to lift up a man from his natural degradation and set him among princes by endowing him with a life eternal, and then to cast him down from his high estate by disendowing him of all the infinite benefits He has conferred. The very language I am using is contradictory enough of itself to refute the suggestion. To give eternal life is to give life beyond the contingencies of this present mortal existence. "For ever" is stamped on the charter. To take it away were not consistent with the royal bounty of the King of kings, even if it were possible that such thing could be. "I give unto them eternal life." If He gives, then He gives with the sovereignty and generosity of a king; He gives permanently, on an enduring tenure; He gives so that He will not revoke the grant. He gives and it is theirs—it shall be theirs by divine charter for ever and ever.



We may infer the certain safety of the believer, not only from the fact that this life is an absolute gift, and will not therefore be withdrawn, but from the nature of the gift, it being eternal life. "I give unto My sheep eternal life." "Yes, but," says somebody, "they may lose it." Then they could not have had eternal life. It is a solecism in terms to say that a man hath eternal life and yet perisheth. Can death befall the immortal, or change affect the immutable, or decay corrode the imperishable? How can life be eternal if it comes to an end? How can it be possible that one shall have eternal life and yet die with sudden shock, or drop as feeble nature fails of all her functions? No! eternity is not to be measured by weeks or months or years. When Christ says eternal, He means eternal, and if I have received the gift of eternal life, it is not possible for me so to sin as to lose the spiritual life by any means whatever. "It is eternal life."

We may reasonably expect the believer to be safe to the end, because the life which God has implanted within him is of that nature that it must continue to exist, must conquer all difficulties, must ripen, must perfect, must cast out sin from him, and must bring him to eternal glory. When Christ spake by the well to the Samaritan woman, He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." This cannot mean a transient draught, that would slake the thirst for an actual constitution and his destiny, and become in him a never-failing well-spring. For the life which God implants in believers by regeneration is not like the life which we now possess by generation. This mortal life does pass away. It is connected with flesh, and all flesh is like grass; it withers. "That which is born of the flesh is flesh." Not so the new life that is born of the Spirit and is spirit, for spirit is not capable of destruction: it shall continue and last on world without end. The eternal life within every man who hath it was begotten in him, "not of the will of man, nor of flesh, nor of blood, but of God" Himself. Thanks be unto the Father, for it is of Him that we are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." Tracing this implanted life to its germ, we are said to be "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." It is a holy seed. It cannot sin, for it is born of God. We are made partakers of the divine nature, and the new life within us is a divine life. It is the life of God within the soul of man. We become the twice-born, with a life that can no more die than the life of God Himself; for it is, in fact, a spark from that great central sun: it is a new well in the soul, which draws its supplies from the deep that lieth under; from the inexhaustible fountain of the fulness of God. This, then, is a second reason for believing in the security and final perseverance of the

believer. He has a gift from Christ, and Christ will not withdraw His gift: He has a life which is in itself immortal and eternal.

But, further, this life within the believer which is a gift from Christ, is always in connection with Christ. We live because we are one with Christ; as the branch sucks its sap from the vine, so do we continue to derive our life's blood, our life's supplies from Christ Himself. The union between the believer and Christ is vital to the fullest degree assuring. For what does our Lord say of it?—"Because I live, ye shall live also." It is not a partnership which may be dissolved or a connection which may be severed; but it is a necessity that no accident can interfere with; it is a fixed law of being—"because I live, ye shall live also." That the union between Christ and His people is indissoluble appears obvious from the figures which are used to illustrate it. To such an overwhelming extent do they denote that there can be no separation, that we may well say, "Who shall separate us from the love of God which is in Christ Jesus our Lord?" Are we not married unto Christ? What metaphor could be more expressive? To estimate its value you must take the divine account of the relationship. For although weddings are secularised by law and nuptial ties are looked upon as civil contracts, God has pronounced man and wife to be one flesh; yea, in the sight of heaven, he that is joined to a harlot is one body. If, then, in ordinary marriage divorce is possible and, alas, too common, when you come to Scripture you find it written that He hateth putting away. He hath said, "I will betroth thee unto Me for ever, I have betrothed thee unto Myself in righteousness and in faithfulness, and thou shalt know the Lord." The marriage between our souls and Christ can never be dissolved. It were blasphemy to suppose that Christ shall appear for a divorce, or that there should be a proclamation made that He hath put away that spouse whom He chose of old, for whom He hath prepared the great wedding feast, and for whose eternal bliss He hath gone to glory to prepare a place. No, we cannot imagine such espousals leading to a separation.

Again, are we not members of His body? Shall Christ be dismembered? Shall He every now and then be losing one limb and another? Can you suppose that Christ is maimed? I scarcely like to think, much less to express the thought, of here or there an eye, or a foot or an ear wanting to complete the perfection of His mystic person. No! it shall not be. Members of the body of Christ shall be so vitally quickened by the heart and by Himself the Head, that they shall continue to live, because He lives. When a man stands in water the flood might naturally have the power to drown him but as long as his head remains above water, the stream cannot possibly drown his feet or his hands; and because Christ, the Head, cannot die, cannot be

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*God always does everything He promises. ---- Revelation*

# GOD'S WORD, THE BASIS OF ASSURANCE

by C. H. M.

WE PURPOSE to dwell for a while upon the opening words of the fifth chapter of Second Corinthians, "We know." This is the language of Christian certainty. It does not say, "We hope." Still less does it say, "We fear," or "We doubt." No, such language would not express that unclouded certainty and calm assurance which it is the privilege of the very feeblest child of God to possess. And yet, alas, how few, even of the children of God, enjoy this blessed certainty—this calm assurance! Many there are who look upon it as the height of presumption to say, "We know." They seem to think that doubts and fears argue a proper condition of soul—that it is impossible for anyone to be sure—that the most we can expect is to cherish a vague hope of reaching heaven when we die.

Now, it must be admitted that if we ourselves hadught to do with the ground of certainty or assurance, then it would indeed be the very height of folly to think of being sure; then assuredly our hope would be very vague one. But, thanks be to God, it is not so. We have nothing whatever to do with the ground of our certainty, it lies entirely outside of ourselves, and it must be sought only and altogether in the eternal Word of God. This renders it blessedly simple. It makes the whole question hinge upon the truth of God's Word. Why am I sure? Because God's Word is true. A shadow of uncertainty or misgiving on my part would argue a want of authority or security in the Word of God. It really comes to this: *Christian certainty rests on the faithfulness of God.* Before you can shake the former, you must shake the latter.

WE CAN understand this simple principle by our dealings with one another. If my fellow man makes a statement to me, and I express the smallest doubt or misgiving, or if I feel it without even expressing it, I am calling in question his truthfulness, or his credibility. If he is a faithful, competent authority, I have no business to entertain a single doubt. My certainty is linked with his credibility. If he is a competent authority, I may enjoy perfect repose as to the matter concerning which he has spoken. Now, we all know that it is to receive in the most unqualified way the testimony of man, and to repose with calmness therein. It is not a question of feeling, but of receiving without a single question a plain statement, and resting on the authority of a competent witness. Well, then, as we see it in the first Epistle of John, "If we receive the testimony of man, the testimony of God is greater."

THE writings of C. H. M. have been a source of blessing to many of God's children, and have been used to stimulate the faith and to deepen the devotion of multitudes. It is from volume four of his "Miscellaneous Writings" that we take the accompanying study, with the gracious permission of the publishers—Loizeaux Brothers, New York (the six volumes of this set may be ordered from the Institute Book Nook, price \$1.00 per volume). In connection with the thought of assurance there is nothing more vital than the truth which MacIntosh discusses. For a Christian to claim assurance is sheer presumption if he is resting on anything other than the Word of God. But it is just as presumptuous to disclaim assurance in the light of the sure Word of God. "He that believeth not God hath made Him a liar because he believeth not the record that God gave of His Son; and this is the record, that God hath given to us eternal life and this life is in His Son."

So, also, our Lord said to the men of His time, "If I say the truth, why do ye not believe Me?" (John 8). He appeals to the truth of what He says as the reason why, or the ground on which He expected to be believed.

This, Christian reader, is a very weighty principle, and one which demands special attention on the part of all anxious inquirers, as also on the part of all who undertake to deal with such. There is a strong and constant tendency to look within for the ground of assurance—to build upon certain feelings, experiences, and exercises, either past or present—to look back at some special process through which we have passed, or to look in at certain impressions or convictions of our own minds, and to find in these the ground of our confidence, the warrant for our faith. This will never do. It is impossible to find settled peace, or calm repose, in this way. Feelings, however true and real, change and pass away. Experiences, however genuine, may prove defective. Impressions and convictions may prove utterly false. None of these things, therefore, can form a



*SATAN can easily prove that I am worthless, ungrateful, and unfaithful, but he cannot prove that Jesus did not die, or that He did not say, "Him that cometh unto Me I will in no wise cast out."*  
—John Newton

solid ground of Christian certainty. This latter must be sought and found in God's Word alone. It is not in feelings, not in experiences, not in impressions or convictions, not in reasonings, not in human traditions or doctrines, but simply in the unchangeable, eternal Word of the living God. That Word which is settled forever in heaven, and which God has magnified according to all the stability of His name, can alone impart peace to the mind and stability to the soul.

True, it is only by the gracious ministry of the Holy Ghost that we can properly grasp and hold fast the Word of God; but still it is His Word, and that Word alone, that from the ground of Christian certainty and the true basis and authority for the Christian in the entire range of practical life and action. We cannot be too simple as to this. We can only adopt the opening sentence of our chapter, and say, "We know," when we take God's Word as the all-sufficient ground of our personal confidence. It will not do to be in any wise propped up by human authority. Thousands of the people of God have been made to taste the bitterness of leaning upon the commandments and doctrines of men. It is sure to end in disappointment and confusion, sooner or later. The edifice which is built upon the sand of human authority must fall at some time or other; whereas that which is founded on the rock of God's eternal truth shall stand forever. God's Word imparts its own stability to the soul that leans upon it. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a sure foundation; he that believeth shall not make haste" (Isa. 28:16).

*AS IS* the foundation, so is the faith that builds thereon. Hence the solemn importance of seeking to lead souls to build only upon God's precious Word. Look at the anxiety of the apostle Paul in reference to this matter. Hear what he says to the Corinthians who were in such danger of being led away by human leadership and human authority. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not

stand in the wisdom of men, but in the power of God (I Cor. 2:1-5).

Here is a grand model for all preachers and teachers. Paul declared the "testimony of God," nothing more, nothing less, nothing different. And not only so, but he delivered that testimony in such a way as to connect the souls of his hearers immediately with the living God. Paul did not want the Corinthians to lean upon him; nay, he "trembled" lest they should be tempted to do so. He would have done them a grievous wrong had he in any wise come in between their souls and the true source of all authority—the true foundation of confidence and peace. Had he led them to build upon himself, he would have robbed them of God, and this would have been a wrong indeed. No marvel, therefore, that he was among them "in fear and in much trembling." They were evidently very much prone to set up and follow after human leaders, and thus miss the solid reality of personal communion with and dependence upon the living God. Hence the jealous care of the Apostle in confining himself to the testimony of God in delivering to them only that which he had received of the Lord (see I Cor. 9:23, 15:3), lest the pure water should suffer in its passage from its source in God to the souls of the Corinthians—lest he should in the smallest degree impart the color of his own thoughts to the precious truth of God.

We see the same thing in the First Epistle to the Thessalonians. "For this cause also," says the faithful servant of Christ, "thank we God without ceasing because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectual worketh also in you that believe" (I Thess. 2:13). Had he been seeking his own things, he would have been glad to obtain influence over the Thessalonians by linking them on to himself and leading them to lean upon him. But no, he rejoices in seeing them in living connection in direct and realized association with God Himself. This is always the effect of true ministry, as it is ever the object of the true minister. Unless the soul be livingly linked with God, there is really nothing done. If it is merely following men—receiving what they say because they say it—an attachment to certain preachers or teachers because of something in their style and manner, because they seem to be very holy, very separated, very devoted—all this will come to naught. The human links will soon be snapped asunder. The faith that stands in any measure in the wisdom of men will prove hollow and worthless. Nothing will prove permanent, nothing will endure, but that faith which rests on the testimony and in the power of the only true God.

Christian reader, we earnestly invite your attention to this point. We do indeed feel its importance at the present moment. The enemy is seeking diligently to lead souls away from God, away from Christ, away from the holy Scriptures. He is seeking to get them to build on something short of the truth. He does not care what it is, provided it is not Christ. It may be

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# IS IT POSSIBLE TO KNOW WE ARE SAVED?

## A STUDY IN THE FIRST EPISTLE OF JOHN

by CLIFFORD L. NIXON

**T**HE book of First John, according to the statement of Divine inspiration, is given us to answer the question stated above. "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." (I John 5:13). T. T. Martin says, "If language can be made to mean anything, God's Word makes it plain that every redeemed man, every believer in Christ, has here and now, eternal life." Certainly if language ever means anything, First John five thirteen proves that it is possible to know that we who have believed in Jesus Christ are saved.

In this discussion it will be our purpose to point out some of the reasons given in First John which prove the possibility of being fully assured of our salvation. This study is not an attempt at an exposition of the book, hence we shall not consider its passages from any other angle than that stated in the subject under discussion. It is even probable that we shall not speak of every proof passage in the book which has bearing on the subject. We believe, however, that the ones given are abundantly sufficient to convince any willing soul that it is possible to know we are saved.

**T**HE first, or one of the first reasons John gives us for the assurance of our salvation is found in the words, "The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). We may know that we are saved because the shed blood of Christ provides a perfect cleansing for all our sin. In its primary meaning his passage speaks of the daily cleansing from the defilement of sin, which we should experience in our walk; but it is no less true that in our standing before God, the blood has already made us white as snow.

Capt. R. Wallis tells the following story: Martin Luther once dreamed that Satan unfolded before him a long record of his sins. After examining the roll carefully, he asked Satan, "Are these all?" "No," was the reply. "Then show me them all," said Luther. Another list was brought, and he asked again, "Are these all?" "Yes," said Satan. "Then," replied Luther, "take your pen and write across them. 'The blood of Jesus Christ His Son cleanseth us from all sin.'"

Our second reason is drawn from the words, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). By this statement

the Holy Spirit rules out the question of human merit. In so doing, He rules out the one thing which contributes more than anything else to the questions believers have as to their security. As long as men insist on believing that their security depends at any point whatever on their faithfulness, there is great reason to question the possibility of knowing now that we are saved. The best we could do would, indeed, be to wait until the final judgment day when the question of our eternal destiny should be settled. But no, there would not even be that possibility, for if my salvation depends to even the slightest degree upon any goodness of my own, I am forever doomed. Thank God, this is not the case. The Word of God makes it clear that our own righteousness, or want of righteousness, has nothing whatever to do with the case.

We may know we are saved because the punishment for our sin is fully met in the person of Jesus Christ. "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). The Son of God, Himself, has made atonement for us. He has taken upon Himself all of our sin and sinfulness. He has made an offering which perfectly satisfies God, the Father. We are accepted on this basis and not on any merit of our own. "Oh what a ground of peace

**H**ERE is an exceedingly thoughtful study of the First Epistle of John. In it Nixon traces one thought throughout the whole book, and from this one book he adduces abundance of evidence not only of the eternal security of the believer, but of the possibility of his being assured that he is secure. Let this study stir your heart with renewed appreciation for the grace of God toward us in Christ Jesus, and let it bring you to your knees in worship and adoration for Him Who loved us and gave Himself for us, that we might not only be saved but safe, and not only safe but sure of our salvation.



and assurance we have here! When I know that He has saved me for His own sake, I have the same reason for believing that He will keep me saved as that He saved me at the beginning, and so I have peace, perfect peace" (James M. Gray).

As the climax to the reasons thus far given, we present the statement, "And this is the promise that He hath promised us, even eternal life" (I John 2:25). We might well stop here. Our own merit has been ruled out of the issue. The punishment for our sin has been fully met by the Saviour. Christ's blood provides a perfect covering for all our sin. We have the definite promise of eternal life. Is it possible for God to lie? Is He unable or unwilling to keep His Word? If not, then cast away your doubts. You may know right now that you are saved for all eternity. "Here is a threefold cord upon which each Christian may hang his assurance: the unchanging purpose, the almighty power, and the unbreakable promise of the living God" (B. B. Sutcliffe). Would you ask for more?

**THOUGH** the reasons given are sufficient, they are not the only ones presented by the apostle John. There are others to be given. These we shall seek to present in a somewhat briefer form.

We may know we are now saved because we have a perfect Saviour. "Ye know that He was manifested to take away sins; and in Him is no sin" (I John 3:5). The question as to the ability of Jesus Christ to save may not be clouded by any doubt as to His qualifications. The Lord Jesus was and is absolutely perfect. He is One "Who did no sin, neither was guile found in His mouth" (I Peter 2:22). Being sinless He is fully qualified to be our Saviour.

We may know we are now saved because this perfect Saviour now resides within our hearts. "Whosoever is born of God doth not commit sin: for His seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9). This does not mean that the soul of the believer is made sinless. It has reference to the fact that the moment a man believes on Jesus Christ he is given a new, sinless nature, "Christ in you, the hope of glory" (Col. 1:27). The Saviour has made His permanent abode within our hearts, thus sealing us for future glory.

We may know we are saved because our own feelings do not enter into the question. "Beloved, if our heart condemn us, God is greater than our heart, and knoweth all things" (I John 3:20). We may not feel that we have been born again, but what of that? The record of the Word is surer than our feelings. We may have sinned grievously within the last few moments, but that does not change the condition. God knew all about our sin long before we ever committed it. Our feelings have nothing to do with our salvation. Therefore we can know that we are saved.

As a climax to this series of arguments we present a final reason, "Greater is He that is in you, than he that is in the world" (I John 4:8). We have a perfect Saviour. That One now resides within our hearts, whether or not we feel that He does. This One is greater than our

adversary. He is able to keep us. "The Father has given us to Jesus, and He is greater than all who would seek to pluck us out of His hand. Precious teaching! in which the glory of the Son of God is the safety of His sheep" (N. J. Darby). In the light of this fact little, nay, *no*, excuse is left for doubt concerning our salvation.

**THOUGH** it is scarcely necessary, we present four final reasons from the book of First John for believing that it is now possible to know that we are saved.

We may know that we are saved because of the character of God. "God is love" (I John 4:8). In order to doubt eternal security it is necessary to think of God as a ruthless tyrant who is seeking grounds for sending men to hell. Nothing could be further from the truth. God has done everything in His power to block the road to hell. If man goes there it is because he has rejected the provision of the cross. He goes in spite of all that God has done. Since this be true the believer in Jesus Christ has lost forever the possibility of ever being sent to hell. Our God is love.

We may know we are saved because of the purpose of God. "We have seen and do testify that the Father sent the Son to be the Saviour of the world" (I John 4:14). God sent His Son to provide life for all who are willing to receive it. The Son, in speaking to the Father of His mission, said, "I have finished the work which Thou gavest Me to do" (John 17:4). He accomplished the purpose for which He was sent. Therefore we may know that we are saved.

We may know that we are saved because the only requirement of man is that he place faith in Christ. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1a); "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5:4-5). Have you placed your faith in Jesus as the Christ? Do you believe that He was indeed the Son of God, the Saviour of the world? The question is settled. God guarantees that you shall overcome.

**NO WONDER** John said, "These things have I written unto you that believe on the Name of the Son of God; that ye may know that ye have eternal life."

No wonder he began his epistle with the words "These things write we unto you, that your joy may be full" (I John 1:4). We are saved. We are secure. Our eternal happiness can not be doubted. Surely we have sufficient cause for rejoicing now and through all eternity.

**FACTS** are more important than feelings; and the great Fact of righteousness, salvation, morality, and all else that we need to be, and to have, and to do—is Christ.

—"The Sunday School Times"

# THE ASSURANCE OF FAITH

by EVANGELIST CHAS. J. WAEHLTE

*HERE is a delightful study. It speaks in no uncertain terms of the assurance of faith. It lists and helpfully discusses many helpful things which the Christian may know. It is to be regretted that the writer did not in this discussion more clearly distinguish between Christ's coming for His Church in the Rapture, from His coming with His Church to establish His Kingdom at the Revelation, for the first of these events shall precede the Tribulation, while the latter will follow it. It is the Revelation which is in view in the Scriptures quoted in the first part of the paragraph on the second coming, but it is at the Rapture that the events shall occur which are referred to in the last part of this discussion. Apart from the failure to clearly distinguish these two events, this study is clear and positive, and one which will be the means of bringing much blessing. It is taken from a gospel leaflet "Watch and Pray," published by Evangelist Charles J. Wahlte. Because it is not signed, we assume that it was written by Mr. Wahlte.*

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake (I Thess. 1:5).

**W**HEN one looks over the great troubled world, there are doubts and fears that come to the hearts of men. What will tomorrow bring forth? At best the horizon of the whole earth is dark with uncertainty. Men do not know. They try to look into the future of both time and eternity, and they guess and dare to hope, but they have nothing that they are sure of. How blessed it is therefore to have the assurance of faith. How blessed it is to have an open Bible. While the world is groping in the deep darkness, the children of God need never be in darkness. "Ye are all the children of light." There are many things the children of God positively know. We do not guess these things. We know them. We are absolutely sure they are true. We know they are true because God has said they are true, and it is impossible for God to lie.

**I**N I JOHN we read, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." Take a pencil and mark the word "know" every time it occurs in I John, and you may be surprised. We know a lot of things, and one thing we can know is that we have eternal life. We do not merely need to hope that we are saved. We know it. We know it from the things that are written in God's Word. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (I John 5:13).

And here is another thing we know: "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 2:15). All over the world

so called learned men are trying to throw doubt upon the glorious person of the Lord Jesus Christ. We are told that He was only a man, a perfect man to be sure, but nevertheless only a man. But thank God we do not need to believe what these men say. We positively know Who our Saviour is. "I know Whom I have believed." We did not believe on a mere man. We believed on the Son of God, of Whom it is written, "For in Him dwelleth all the fulness of the Godhead bodily." We know this. We are absolutely sure about it, and we base the blessed assurance of our faith on the infallible Word of God, for the Word says the One in Whom we have believed is God manifest in the flesh.

And because we know our divine Saviour, we also know that He is able to keep for all eternity the precious soul that we have committed into the keeping of His nail-pierced hand, for He has promised, "They shall never perish, neither shall any man pluck them out of My hand." We do not know what lies ahead of us in the dark future days of our pilgrimage on this earth. The days are solemn with weird and mysterious things. We do not know what new snares or delusions or temptations Satan may cast in the way of our feet. But there is one thing we do know. We positively know it. We are "persuaded" about it, and that is that the mighty Lord Jesus Christ will carry us safely through it all. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). With such a holy confidence, we can face any future and eternity. He will keep us in the hollow of His hand. We know it!

There is another glorious thing that we are positively sure of. "And we know that the Son of God is come, and hath given us an understanding, that we may know



Him that is true" (I John 5:20). The Bible is looked upon as a fallible book by many a man in these days of blinded unbelief. They can see nothing wonderful, or miraculous, or glorious about the Bible. Their spiritual eyes have never been opened. They cannot understand it, for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, for they are spiritually discerned." But it is different with us. We *know* these things. We do not "think" the Bible is true. We *know* it. We are sure of it. We are positive as we can be about it. We cannot perhaps explain why we are so sure that the Bible is from God. But we *know* it is. We *know* that whereas we once were blind, now we see. "We *know* that the Son of God is come and hath given us an *understanding*." Ah, that is how we *know* it. The resurrected Lord has opened our understanding that we might understand the Holy Scriptures, and "*know* Him that is true."

But there is still more that we *know*. "And we *know* that *all* things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Now that is another thing that is hard for the natural man to understand. How can all things work together for our good? Some things that come into our lives may bring bitter pain, and sore trouble, and even disaster. How can such misfortunes possibly work together for our good? Sorrow, misery, and trouble may make some people despairing and despondent. But affliction need not affect the child of God that way, because he can *know* from God's Word that all will work together for his good. Affliction in the life of a believer, if he is exercised thereby, yields the peaceable fruit of righteousness. But whether we can see the "good" come out of our trials in this world, or not, we *know* that some day our sufferings and troubles will indeed have worked together for our good. We *know* this. We *know* all will work out for our eternal good. If it were not that we know this, the Lord's people might often be disconsolate and discouraged. But we *know* it. Thank God that He told us.

The unbeliever does not know what lies beyond the veil of this life. The future is all unknown to him. But the believer in God's Word *knows*. "For we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). It is indeed a solemn thing to see a bright sweet face close its living eyes, and go down into the cold grave, and change to pathetic dust. But we *know* that is not the end of the Christian's body. It is going to come out of that grave, shining forth as the sun in the Kingdom of our Father. God will give the Christian a new house, a new body. His body is going to rise again, glorified and wondrously changed. Many an unbelieving man today doubts that there will be a resurrection of the body. But we *know* there will be a resurrection of the body. We need not have the slightest doubt about it. God said so, therefore we *know* it. So if the call comes today or tomorrow, we may close our eyes

in peace, not guessing, not wondering, but positively *knowing* that we shall rise again.

And then there is the coming of the Lord. Some people evidently do not believe that He is coming back again. But we *know* He is. "For I *know* that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though, after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25). The mockers may say, "Where is the promise of His coming?" But that need not disturb the child of God and cause him to doubt that his Lord is coming back again. We *know* He is coming back again. We are sure of it. We know, too, that His coming will be literal. We know He is coming right back to this old earth, and stand with His feet on the Mount of Olives which is before Jerusalem on the east. "And His feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east." That is what the infallible Holy Scriptures say, and that is how we *know* He is coming back again—because the Word of God says so. And there is another thing we *know* in connection with the Lord's return. When He comes back, then in our hodies we shall see God. Some of us will rise from the dead, and some of us who shall be living when He comes, will instantly be changed, but all of us who are saved, both the living and the resurrected dead, shall have glorified bodies, and in these bodies we shall see God.

Finally, we know that because we are God's children, born of God, that some day we shall be like Christ. "Beloved, now are we the sons of God, and doth not yet appear what we shall be: but we *know* that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). Like Christ. Think of it! The human mind cannot grasp such an amazing wonder. But we do not need to grasp it. We just *know* it. How the grace of God can change a sinner so as to conform to the image of His Son is too deep for man to reason out. But thank God we do not have to reason it out. We *know* it because the Word of God says so. This is one reason why we should love His appearing, because then we shall be like Him. We know that our resurrection glory depends upon the coming of our Lord Jesus Christ. But thank God there is not the slightest doubt about either His coming or our glory. We *know* this, for "we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

THE foundation of safety is laid on the finished work of Christ, and is guarded by the infinite power, the eternal purpose, and the immutable promise of Jehovah.

—James H. Brookes

# SECURITY THROUGH THE BLOOD

by JAMES H. BROOKES

LET us take from the Old Testament Scripture an illustration of the believer's perfect safety on the ground that blood has been shed, or that life has been given up in the stead of his life. On the great day of atonement Aaron was directed to select two goats, one for the Lord and the other for the scapegoat. "And Aaron," it is said, "shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." The victim was not presented as a burnt offering, for that was a type of Christ, Who offered Himself without spot to God," not as a sin-bearer, but "an offering and a sacrifice to God for a sweet-smelling savour." Nor was he presented as a meat-offering; for that was a type of Christ in His faultless life on earth, fulfilling all His duties to man as man. Nor was He presented as a peace-offering; for that was a type of our communion with God in Christ, so that it can be said, "Ye who sometimes were far off are made nigh by the blood of Christ." But he was presented distinctly as a sin-offering, to put away iniquity from the sight of a holy God. Having been slain, the high priest was commanded to bring his blood within the veil of the tabernacle where Jehovah dwelt, and to sprinkle the blood upon the mercy seat and before the mercy seat seven times, or the complete number. Then he was to go out unto the altar that is before the Lord (see Leviticus 16:18), and sprinkle the blood upon it seven times. Afterwards, it is said, "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquity of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited."

The act of laying both the hands upon the head of the goat showed that the guilt of the people was trans-

ferred or imputed to their substitute, because, the blood being shed, the Law of God was perfectly satisfied, the demands of His justice were thoroughly met, and in unsullied righteousness He could now put away their sin. "The life of the flesh is in the blood," we are told, "for it is the blood that maketh an atonement for the soul." Mark that! "It is the blood that maketh an atonement for the soul," or, as the word translated "atonement" here properly means, "to cover or cover over," it is the blood that covereth over the sins of the soul; and because covered over with blood so that God's pure eyes cannot see them, atonement is made, and God and the sinner are brought together in peace. Hence it is said, "The goat shall bear upon him all their iniquities (not some of them merely, but all of them) unto a land not inhabited," and there they are lost to view for ever. If, then, any of the assembled Israelites who watched the high priest coming forth from the presence of the Lord to sprinkle the altar with the blood of the slain goat, and to lay both his hands upon the head of the live goat, should doubt for a single moment the forgiveness of all their iniquities, it would be in effect to say that the blessed God had uttered a falsehood. It was not a question of fitness or unfitness, or feeling, or of realization, on their part, but it was a simple question concerning the veracity of the Holy One of Israel, Who had said, "It is the blood that maketh an atonement for the soul," and, "The goat shall bear upon him all their iniquities unto a land not inhabited."



LET us turn now to the New Testament, and we find it written, "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood, He entered in once into the holy

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# THE ETERNAL SECURITY OF THE BELIEVER

by HY PICKERING

**WE BELIEVE** that the Bible sets forth the eternal security of the believer. A fivefold view will cover the many portions of Scripture which give the believer in Christ grounds for assurance as to the present possession of eternal life, and an entrance into the heavenly Kingdom.

## I. THE NATURE OF GOD

**AS MANY** as received Him, to them gave He power to become the sons of God . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

The spring of the new life to which the believer has the power, right, or privilege, lies solely in God. Here in this first mention of the "new birth" it is made plain that it is brought about (1) "not of blood," that is, not by descent; (2) "nor of the will of the flesh," that is, not by desire; (3) "nor of the will of man," not by human power; (4) "but of God," for God's "born ones" enter by the new birth into the family of God—new birth being the communication of the divine nature by believing on His Name. "Believing on His Name" is in contrast to His own people Israel who "received Him not" (vs. 11), and is the distinguishing mark from a mere conviction of the mind.

A mortal man can only convey that which is mortal; that which is born of God—the Eternal God—can only pertain to that which is eternal. Hence, the

very nature of God assures the believer that "whatsoever is born of God overcometh the world" (I John 5:4), and all so born shall be "more than conqueror through Him that loved us" (Rom. 8:37). That of which they are born is "incorruptible," so like it they shall "live and abide for ever" (I Peter 1:23).

Besides, the believer is "born of the Spirit" (John 3:6), and the Spirit takes up His abode in every regenerated soul, not on conditions, or for a season, but as the Master promised to His disciples, "He will abide with you for ever" (John 14:16). A spirit-filled believer in the Lake of Fire is an unthinkable proposition!

## II. THE CHARACTER OF GOD

**VERILY**, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24).

The honor of the Father and the Son is interwoven into these wondrous words of life (vss. 20-23). To the believer a threefold assurance based on the character of God is given in this statement of the Son

*As to the past*—he "is passed from death unto life." He stands on resurrection ground, entirely beyond death's sway. As truly as Lazarus was dead, and as the voice of Christ was made alive, so truly every child of God "is passed" out of the death condition into the life condition. As Lazarus knew he was alive, so every believer should know that he has everlasting life.

*As to the present*—"Hath everlasting life." No hopes to have, may have if he holds on, will have if he endures to the end, but the moment he accepts Christ he becomes the actual and present possessor of "everlasting life"; that which lasts, not for years, but forever and ever.

*As to the future*—"He shall not come into condemnation" or judgment. Jesus says, "My sheep hear My voice . . . and I give unto them eternal life, and they shall never perish" (John 10:27-28). "Those whom Thou gavest Me I have kept, and none of them is lost, but the son of perdition that the Scripture might be fulfilled" (John 17:12). The keeping of the believer for eternal glory depends not on himself, but on the great Giver. Judas, the son of perdition, cited. As he was never born again, he was a "thief

**H**ERE is one of the most vital discussions on the eternal security of the believer which we have ever been privileged to read or listen to. Surely it should cause to pause those who deny that the believer is secure, to have it thus called to their attention that the very character of God is inseparably linked with this blessed fact. This discussion is taken from "The Believer's Blue Book" published by Pickering and Inglis, England. (This book may be obtained from the Institute Book Nook, price 60 cents.)

*TRUE, unselfish service for the Lord Jesus Christ there can scarcely be; if I have any lingering fear of being possibly lost at last.* —H. A. Ironside

John 12:6), and a "demon" (John 6:70), and "went to his own place." But the keeping of every truly born again believer is assured by the Giver and Receiver—"all Mine are Thine, and Thine are Mine, and I am glorified in them" (vs. 10).

Well said the aged saint, when it was suggested that after all he might lose his soul, "Well, I would be a great loser, but God would be a greater. I would lose my soul, but God would lose His character."

Thus, if one child of God were lost, God would lose His character, Christ would lose His glory, and the Scriptures would be unfulfilled.

### III. THE JUSTICE OF GOD

*T*HERE is, therefore, now no condemnation to them which are in Christ Jesus" (full verse of Rom. 8:1, R. V.). In this climax chapter of Romans there is a threefold cord of assurance for the saint based on the justice of God.

1. *No condemnation* (vs. 1). An absolute statement without limitation or restriction. If Christ was condemned on the cross instead of me, and I have accepted Him as my Saviour and Substitute, then there can be no condemnation for me.

• Payment God will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine.

2. *No accusation*—"Who shall lay anything to the charge of God's elect?" (vs. 33). Omitting the italics "it is," the query is raised, "God that justifieth?" (vs. 33). Will a God Who has justified a sinner through faith in the blood of His Son lay any charge against that justified one? Justice cries, "Nay."

Then for the second time—"Who is He that condemneth?" (vs. 34), comes the query, "Christ that died?" Will a Saviour Who loved me enough to die for me at last condemn me? The very Judge Himself as borne the judgment that was due to me. Is it likely that the Judge Who bore my sins will exact the penalty from me when He sits on the judgment seat? Justice cries doubly, "Nay."

3. *No separation*—"Who shall separate us from the love of God, in Christ Jesus" (vs. 39).

Thus, if there is no condemnation in the present, no judicial accusation in the future, and no separation in time or eternity, what greater confirmation of verse

30—"whom He justified, them He also glorified." Not half, nor three-quarters, nor the faithful, nor only the enduring ones, but every sinner "justified by faith" (Rom. 5:1) shall assuredly be glorified together with Him.

Resting on the justice of God I have the living receipt in the Person of the Lord Jesus seated at "the right hand of the Majesty in the heavens" (Heb. 1:3). "Delivered for our offenses, and raised again for our justification" (Rom. 4:25). If God were not satisfied with what Christ did on the cross, He would still be in the grave. He is risen; therefore, God is satisfied, and the throne is filled.

A Dundee woman appeared at the police office one morning and paid the fine her husband had incurred in connection with some simple offense. After paying the thirty shillings, or whatever the sum was, and leaving the office, she remembered she had no receipt, and wondered if she might not have to pay again. Returning to the officer at the bar, she asked for a receipt. He simply smiled, and replied, "Your husband at liberty is receipt enough that the fine has been paid."

It is a just and righteous act of God to set one who has believed on His Son in the glory, for God's character and my salvation stand or fall together. So we rightly sing:

Since Christ has died, and risen, and gone above,  
For us to plead at the right hand of Love,  
Who shall condemn us now?

### IV. THE SOVEREIGNTY OF GOD

*"W*HOM He did foreknow, He also did predestinate. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. 8:29-30).

Whatever differences of judgment there may be amongst Bible students as to the doctrine of election or predestination, all agree that God is Sovereign, that God has a plan in dealing with the sons of men and the affairs of the earth, that that plan is not thwarted by the upheavals of nations, or the vacillations of individuals, and that though we find it difficult to understand, and more difficult to explain, it ever abides true, "All things work together for good to them that love God, to them who are the called according to His purpose" (vs. 28). Ephesians 1:9 lets us into the secret

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*T*HE Holy Spirit in us is the assurance of our security, for He keeps all in whom He dwells.

—A. C. Gaebelin



# THE TRIUMPH OF GRACE

by H. A. IRONSIDE

THE opening verses of the eighth chapter of Romans form a summing up of all the truth unfolded in the foregoing sections of the epistle, beginning with the twelfth verse of the fifth chapter. It is, of course, hardly necessary for me to point out and emphasize what is now familiar to every careful student of the original text: that the last part of verse one is an interpolation (which properly belongs to verse 4), obscuring the sense of the great truth enunciated in the opening words: "There is therefore now no condemnation to those who are in Christ Jesus." This magnificent statement requires no qualifying clause. It does not depend on our walk. It is true of all who are in Christ, and to be in Him means to be of the new creation. A glance at the Revised Version, or any critical translation will show that what I am pointing out is sustained by all the editions. It was man's innate aversion to sovereign grace, I am certain, that brought these qualifying words into the text of the common version. It seemed too much to believe that freedom from condemnation depended on being in Christ Jesus, and not upon our walking after the Spirit. So it was easy to lift the words from verse four into verse one. But in verse four they have their proper place, for there the question of state is to the fore. In verse one it is the question of standing that is under consideration.

WHAT unspeakable relief it is to the bewildered, troubled soul, oppressed with a sense of his own unworthiness, and distressed because of frequent failures to live up to his own highest resolves, when he learns that God sees him in Christ Jesus, and as thus seen he is free from all condemnation. He may exclaim, "But I feel so condemned." This however is not the question. It is not how I feel but it is what God says. He sees me in Christ risen, forever beyond the reach of condemnation.

A prisoner before the bar, hard of hearing and dull of sight, might imagine his doom was being pronounced at the

very moment that the judge was giving a verdict of full acquittal. Neither blindness nor deafness would alter the fact. And though we are often slow to hear, and our spiritual vision is most defective, the blessed fact remains that God has pronounced the believer free from condemnation whether he fully rises to the glorious fact or not.

Oh, doubting one, look away then altogether from self and state, look away from frames and feelings to Christ risen, now forever beyond the cross where your sins once put Him, and see yourself in Him, exalted there at God's right hand. He would not be there if the sin question was not settled to the divine satisfaction. The fact that He is there and that you are seen by God in Him is the fullest possible testimony to your freedom from all condemnation.

"Oh, the peace forever flowing  
From God's thoughts of His own Son,  
Oh, the peace of simply knowing  
On the cross that was all done.  
Peace with God in Christ in glory,  
God is light and God is love,  
Jesus died to tell the story,  
Foes to bring to God above.

We are brought to God "in Christ Jesus," and so all question of judgment is forever settled. It can never be raised again.

THIS leaves the soul at liberty to be occupied with pleasing God, not as a means of escaping the divine displeasure, but out of love to Him Who has bought us to Himself in peace. What the Law, with all its stern and solemn warnings and threatenings could not accomplish (that is, produce a life of holiness, because of the weakness and unreliability of the flesh) is now realized in the power of the new life by the Spirit. A clearer reading of verse two would probably be, "The Spirit's law (which is life in Christ Jesus) hath delivered

ONE of the most vigorous, and scriptural, and constructive teachers of the present generation is H. A. Ironside, pastor of the Moody Memorial Church, of Chicago. In this keen little study of the eighth chapter of Romans, Ironside magnifies the grace which saves the believer and keeps him saved. We are indebted for this study to Dr. Ironside's book, "Lectures on the Epistle to the Romans," published by Loizeaux Brothers, New York. It is used with the very kind permission of the publishers. (This book may be ordered from the Institute Book Nook, price, paper 50 cents, cloth \$1.00 .

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# CAN I READ MY TITLE CLEAR?

by MAURICE G. DAMETZ

"CAN I read my title clear to the mansions in the skies?" is the way an old gospel song begins, and this is a vital question for our consideration as we dwell upon the theme of the believer's safety and endurance. Real estate is the greatest business in the world, and every transaction is dependent upon a clear title. But how is a clear title obtained? By careful and accurate search of the records, where is found the folio, volume, and page from which the title is made clear and guaranteed for all time. How can we Christian believers secure a clear title to our mansions in the skies? By searching the record. What record? The Word of God. There the title is clearly written, and the record is indelible and imperishable.

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God (I John 5:13).

Ask most professing Christians the question, "Are you saved?" and almost invariably the answer is, "I hope so." John says, "We know!" The Word "believe" occurs ninety-eight times in John's Gospel, while the word "know" occurs forty times in his First Epistle. John's Gospel tells about God's Son giving salvation, while John's Epistle has for its keynote God's sons enjoying assurance of salvation. The Gospel says to the sinner, "Believe, believe!" and the Epistle says to the believer, "Know, know!" There are no fogs in the Apostle's testimony. He said, "We know," not "we think," or "we suppose," but "*we know*," and more than that, "*we know that we know*." That is certainty multiplied into certainty. And John strikes the note, the key to Christian joy.

You ask, "Is it possible for me to give such a positive testimony concerning salvation?" Yes, it is your privi-

lege, and God wants you to enter into the present enjoyment of salvation. Certainty is the secret of real peace, lasting joy, and satisfaction of soul. Our souls cannot find rest upon a question mark. Uncertainty means fear and failure. We may know. There is no guesswork about it. We may be absolutely certain. But how? How may we know that our title is clear?

## NOT BY FEELINGS

SOME people seem to think that their emotional thermometer registers their salvation. If they "feel good" they conclude that they are saved, but if they are depressed in soul they are not so sure. Salvation is made a thing of the senses and changes with their feelings, like a weather vane.

Feelings and experiences are all right as far as they go, but as a receipt they are worthless. Fasten your assurance of pardon to the happy feelings of today, and tomorrow, when your feelings have departed, your assurance will have gone also. God does not say, "These happy feelings have I given unto you that believe on the name of the Son of God, that ye may know that ye have eternal life."

Our rock is Christ. It is not the rock that ebbs and flows, it is the sea. Salvation is like the Saviour—the same yesterday, today, and forever. It is changeless. Our safety does not consist in believing that we are safe, but in believing that Christ's work, and that alone, is our title to heaven.

## NOT BY ATTAINMENT

IT IS the blood of Christ that makes us safe. We can do nothing to keep or to increase our safety. I know of a man who was a devoted minister of the Gospel for fifty years. In that service he walked

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DO YOU own an automobile or a piece of real estate? If so, how would you go about it to prove that you do? Would you say that because you ride in your car, that proves that it is yours? Or because you live in your house that is the proof that you own it? That is no proof, for people may ride in borrowed cars and may live in rented houses. There is only one proof to ownership that will stand, and that is for you to produce a clear deed of title, but to protect your title and make it valid it must be recorded. Dametz points out that this is exactly the basis on which the believer's assurance rests. He has a title deed of record, for God's Word says, "This is the record, that God hath given unto us eternal life, and this life is in His Son."



# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS OF THE BIBLE

## THE NUMBER FOUR

by R. S. BEAL

*HERE is the fourth in Beal's series of studies on "The Spiritual Significance of the Numbers of the Bible." Since the first few studies in this series were published, we have received from our readers the warmest expressions of appreciation and testimony of blessing received. We are sure that as the series progresses God will continue to bring rich blessing through it. Each of these studies is a condensation of one of the sermons in a series of sermons which Beal brought on this same subject to large and appreciative congregations in his church, the First Baptist Church, of Tucson, Arizona.*

**T**HE number which claims our attention in this study stands connected throughout Scripture with creation.

This fact of revelation is not unknown to the natural realm. We speak of the four points of the compass, and the four seasons of the year. Every passing day is marked with the number four, and the elements of the world are commonly spoken of as four, namely: earth, water, fire, and air.

The book of Exodus records the giving of the Law. While the children of Israel were camped at the foot of Sinai, God called Moses to the summit, and delivered unto him His Law, written upon two tables of stone. The first commandment had to do with God's sovereignty, the second with God's person, the third with His name, and the fourth with His Sabbath. Within the bounds of the fourth commandment, God mentions His own work of creation. Is it not significant that the fourth command should be marked in this way?

### TAUGHT TO PRAY

**T**HE fourth book of the Bible is the book of Numbers, every reader of which knows that it records the earthly walk of God's redeemed people. This indicates clearly that God had to do with the position of the books in the Bible as well as with their substance.

In the New Testament we read how the disciples came to Jesus and requested Him to teach them to pray.

The Master responded to their request by teaching them that which we usually call the Lord's prayer. The fourth statement in that prayer is deeply significant for it has to do with the earth, "Thy will be done on earth as it is in heaven."

The first parable which fell from the lips of Jesus was about a sower who went forth to sow. It is marked with the number four because it has to do with the creative work of God. The seed fell upon four types of soil.

### FOUR GOSPELS

**M**ANY have asked, "Why four gospels? Would it not be better to have a biographical sketch of the life of Christ in one volume instead of four, and thus do away with so much repetition?" There must be four gospels because we are confronted with the Lord of glory living in the midst of His creation. These are but a few illustrations of hundreds which are to be found within the bounds of the sacred Scriptures.

Arithmetic is a powerful witness to the truth that all Scripture is given by inspiration of God, and that the Law of the Lord is perfect. The marvelous uniform usage of the numbers is one line of proof that God is the Author of the Bible. All men would do well to read it as a message from heaven, and let it commend itself to their judgment. The Bible is an open Book and invites the closest investigation.

# IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Many Christians, believing that the Independent Fundamental Churches of America have "come to the kingdom for such a time as this" (Esther 4:14), anticipate rich spiritual blessing at the fourth Annual Convention to be held in the Cicero Bible Church, 52nd Ave. and 22nd Pl., Cicero, Ill. Monday evening June 5, through Friday evening June 9, 1933. Previous convention blessing strengthens this assurance. Convening almost simultaneously with the opening of the Century of Progress Exposition will add incentive to attend the I. F. C. A. Convention. The Cicero Bible Church is located a short distance from the Exposition Grounds on the main traffic artery to the West. Unusual prayer gatherings have featured past conventions. It is hoped this spirit will be even more evident in the coming event. Missions, especially Faith Missions true to Bible standards, will be emphasized strongly. Daily sessions will be devoted to Christian work along the following lines:

- Tract Distribution
- Open air evangelism
- Conducting Bible Conferences
- Promotion of Biblical evangelism
- Sunday School work
- Organizing Independent Bible Tabernacles, Missions, Churches
- Young People's work
- Organizing and operating weekly Bible Classes
- Advancement of summer Bible school movement
- Organizing Regional Conferences of the I. F. C. A.

Afternoons will offer constructive Bible teaching under various noted teachers. Evening sessions will emphasize Biblical evangelism. Special music will aid all sessions. A number of young men will be examined for ordination, with ordination service following. One evening will feature Fundamental Young People's organizations. Reception of affiliating Churches will take place. Church delegations will be reorganized. Present information promises attendance of delegates from many places including Canada. Entertainment will be offered at a minimum. Among speakers already assured will be Dr. M. R. De Haan of Grand Rapids; Dr. J. Oliver Buswell, of Wheaton College; Evangelist W. E. Pietsch, of Los Angeles; Evangelist Chas. E. Neighbour, of Philadelphia; Rev. W. D. Herrstrom, of Akron, Ohio; and Dr. H. A. Ironside, of Chicago.

The I. F. C. A. purposes to aid ministers, especially young preachers, opposed because of loyalty to Fundamental Bible truth. It offers fellowship and standing to Christian Fundamental Churches not in denominational affiliation. Its platform is 100 per cent true to "the faith once delivered." Being incorporated, it ordains to the Christian ministry, gives standing to churches and ministers, and is recognized by clergy bureaus. Dr. M. R. De Haan of Grand Rapids, Michigan, is now the President, and Pastor Wm. McCarrell, of Cicero, Illinois, the Executive Secretary. Its official voice is THE PIONEER OF

A NEW ERA, issued monthly, with O. B. Bottorff, 4000 Washington Blv'd, St. Louis, Mo., managing editor. The headquarters is 2230 S. 52nd Ave., Cicero, Illinois. For information regarding the organization, the coming convention and entertainment, write Donald W. Wood, Office Secretary, 2230 S. 52nd Ave., Cicero, Illinois.

"Watch ye, stand fast in the FAITH, be brave like men, be strong. Let all things be done by you in love" (I Cor. 16:13, 14).

The Seventh Annual Bible Conference of the Philadelphia School of the Bible will be held this year at Greenwood Hills on the Lincoln Highway at Fayetteville, between Gettysburg and Chambersburg, August 6 to 20 inclusive.

The speakers will be as follows: Carey S. Thomas, Pastor First Baptist Church, Altoona, Pa.; William Culbertson, Pastor Reformed Episcopal Church, Ventnor, N. J.; T. Roland Philips, Pastor Arlington Presbyterian Church, Baltimore, Md.; R. G. Uhrich, Pastor Third United Brethren Church, Philadelphia, Pa.; George Landis of Fayetteville, Pa.; and possibly Alva J. McClain, Dean of Ashland Theological Seminary, Ashland, Ohio.

All who find it possible should take advantage of this wonderful opportunity for fellowship in the study of the Word.

Rev. and Mrs. Frederick E. Holland, of the Africa Inland Mission, whom we were privileged to have with us at D. B. I. a few months ago, have been engaged in a series of meetings in Michigan, and are now making preparation to return to the field soon. They hope to be able to sail about June the fifteenth. Let us stand by in prayer, asking God's provision for the remaining needs, and that He shall be preparing more hearts for the message they bear.

It has been the joy of Rev. and Mrs. Jesse Roy Jones of D. B. I. to receive into their home another son, Samuel Roy, who was born April 25. Should this healthy little chap emulate his father as a Gospel song leader, or his mother as a pianist, or should their Christian devotion and faithfulness find reflection in him—and we believe it shall be so—the cause of Christ shall have another champion.

Palestine holds a real interest in the heart of every Christian, and there was genuine pleasure in reading another letter from Miss Frances Paul to her friends at D. B. I. At the Easter season a vacation from her teaching in the school of the Bible Lands Gospel Mission at

(Continued on p. 174)



# UNEVANGELIZED AFRICA

Return to thine own house, and show how great things God hath done for thee (Luke 8:39).

THE NATIVE MINISTRY, precisely like that at home, is called of God. Of necessity, in the beginning, the call comes to those who are comparatively untrained, save by the Spirit. To discern this call of God in the lives of native converts without discouraging those who, though immature, are truly called; to teach them their need of dependence upon the Word of God, upon the Spirit of God and His revealed will, requires missionaries of unusual humility and unusual spiritual discernment. Every Spirit-led mission must be made up of master-builders who will find and instruct native converts who are "able to teach." The real evangelists are not missionaries, but trained NATIVE WORKERS. PRAY OUT THOSE WHO ARE WAITING TO GO FORTH TO HELP TRAIN THESE NATIVE EVANGELISTS.

THE LIFE OF EACH TEACHER must be surrounded by prayer. Earnest prayer with the missionary leader must precede every school session and follow every report. With a large number of native workers under his direction, prayer absorbs more time than any other feature of the work of the missionary.

## PRAYER REQUESTS FROM THE FIELD

LUBERO-KITSOMBIRO, David Doerksen:

"The field certainly needs PRAYER. Only by prayer shall we reach these black diamonds who care for nothing but sin and superstitions. PRAY THAT THE SPIRIT OF GOD WILL DRAW THEM TO HIMSELF, revealing to them the things of eternal glory.

"PRAY FOR ME that I may be a light for Christ, that people all along the trails may see ONLY CHRIST IN ME!

MISEBERE, Rev. and Mrs. Allan G. McIntosh:

"Situated near the junction of several roads belonging to the gold mines gives us an unusual access to road workmen. JOIN US IN PRAYER THAT THESE MAY COME TO KNOW CHRIST AND ENTER CHRISTIAN SERVICE.

"About 60 native teacher-evangelists going out from this station. PRAY THAT THEY MAY BE ON FIRE FOR GOD, and for AN AWAKENING AMONG THE PEOPLE IN THE VILLAGES.

"PRAY THAT GOD MAY SEND A GIRL WORKER FOR THIS NEEDY PART OF THE WORK.

"The LEPER COLONY, with more than 70 lepers, represents a real opportunity, medical and evangelistic. We are doing our best to meet the spiritual need, and THERE IS PRESSING NEED OF A DOCTOR—PRAY ONE OUT!

"January 29 we baptized 11 and had a rich time of blessing. A large crowd witnessed the ceremony. PRAY FOR THESE NATIVE CHRISTIANS."

SAKE-LAKE KIVU, Rev. and Mrs. Howard Bigelow: Dr. and Mrs. Edwin A. Harris:

"We now have 10 Native Evangelists who are continuously preaching in the villages. Two Chiefs and two plantations were visited recently. We hope to place two native workers in each of the Chief's villages. PRAY FOR GOD'S SELECTION.

"The Native Evangelist placed on one plantation last October teaches the children of the workmen 2½ hours each day, and a number of them are already reading very well in the Gospel of Mark in Kihundi, as well as learning a number of songs and Scripture verses. Many of the workmen are professing Christ. PRAY FOR PERMANENT RESULTS THERE.

"After four days of continuous prayer and conference and great blessing, we baptized five on New year's Day. The service was held in our new stone church, and later down at the lake, then 15 of us gathered around the Lord's Table to show forth His death 'till He come.'" PRAY FOR THESE BABES IN CHRIST!

RUTHSHURU-RWANGUBA, Rev. and Mrs. Frank R. Manning:

"We are so pleased with our boys and David, as they are anxious to go out and reach these people, depending only upon God to supply their needs. PRAY THAT GOD WILL SEND THEM FORTH! We expect soon to have a good tent, and we are gradually being prepared to go out among the people in the hills. PRAY THAT THEIR HEARTS MAY BE PREPARED.

"Many times we have felt the presence of God in a very real way in our work here because of your prayers. OUR GREATEST NEED IS FOR REAL EARNEST PRAYERS OF FRIENDS AT HOME!

For further information, prayer-helpers' enrollment cards, write

## UNEVANGELIZED AFRICA MISSION

Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St., Los Angeles, California

Rev. Chas. E. Fuller, Pres.  
Rev. Frank E. Lindgren, Vice-pres.  
John Kaye, Home Director & Treas.

Dr. Chas. E. Hurlburt, Advisory Direc.  
Rev. Paul F. E. Hurlburt, Gen. Direc.  
Lubero, Belgian Congo, Africa



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## MARAH

"Marah" is a booklet of consolation for those in fiction. It includes an outline of penal and non-penal offerings, discussed from the Bible viewpoint. This discussion of God's various purposes in allowing His people suffer affliction should be of definite blessing to those who wonder why God deals thus with His children. The second half of the booklet consists of thirty-one poems of consolation, and encouragement to those in sorrow and sad trials.

"MARAH (BITTER WATERS MADE SWEET)," by John C. Blackburn, 128 East Lake Drive, Atlanta, Ga. Art covers, gift style, 88 pages, 4½x6 inches, twenty-five cents. Obtainable from the author.

## CHRIST THE LORD

McIntyre's book, "Christ the Lord," is a soul-stirring discourse on the deity and humanity of our Lord and Saviour Jesus Christ. The book ably answers the critics' objections to the virgin birth. It embraces a biographical treatment of its subject, presenting the life of Christ with wholesome balance. The discussion of His humanity is instructive; the chapter on the incarnation is excellent. The deity of Jesus Christ is discussed from the viewpoints of our Lord's witness concerning Himself, the witness of His work of redemption, the testimony of four New Testament writers, etc. Rich study material accompanies the analysis of James' conception of Jesus, Peter's estimate

Him, Paul's view of Him, and John's. Such an array of expressions of the deity of Christ from Holy Writ leave mighty impress on the soul. Misconceptions of the Person

Christ are traced through the heresies of the early church; the relation of Christ's humanity to His deity is treated scripturally and very helpfully. The development

the definition of Christ's Person and two natures is traced through the Creeds and Councils. The volume answers much of modern criticism, closing with an excellent defense of the authenticity of the Fourth Gospel. As

r. J. W. Thirtle says, "This is a great book . . . As the result of thorough research it brings to the student a surprising wealth of learning. It will assuredly occupy a place

its own in the latest literature on the Person of Christ." Today, when the deity of Jesus Christ is denied on every

ground, His humanity misunderstood, and the Bible's testimony about Him questioned, such a masterly defense of truth as Dr. McIntyre has written should be in the hands of every one who loves the Book and the Saviour.

"CHRIST THE LORD," by D. M. McIntyre, D.D. cloth, 215 pages, 5½x8 inches, published by Fleming H. Revell Co., New York. Price \$1.50.

## UNCLE JOHN VASSAR

One of the most inspirational biographies which it has ever been our privilege to read is the life of Uncle John Vassar, faithful colporteur of the American Tract Society, and devoted servant of our Lord Jesus Christ. Though he was in many ways an odd character, so whole-hearted was he in his Lord's service, his oddities are almost entirely eclipsed by his burning devotion to his Lord and to the spiritual need of souls. A soul winner of the first water, Uncle John Vassar sets a challenging example for all of God's children, many of whom, sad to say, seem to have little or no concern for the needs of perishing souls. Perhaps he would not seem odd if there were more like him (for the very intensity of his zeal for his Lord is frequently the thing which left the impression that he was eccentric), and the pity is that there are NOT MULTITUDES with just such unreserved abandonment of self in the service of their Lord.

One incident, selected at random from among many like it, will serve better than any review to give you an idea of the character of the book, as well as of the man whose story it tells: "In Boston he wished to call on a Christian gentleman who was living at one of our fashionable boarding-houses. A young friend who went with him to show him the place reported what occurred. While waiting in the parlor to be shown to the gentleman's room, he opened conversation with a very fashionable and proud-looking lady who was sitting in the room. With great concern he began to urge the necessity of the new birth and immediate acceptance of Christ upon her. She was thunderstruck, and protested that she did not believe in any of those things. Then followed a most fervent appeal, texts of Scripture, warnings against rejecting Christ, the certainty of a wrath to come for any found in impenitence, till at last his friend said he was fairly alarmed at the boldness of the assault. Suddenly the gentleman came in for whom he was waiting, and called him out. The friend sat watching from behind his newspaper for the effect of the interview. In a moment the lady's husband came in. 'There has been an old man here, talking with me about religion,' she said. 'Why did you not shut him up?' he gruffly asked, 'He is one of these persons you CAN'T shut up,' was her reply. 'If I had been here,' he said, 'I would have told him very quickly to go about his business! 'If you had seen him you would have thought HE WAS ABOUT HIS BUSINESS,' was her answer. No truer tribute could be paid to him than that."

This is a book which will warm the heart and deepen the spiritual life of all who read it; and it is a splendid book to place in the hands of Christian friends whom you are eager to enlist in the service of their Lord.

"UNCLE JOHN VASSAR," by Rev. Thomas E. Vassar. 5½x7½ inches, 190 pages, cloth. Published by the American Tract Society, New York. Price \$1.00 —H.A.W.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THE MAN UNDER GOD'S HAND

Ezra 8:22

- I. THE TESTIMONY  
Ezra 8:22  
Distinguish chastening
- II. THE IMPLICATION  
Surrender  
Seeking His fellowship  
His Will  
His Way
- III. THE EXAMPLE  
Ezra 7:10
- IV. THE BLESSING
  - A. Direction—Ezra 7:6, 9
  - B. Power—Ezra 7:28
  - C. Provision—Ezra 8:18
  - D. Protection—Ezra 8:31

—H.A.W.

## WHAT KIND OF EXPERIENCE INSURES SALVATION?

- I. STARTLING EXPERIENCE IN CONVERSION? NO!  
Acts 9:1-9; 8:26-38  
The most startling miracle is the salvation of the soul of man.
- II. TREMENDOUS SORROW FOR SIN? NO!  
Acts 16:27-31
- III. FREEDOM FROM BACKSLIDING? NO!  
Ps. 51:12 cf. I Sam. 11:1-27  
Ps. 16:7 cf. John 18:25-27
- IV. ONLY ACCEPTING JESUS—NO EXPERIENCE  
John 20:31  
Acts 16:31

—H.A.W.

## LOVE CASTETH OUT FEAR

- I. FEAR OF HELL—ASSURANCE  
John 5:24
- II. FEAR OF ENEMIES—VICTORY  
II Cor. 2:14
- III. FEAR OF LIFE—CONFIDENCE  
Rom. 8:28

## IV. FEAR OF MEN—SERVICE

Isa. 51:12

## V. FEAR OF GOD—FELLOWSHIP

Heb. 10:19-22

—H.A.W.

## GOD'S LOVE OPENING A DOOR OF FELLOWSHIP TO THE SINNER

INTRODUCTION: The invitations

Rev. 3:20

I Cor. 1:9

Jno. 17:26

## I. CHRIST DIED THAT WE MIGHT HAVE FELLOWSHIP WITH GOD

Eph. 2:4-6

I Pet. 3:18

Eph. 2:13

Eph. 1:6

## II. GOD SENDS HIS WORD THAT WE MAY HAVE FELLOWSHIP WITH HIM

I John 1:3

## III. GOD SENDS HIS SPIRIT INTO OUR HEARTS THAT WE MAY HAVE FELLOWSHIP WITH HIM

Eph. 2:18—"access— a leading into"

Jer. 31:3

## IV. GOD CALLS US INTO SEPARATION THAT WE MAY HAVE FELLOWSHIP WITH HIM

II Cor. 6:17-18

—H.A.W.

## THE UNSEARCHABLE RICHES OF JESUS CHRIST

Eph. 3:8

## I. THE RICHES OF HIS WISDOM AND KNOWLEDGE

Rom. 11:33

## II. THE RICHES OF HIS MERCY

Eph. 2:4

## III. THE RICHES OF HIS GRACE

Eph. 1:7

Eph. 2:7

II Cor. 8:9

## IV. THE RICHES OF HIS GLORY

Eph. 3:16

Eph. 1:18

Rom. 9:23

—H.A.W.

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Third Quarter, Lesson one

Sunday, July 2, 1933

## JOSHUA

Lesson Text: Joshua, Chapters 1 to 6, 23, 24  
(Assigned for Printing: Joshua 1:1-9; 23:1, 2, 14)  
Devotional Reading: Psalm 119:1-9

### Golden Text:

"Be strong and of good courage . . . for the Lord thy God is with thee whithersoever thou goest, (Joshua 1:9).

For this quarter we take up the study of some of the leaders of Israel. The first of these leaders who comes before us is Joshua. It is to the study of his life that we devote our attention in today's lesson. Just what is the message of Joshua's life for us?

### I. JOSHUA A TYPE OF CHRIST

Joshua is one of the types of our Lord Jesus Christ in which the Old Testament so richly abounds. The beauty of this type may be seen in at least three facts.

In his name Joshua was a type of Christ. The name "Joshua" is formed from two Hebrew words that mean, according to Young, "Jehovah saves." Surely this was a significant name in view of the wonderful way in which God saved this man in delivering Israel from the hands of their enemies, and giving them possession of the promised land. The Greek form of his name which was used throughout the Septuagint or Greek version of the Old Testament, is "Jesus," of which the English form is "Jesus." It was his name that the angel gave to our Lord when he said to Joseph, "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21). The name Joshua, therefore, being identical in the Hebrew with the name which was given our Lord—that Name which is above every name—the name "Jesus," the very name of Joshua suggests that he is a type of our Lord.

In his leadership of the children of Israel Joshua is also a type of Christ. Remember that Israel was on redemption ground, but for many years she had been wandering in the wilderness as a chastening for sin. Now Joshua leads her across the Jordan and into the land of Canaan. This sets forth one of the aspects of our Saviour's work. Christ not only died on the cross and shed His blood to redeem us from the penalty of sin—He also lives to lead us into the land of promise. It is by His presence, dwelling and working within us, that we are brought out of the wilderness of sin into the blessings and joys of the yielded life. This type is emphasized by the fact that to enter the land of Canaan it was necessary to cross over the Jordan. In leading Israel down into the Jordan, Joshua led her down into the place of death. But he led her also upon the other side into the place of life. So Christ our Lord brings us into the joy

and blessing of the yielded life through death and resurrection. By faith we are identified with Him in His death and resurrection. By His death we are become dead to sin. Now because He dwells within us in resurrection life, we may know the power of His resurrection, but only as we yield ourselves to Him. The crossing of the Jordan is a type, therefore, of the truth which the Scripture sets forth when it says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11—see also Gal. 2:20 and 6:14). In leading Israel to Canaan Joshua was a clear type of Christ bringing His children into the blessing of the yielded life.

Joshua was also a type of Christ in his conquest of the land. What a victorious career was his! Read the stirring account of the fall of Jericho and reflect that this is not a myth but fact. Within recent years archaeology has proven the exact historical accuracy of this narrative. This victory was only the beginning of a signally victorious career. Before Joshua the enemies of Israel were put to utter confusion and rout. And here we have a most interesting type. As the crossing of the Jordan was typical of the death and resurrection of our Lord, so the conquest of the land is typical of His second coming, and of the judgment which He shall bring to His enemies at that time. Then, too, as Israel possessed the land under the captaincy of Joshua, so we shall possess the land in the fullest sense of the word at our Lord's coming again (II Thess. 1:7-10; Ezek. 37:21-25).

### II. JOSHUA A TYPE OF THE YIELDED CHRISTIAN

Joshua was also a type of the yielded believer.

His obligations were typical of those of the yielded Christian. At the very outset of his leadership of Israel the Spirit of the Lord said to him, "Be thou strong and very courageous, that thou mayest observe to do according to all the Law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the Law shall not depart out of thy mouth: but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:7-8). We know that we are not under the Law but under grace, and herein, of course,



is a distinction between Joshua and the believer living in this age. The Law, however, was the Word of God, and in many passages in the Old Testament it is used in the broader sense as synonymous with the Word. This being true, surely we may so regard it here. And as we meditate upon this Scripture with this thought in mind, we find that Joshua's obligation was identical with ours. His obligation was three fold. It can be expressed in three words—obedience, occupation and testimony. He was to observe to do according to the Word of God, and he was to meditate in it day and night, and it was not to depart out of his mouth. Is this not our obligation also? Are we not to be obedient to the Word of God? Are we not to meditate in it, and are we not to speak of it? And surely as we do this, we will experience the fulfillment of the promise given to Joshua, "Then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8 see also Ps. 1:1-3).

In his godly decisions also, Joshua was a type of the yielded Christian. Hear the testimony of this man of God given near the close of his life. "As for me and my house, we will serve the Lord" (Joshua 24:15). This was no new decision for him, made in the evening-tide of a life lived for self; it was the keynote of his whole life. It was because this was his decision and attitude that Joshua remained faithful when all else in Israel save only Caleb and Moses had turned away from the Lord and were threatening his very life (Num. 14:6-9). This was his attitude and set purpose of heart when God gave him the leadership of Israel. And it was this attitude which caused him to

prostrate himself in worship and humility when the Lord appeared to him, saying, "As Captain of the hosts of the Lord am I now come" (Josh. 5:14-15). This same attitude characterized his whole life. The Spirit of God calls for all believers to make the same decision and to maintain the same attitude when He says, "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect, will of God" (Rom. 12:1-2). And again when He says, "Neither yield ye your members as instrument of righteousness unto sin: but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

Then, too, in his fellowship with God, Joshua was a type of the yielded believer. It was God's presence which sustained Joshua, and His fellowship which encouraged him all the days of his life, in fulfillment of the promise "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Josh. 1:5—see also verse 9). The same blessing of the consciousness of the abiding presence and fellowship of our Lord may be ours if we will only believe the word which He has spoken, for man such promises as that given to Joshua have been given also to us. To His disciples our Lord said, "Lo, I am with you always, even unto the end of the world (age)" (Matt. 28:20). And His Spirit moved upon the heart of the Apostle Paul constraining him to assure us that "the Lord is at hand" and that "He hath said, I will never leave thee nor forsake thee" (Phil. 4:5; Heb. 13:5-6). With such promises of God's presence with us, surely we have as much reason as Joshua to be strong and very courageous (see Josh. 1:6, 7, 9, and 18).

In his victories also Joshua is a type of the yielded believer. "There shall not any man be able to stand before thee all the days of thy life" was God's Word to Joshua and surely his experience was a glorious demonstration of the trustworthiness of His promise. The reason why no man could stand before Him was that God was with him. So, too, when we are living in fellowship with Christ and yielding ourselves to Him we are invincible. When a Christian is truly yielded to his Lord he cannot be defeated in his spiritual life. If he is defeated it is because on some point he has turned aside and lost his touch with God. "Sin shall not have dominion over you," says the Scripture, "For ye are not under the Law, but under grace." (Rom. 6:14). And again, "There hath no temptation taken you but such as is common to man: but God is faithful. Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13); and again, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5); and yet again the Word assures us that God "is able to keep you from falling" (Jude 24). In the light of these marvelous promises, is it any wonder that a saint of God was once constrained to exclaim, "You have no right to be weak with such a mighty Saviour"?

Joshua is also a type of the yielded believer in the fact that God used him to bring blessing to others. Notice the faithfulness of his testimony as he returned from spying out the land (Numbers 14:6-9). Such a testimony was calculated to bring blessing, and the children of Israel had occasion bitterly to rue the day when they rejected it. Such was the testimony of this servant of our Lord throughout his whole life, and through his testimony, and through his leadership, God used him after their chastening was over, to lead His people on into the victories and blessings of their occupation of the promised land. Such will be the effect of the testimony and of the example of every child of God who is truly yielded to his Lord. God will use him not only to lead lost men to Christ, but also

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to strengthen, and to encourage Christians and to lead them into lives of yieldedness and happiness and usefulness to their Lord. "The fruit of the righteous is a tree of life; and he that winneth souls is wise" says Proverbs 11:30. Proverbs 10:21 says, "The lips of the righteous feed many." And Proverbs 10:11 says, "The mouth of a righteous man is a well of life" (see also John 15:5-8).

### VITAL-TRUTH ILLUSTRATION

Mary Reed, a faithful missionary in India, came home and was told by specialists that the spot on her finger showed that she had leprosy. Without telling her parents, she returned, and went among the sorely afflicted people of the leper colony among the Himalaya Mountains, where she has done a wonderful work, and recovered health in answer to prayer. Recently a friend visited her, and in

leaving started down the road, and turned and saw her waving farewell. The friend shouted "Hitherto!" Immediately he replied, "Henceforth!" Thinking of the life of that devoted woman, we wonder not that the friend should remind her that "hitherto hath the Lord helped us" (I Sam. 7:12); or that Mary Reed, living among inexpressibly depressing surroundings, should think of the land where there are no lepers, and reply, "Henceforth there is laid up for me a crown of righteousness" (II Tim. 4:8).

—"Pittsburgh Christian Advocate"

The point this illustration applies to this lesson is at the Golden Text, and in the statement of God to Joshua, "As I was with Moses, so I will be with thee." "Hitherto—henceforth." Joshua could say to the people at the last, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you."

Third Quarter, Lesson 2

Sunday, July 9, 1933

## CALEB

Lesson Text: Num. 13; Josh. 14  
(Assigned for Printing: Josh. 14:6-14)  
Devotional Reading: Ps. 121

### Golden Text:

"Blessed is that man that maketh the Lord his trust" (Ps. 40:4).

There is a truth taught in God's Word which is of vital importance to the spiritual well-being of the Christian—the truth that his heart and mind should be occupied with Christ. This truth is stated in such Scriptures as Philippians 4:8, which says, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In like manner Colossians 3:1-2 exhorts us, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." And in Isaiah 26:3 the promise is given, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" while the same truth and promise is implicit in Romans 8:5-6: "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." The story of Caleb, which comes before us in today's lesson, is a striking exemplification of the practice of this truth and the blessing which grows out of it.

### I. OCCUPATION FACES DIFFICULTIES IN THE LIGHT OF THE PRESENCE OF GOD

The first fact which comes before us is that the soul who is truly occupied with Christ faces difficulties in the light of the presence of his Lord.

It is not inconsistent with the spirit of occupation in Christ frankly and honestly to face difficulties. Caleb and Joshua did not deny the presence of enemies in the land. They had seen the giants and the walled cities, even as the other spies, and they did not try to deceive the children of Israel into thinking that they were not there, or that they would not put up a stubborn resistance to any attempt to possess that land. In this they were on common ground with the other spies. And those men were on common ground with them in testifying that the land was a good land flowing with milk and honey. It is not sinful to weigh carefully the difficulties and problems which confront us as we seek to walk with the Lord and to

do His will—rather it is the part of wisdom, for it were folly to attempt to deny that difficulties do exist or to blind ourselves to the fact that these difficulties may be very real and very great. But the question is, "Where is our occupation?"

It was at this point that Caleb and Joshua differed most widely from the other spies. They were mindful of a fact which the other ten had forgotten. They were mindful that when He called them out to go into the promised land, God had promised to be with them, and to fight for them, and to bring them safely into their desired haven. And, whereas the ten unbelieving spies were occupied with the enemies and with the walled cities, Joshua and Caleb were occupied with the Lord. To the ten the giants were very great—so great that the ten were as grasshoppers in their own eyes before them. But to Caleb and Joshua those giants (and they were very real giants—never doubt it) dwindled into insignificance in the presence of Another—their vision was filled with the Lord, Who was infinitely greater than any giant or aggregation of giants. And so, with the occupation of their hearts fixed on the Lord, and with the joyous consciousness of His presence with them, Caleb and Joshua testified their faith on this wise: "Let us go up at once, and possess it; for we are well able to overcome it . . . the land, which we passed through to search it, is an exceedingly good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not" (Num. 13:30; 14:7-9).

Such is the attitude which will insure the spiritual well-being of God's children. We should calmly and prayerfully weigh the odds against us in our spiritual warfare and in our service for our Lord, but we should view these things in the light of our Lord's presence with us and His power, pledged to strengthen and defend us. (Note for instance such passages as Eph. 6:12-18; II Cor. 10:4-5; Rom. 6:13; I Cor. 10:13; I John 4:4.)

### II. OCCUPATION YIELDS ITSELF TO THE WILL OF GOD

Another most significant statement appears in Caleb's testimony recorded in the fourteenth chapter of Joshua. "Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto



Moses the man of God concerning me and thee in Kadesh-barnea. Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God" (Josh. 14:6-8). What a testimony! "I wholly followed the Lord my God."

In this we see exemplified another aspect of the true spirit of occupation in Christ: One cannot center his thoughts and affections in Christ without yielding to Him. As we meditate upon Who and what He is, our souls are charmed with His beauty and with His love which He has shown us. We realize how utterly worthy He is of the worship of our hearts and the homage of lives laid down for Him. And as we meditate on His love for us, that love begets in our hearts an overmastering love for Him. And, as we become increasingly conscious of His gracious presence with us, we find our hearts longing more than anything else to live lives which are pleasing and glorifying to Him. Because of Who and what He is, it is impossible truly to be occupied with Him without yielding ourselves to Him, and it is as we yield ourselves to our Lord that we are able to say with Caleb, "I wholly followed the Lord my God."

Consider for a moment the light which other Scriptures shed upon this truth—the fact that the spirit of true occupation is the spirit of yielding to Christ. The truth of occupation is linked with the yielded life in such passages as Romans 12:1-2 which says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Notice—the presenting of our bodies is the yielding of ourselves to God; the renewing of our minds, by which we are transformed, is occupation in Christ; and the end toward which both of these things are directed is that we may prove "what is that good, and acceptable, and perfect will of God."

### III. OCCUPATION RESTS UPON THE WORD OF GOD

Another significant thing appears in Caleb's further testimony. He says, "And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God. And now, behold, the Lord hath kept me alive, as He said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out, and to come in" (Josh. 14:9-11). It is apparent at a glance that Caleb was resting by faith on the Word of the living God. He believed what God had spoken. He had already experienced the fulfillment of the promise in part; and now he boldly claims that part of the promise which yet remains unfulfilled. And here we have exemplified yet another aspect of the true spirit of occupation in Christ. **The attitude of occupation in Christ is an attitude of dependence upon the Word of God.**

It is impossible to be occupied in Christ apart from the Word of God. What do we know of Him which we have not learned from the pages of God's Word? True, we have had many rapturous experiences of fellowship with Him, but these experiences are based upon and grow out of what the Word reveals of Him. It is a dangerous thing to magnify such experiences above the Word of God. If we do, we are liable to get sidetracked. It is because men formulate doctrine from experience, rather than letting God's Word mold their experience, that many have gone astray from the faith. Again, to become occupied with the experience instead of with the Word of God is almost certain to lead to disaster and to cause us to lose the

experience which has become so delightful. It is as Spurgeon once said, "I looked at Jesus and the dove of peace flew into my heart. I looked at the dove and she flew away." The best way to begin the practise of occupation in Christ is prayerfully to fill the mind with what God's Word says about Him. It is as we meditate on what is written in God's inspired revelation of His Son that we learn to be truly occupied with Him and are led on into ever-deepening blessing in fellowship with Him.

Again, consider the many wonderful promises and revelations of God's grace in Christ with which the Word of God abounds. God's Word says, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life . . . He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:16, 18). The spirit of occupation not only accepts this promise as the ground of salvation but worships and glorifies God for His mercy in saving us. Again we read in the Scriptures, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life . . . him that cometh unto Me I will in no wise cast out . . . I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand" (John 5:24; 6:37; 10:28-29). The spirit of occupation in Christ not only accepts these passages as evidence of salvation, but also rests in joyous confidence in the assurance which they give that his salvation is eternally secured by the One Whom he worships. And so with all the promises of God's Word. The spirit of occupation accepts these promises and rejoices in them, and bows in loving, grateful adoration before the One Who gave us such promises, Who gave Himself on the cross to make possible their fulfillment, and Who ever lives to see to it that they are fulfilled.

### IV. OCCUPATION OVERCOMES IN THE STRENGTH OF GOD

And now notice the boldness and confidence with which Caleb faces the colossal task of wresting Hebron from the hands of the very giants who so affrighted his companions when they came in to spy out the land. "Now therefore give me this mountain, whereof the Lord spake in that day; for thou heardest in that day how the Anakim were there and that the cities were great and fenced: if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said. And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh, the Kenezite unto this day; because that he wholly followed the Lord God of Israel" (Josh. 14:12-14). Notice particularly the words of verse 14, "Hebron therefore became the inheritance of Caleb the son of Jephunneh, the Kenezite unto this day, because that he wholly followed the Lord God of Israel." Herein we see the mighty victory which may be experienced through staying the heart and mind on our Lord. "Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass," is the promise of Scripture (Ps. 37:4-5). And surely Caleb exemplifies the fulfillment of this promise in a remarkable manner.

Herein we have the secret of a victorious Christian life "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3). To experience such peace, in such a conflict as that in which every Christian is engaged, means that we are victorious by the power of God, for defeat in our spiritual life means the loss of peace (see Eph. 6:12-18). And so, because we have such marvelous promises, and because we trust such a mighty God, if our hearts and minds are occupied with Him we may experience continuous, joyous victory—w



may "overcome the evil one in the good One" (such is the literal translation of Romans 12:21).

The thought of occupation is inseparably linked with the thought of victory in many passages, outstanding among which is II Corinthians 10:4-5: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Yes, the spirit of true occupation in Christ overcomes and wins this battle in His strength, Who is the center of our occupation.

### VITAL-TRUTH ILLUSTRATION

Dr. W. L. Watkinson reminds us that there are, in the deep sea, creatures which have dwelt so long in the dark-

ness that they have lost their eyes. At one time they had perfect vision, but now only the eye-socket remains. So there are some people who ponder and think in the darkness of the world's misery until there is a very real danger that they will lose their spiritual eyesight and no longer be able to see God. On the other hand, Dr. Watkinson tells us the strange fact that in the same sunless depths are animals with eyes of extraordinary size that have the power of manufacturing their own light. The very darkness has secured for them eyes far more splendid than those possessed by their shallow-water relatives. So there are men and women living in the constant presence of tremendous mysteries, who nevertheless have splendid eyes. They can see God ruling over all, and with their hearts filled with a simple faith in the Lord, they are enabled not merely to resist the temptations to doubt, but to rejoice in the certainty of the final triumph of God and good.

—"The Christian" (London)

Third Quarter, Lesson 3

Sunday, July 16, 1933

## DEBORAH

Lesson Text: Judges, chapters 4 and 5  
(Assigned for Printing: Judges 4:4-10, 13-15; 5:1-3)  
Devotional Reading: Psalm 46:1-3, 8-11

### Golden Text:

**God is our refuge and strength, a very present help in trouble" (Ps. 46:1).**

The days of Deborah were troublous days. Because of Israel's sin, God had delivered her into the power of Jabin, king of Canaan, of whom the Scripture says that "twenty years he mightily oppressed the children of Israel" (Judges 4:3). We may be sure that the dealings of this heathen king with the people of God was anything but gentle. The very cruel and bloodthirsty character of the Canaanites, as attested by archaeological remains, would convince us of this if we had no other evidence; but in this very Scripture itself evidence is afforded in the information which is given us that "he had nine hundred chariots of iron," and in the statement that he "mightily oppressed the children of Israel." Sin is always a hard taskmaster, and they who by forsaking the Lord deliver themselves into the power of the sinful nature which dwells within them may expect only bitter oppression. Though they may enjoy "the pleasures of sin for a season," they are certain to learn of their sorrow that "the wages of sin is death" (Heb. 1:25; Rom. 6:23).

But if Jabin typifies the sinful nature, which gains power over the soul as the believer turns away from God, Deborah typifies the soul who is yielded to God and enjoying in actual experience the truth of that Scripture which says, "We are more than conquerors through Him that loved us."

### I. DEBORAH AN EXAMPLE OF A GODLY LIFE

As we consider the conditions which prevailed in the days of Deborah, we are bound to realize that hers was a godly life. She lived in the days of the judges, when "there was no king in Israel," and when "every man did that which was right in his own eyes" (Judges 21:25). An eloquent commentary upon the evil character of the times in which she lived is seen in a passage in the song which she and Barak sang together after the great victory with which God blessed them: "In the days of Shamgar the judge in Israel who preceded Deborah) . . . the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I rose a mother in Israel" (Judg. 5:6-7). And it is a significant fact that in all the twenty years that Jabin oppressed the children of Israel, there was not a man who was posses-

sed of sufficient spiritual aggressiveness to permit God to use him to deliver the children of Israel from the hand of the oppressor. It was in the midst of such conditions as these that Deborah became judge in Israel; and that her judgeship was a positive benefit our lesson itself clearly attests. The very fact that God could use her as He did, in such a day, is convincing proof of the godly life of this woman.

**Her godliness is seen also in another fact.** Deborah's position in Israel was a unique one. For God to give a woman such a place of authority was almost unheard of, and it is contrary to the principle of organization which He so clearly lays down in the New Testament (see I Tim. 2:12; I Cor. 14:34-35). In the light of the Scriptures on this subject, and in the light of His other appointments, it is quite evident that Deborah was raised up to be a judge in Israel only because God could not find a man who was sufficiently willing and spiritually aggressive to be used. This in itself, as we have seen, is convincing evidence of Deborah's godliness. But when we consider her dealing with Barak in the light of these facts, the godly character of her life becomes even more apparent. Had Deborah been possessed of the spirit of many women of our generation, she would have insisted not only on being judge in Israel, but also on leading the armies of Israel into battle. Not so with Deborah! As soon as a man was found whom God could use to lead the children of Israel against the foe, she not only gave place to him, but encouraged him in every possible way. Though she was judge in Israel, she was utterly lacking in the masculinity and determination to rule, which, sad to say, characterize so many women of today, otherwise she would have handled herself very differently than she did in the matter with Barak and would have led him a merry chase.

Yes, Deborah's was a godly life. She lived in touch with God, willingly obedient to his will when He made her a judge in Israel, but possessed of a truly womanly spirit (I Tim. 2:9-12; I Pet. 3:3-5).

### II. DEBORAH AN EXAMPLE OF A VICTORIOUS LIFE

**The second fact which we note concerning Deborah is that hers was a victorious life.** Through her encouragement Barak led the children of Israel in battle against the armies of Jabin, of which Sisera was captain, and in that battle they utterly destroyed their foes. And when



the battle was ended, Deborah and Barak joined together in singing a stirring song of victory.

This is typical of the victorious experience of the soul who is walking with God in trustful dependence upon Him and yieldedness to His will. "Sin shall not have dominion over you," is the promise of God's Word, "for ye are not under the Law but under grace" (Rom. 6:14). The means by which we may enjoy this victory is stated in Galatians 5:16: "This I say then, Walk in the spirit, and ye shall not fulfill the lusts of the flesh." And how full and complete may be the victory which we enjoy is indicated in such passages as II Corinthians 10:4-5, which says, "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (see also Rom. 6:13; 8:37).

### III. DEBORAH AN EXAMPLE OF A FRUITFUL LIFE

The third fact which our lesson impresses upon our hearts is that Deborah's life was a fruitful one.

Her testimony was fruitful "She sent and called Barak the son of Abinoam out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee, to the

river Kishon, Sisera the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand" (Judg. 4:6-7). And when the children of Israel were gathered together at the appointed place and the hosts of Sisera had come out against them, she said to Barak, "Up; for this is the day in which the Lord hath delivered Sisera into thine hand: is not the Lord gone out before thee?" (Judg. 4:14). In response to her testimony Barak was emboldened to lead the children of Israel into battle, and on to a sweeping victory.

Such is the power of the testimony of any soul who is living in touch with God. If we are really walking with Him we will be bearing testimony, for such is God's thought and plan for all His children (Prov. 10:11, 21; Ps. 107:2). And as we abide in Him our testimony will be fruitful, for the Scripture tells us that "the fruit of the righteous is a tree of life, and he that winneth souls is wise" (Prov. 11:30; John 15:8, 16). Let us remember, however, that the believer's testimony is fruitful because the word which he speaks is the Word of God, of which He has said, "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:10-11).

Deborah's life also was fruitful. When Barak heard the Word of the Lord, bidding him to join battle with the Amorites, he said to Deborah, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go" (Judg. 4:8). In answer Deborah said, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a woman" (Judg. 4:9). Thus through her presence with the armies of Israel, as well as through her testimony, Deborah encouraged them to press forward until the victory was won.

Is this not typical of the fruitful influence of a godly life? Nothing can more quickly negative the testimony than a life which is inconsistent. But nothing can lend more weight to the testimony than a life in which are embodied the truths which the lips speak. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Law of the Lord; and in His Law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:1-3).

### IV. DEBORAH AN EXAMPLE OF A WORSHIPFUL LIFE

In Deborah's song of triumph, after the defeat of the hosts of Sisera, we find the secret of all the other characteristic of her life which we have seen thus far—Deborah's was a worshipful life. She did not take glory unto herself for the victorious issue of the battle, neither did she give glory to Barak. Rather she recognized that they both were mere instruments in God's hands, and to Him she gave the glory, saying, "Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel" (Judg. 5:2-3).

Herein lies the secret of a godly, victorious, fruitful life for every child of God—these things will characterize our lives in the measure in which we learn to really worship the Lord and to occupy our hearts and minds with Him. Both the positive and the negative sides of this truth may be seen in such a passage as Proverbs 14:27: "The fear of the Lord is a fountain of life, to depart from the snares of death."

The expression "the fear of the Lord" is an expression which is frequently used in the Word of God to designate the spirit of true worship. It does not mean fear in the sense of being afraid, but in the sense of being filled with reverence. God does not want us to be afraid of Him; He wants us to love Him and to fellowship with Him, and to rejoice in the confidence and assurance of

## A SUGGESTION FOR DEVELOPING THE PRAYER LIFE

"Child of God, hungering for a closer walk with the Father and with His Son, Jesus Christ, here is an open door of opportunity. Would you find an easy channel of entrance into the very presence of God? Come by way of His Word! Would you always pray according to the Divine will? Then open the Word, and on bended knee, come the Bible way! Would you, when guidance is so sorely needed, escape the fallacy of special revelations? Then let the light of His changeless Word be your unfailing guide as you look to Him in prayer. Would you have God speak to you when you speak to Him? Then open the Book and He speaks!"

This is the suggestion which Dean Fowler makes for the development of your prayer life. You will want to put this suggestion into immediate practice, but you will also desire to read the whole of the valuable discussion from which the above paragraph is taken.

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His love for us. And He wants us to reverence Him, for He is God.

The expression "a fountain of life" is expressive, not only of the blessings which fill our own lives as we learn to fear the Lord, but also of the blessings which overflow from our lives to others.

And the expression "to depart from the snares of leath" surely sets forth the victorious experience which we enjoy as we learn the fear of the Lord, for in our own strength we cannot depart from evil—we cannot escape from the snares of death—we cannot win the victory over the sinful nature which dwells within us. But as we learn to fear the Lord, we prove the blessed truth which the Scripture expresses when it says, "By the fear of the Lord men depart from evil" (Prov. 16:6).

Encouraged by Deborah's example let us glorify God, and seek the good of others as well as the good of our own souls, by giving earnest heed to the admonition of the writer of Proverbs. "My son, if thou wilt receive My words and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding: yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity: yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee. To deliver thee from the way of the evil man, from the man that speaketh froward things" (Prov. 2:1-12).

Third Quarter, Lesson 4

Sunday, July 23, 1933

## ISAIAH DENOUNCES DRUNKENNESS AND OTHER SINS

Lesson Text: Isa. 5:1-30  
(Assigned for Printing: Isa. 5:8-12, 18-24)  
Devotional Reading: Ps. 85:7-13

### Golden Text:

"Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

Today's lesson is a study in spiritual cause and effect. In it, first, we see the sins of Israel, then we are pointed to the unbelief and rebellion which have produced these sins in their midst. Then we are reminded that the sins of Israel make it necessary for God to visit judgment upon them. Let us not think that it was for Israel's sake alone that the Spirit of God led the prophet Isaiah to speak these things, or that He should have caused them to be recorded in the Scriptures; nay, rather, in her sins and sorrows, as well as in her blessings, the nation Israel is a type of the individual believing soul, and the principles which underlie God's dealing with her are identical with principles which govern His dealing with His people in all ages.

### I. THE SINS

First, then, we note that our lesson speaks of many out-breaking sins in the midst of Israel. The sins of greed and pride are apparently the sins in view in verse 8, which pronounces woe upon "them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Such language clearly describes the actions of rich men in building up for themselves vast estates, far too often at the expense of the poor. The sins of drunkenness and wanton living are also mentioned in verse 11-12. Iniquity and

### VITAL-TRUTH ILLUSTRATION

A literary woman once consulted an oculist concerning an ailment of her eyes. Upon examination, he said, "Madam, your eyes are tired; you need to rest them." In reply she said, "That is impossible; my engagements are such that I must use them." After reflecting for a moment, he asked, "Have you any wide views from your home?" "Oh, yes," she answered with enthusiasm, "from the front porch I can see the noble peaks of the Blue Ridge, and from the rear windows I can look out upon the glorious Allegheny foothills." "Very well," replied the oculist, "that is just what you need. When your eyes feel tired, go look steadily at your mountains for ten minutes—twenty would be better—the far look will rest your eyes." Tired, wearied, troubled one, the far away and the upward look is what you need. "I will lift up mine eyes unto the hills, from whence cometh my help" (Ps. 121:1).

—Perry W. Sinks

A jeweler gave as one of the surest tests for diamonds, the "water test." He says: "An imitation diamond is never so brilliant as a genuine stone. If your eye is not experienced enough to detect the difference, a simple test is to place the stone under water. The imitation diamond is practically extinguished, while a genuine diamond sparkles even under water, and is distinctly visible. If you place a genuine stone beside an imitation under water, the contrast will be apparent to the least experienced eye." Many seem confident of their faith so long as they have no trials; but when the waters overflow them, their faith loses all its brilliancy. It is then that true servants of God, like Job, shine forth as genuine jewels of the King.

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vanity, in verse 18, are more general terms covering a multitude of sins. And the sins of hypocrisy, calling evil good, and good evil; self-satisfaction—being wise in our own eyes and prudent in our own sight; and the perverting of justice—justifying the wicked and taking away the righteousness of the righteous, are the subjects of verses 20-23 respectively. These are some of the sins of Israel; and one has only to compare conditions in our day with the statements of these Scriptures to realize that the same sins are horribly prevalent now.

In the experience of the individual believer these national sins correspond to the works of the flesh described in Galatians 5:19-21). "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." When the sinful old nature which dwells in each one of us controls a life, these are the kinds of things which characterize that life. The unbeliever is, of course, the helpless slave of the old man. He can do nothing to deliver himself. Perhaps by sheer force of will he may overcome some of the grosser forms of sin, but if he does, he will become insufferably proud of his morality, and his very reformation will blind him to his need of a Saviour. But, by the grace of God, the believer has been set free from the power of sin. This may be seen in such passages as Romans 6:14: "For sin shall not



have dominion over you: for ye are not under the Law, but under grace." This being true, the question naturally arises, Why then, do so many Christians live lives characterized by the works of the flesh?

## II. THE SOURCE

From Israel's experience we may learn a most valuable lesson for our own profit as to the reason why the old man gains power over the soul in spite of the fact that we have been set free from his power.

The Scripture now before us not only tells us of the sins of Israel, but also sets forth the underlying reasons for those sins. Verse 12 says: "They regard not the work of the Lord, neither consider the operation of His hands." Verse 13 says: "My people are gone into captivity, because they had no knowledge." Verse 19 is most striking in its testimony of the irreverence of the children of Israel. They not only went into grievous sins, but they were actually so wilful and brazen in their sins as to make light of the things of the Lord, saying, "Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" And finally verse 24 tells us, "They have cast away the Law of the Lord of hosts, and despised the Word of the Holy One of Israel." She went into all the other sins because her heart had turned away from the Lord.

Here, too, is the explanation for the fact that many Christians live carnal lives, though they have been set free from the dominion of the old man. The freeing of the soul was accomplished at the cross. "Our old man was crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). But the actual experiencing of this deliverance depends upon that choice for which the Spirit appeals in Romans 6:11: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Identical with this is the appeal of Romans 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." To respond to these appeals is to give our Lord His rightful place in our lives and to enjoy victory over sin. But the opposite is just as true, for to fail to give the Lord His rightful place in our lives is to go down in defeat under the onslaughts of the flesh (Gal. 6:7-8).

## III. THE SORROWS

Israel's sins brought her under chastening. The word "woe" is the keynote of the passage which we are studying, for it is six times repeated therein. In addition to this, there are many specific warnings given concerning the chastening which is bound to follow the sins. Listen to the language of the text. The desolation caused both by drought and by captivity is seen in the words: "Many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah" (Isa. 5:9-10). Captivity is especially mentioned in verse 13: "Therefore my people are gone into captivity, because they have no knowledge," and this is followed by the terrible words, "Their honorable men are famished, and their multitude dried up with thirst" (Isa. 5:13), and these and many more sore judgments are described in the words of verse 24: "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the Law of the Lord of hosts, and despised the word of the Holy One of Israel."

Like unto this is the experience of every Christian whose heart turns away from God. Woe and misery are the natural and logical harvest of his sins, and the chastening hand of God lies upon him. "For whom the Lord loveth He chasteneth, and scourgeeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?" (Heb. 12:6-7). How real it makes God's dealing with us to read, "Furthermore we have fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" (Heb. 12:9-10). How true it is that "no chastening for the present seemeth to be joyous, but grievous"; but how good it is to know God's purposes of mercy in the chastening as declared in the words, "Nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:11).

Yes, God chastens His children when their hearts turn away from Him, and His purpose in doing it is that they may turn again to Him and live. "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

## IV. THE SURCEASE

And now let us consider this truth further for the moment!

As surely as Israel's unbelief and rebellion brought sin and sorrow, so surely shall God pour out rich blessing upon her when her heart turns again to Him. The first part of the book of Isaiah is filled with descriptions of Israel's sins and sorrows. Again and again the Spirit of God pronounces woe upon her because of her sins and hardness of heart. But in the latter end of the book (as well as scattered throughout the earlier chapters) we find that the Spirit prophesies the day when Israel shall return to the Lord; and as the word "woe" is the keynote of the chapter which describes her sin, so the word "comfort" is the keynote of the chapter which speaks of her return. So we see that for Israel the surcease of her sorrows lies in giving the Lord His rightful place. This same truth is set forth in two verses in the very heart of our lesson. "But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat one shall strangers eat" (Isa. 5:16-17). In these verses we are told that when the Lord is exalted, blessing shall follow, and this blessing shall be poured out in such abundant measure that it shall even overflow to the stranger.

So for the Christian the secret of the happy, victorious, fruitful life is to give the Lord His rightful place in the life. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). "Whoso trusteth in the Lord, happy is he" (Prov. 16:20). "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing" (John 15:4-5). As we meditate upon this subject, how many passages come to mind in which are described the blessings of the man who gives the Lord the rightful place in his life. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. He shall be as a tree planted by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:7-8).

## VITAL-TRUTH ILLUSTRATION

Alexandria, fascinating for this or that thing, was to me most entertaining because it had been the site of the world's greatest library, considering the fact the art of printing had not been invented. Seven hundred thousand volumes, and all the slow work of a pen. But down it all went under the torch of besiegers. Built again, and destroyed again. Built again; but the Arabs came along for its final demolition, and the four thousand baths of the city were heated with those volumes, the fuel lasting six months, and were ever fires kindled at such fearful cost? What holocausts of the world's literature!



The voice of these ancient cities is hoarse from the exposure of forty centuries, and they accentuate slowly with lips that were palsied for ages, but they intone these words: "Hear us, for we are very old, and it is hard for us to speak. We were wise long before Athens learned her first lessons. We sailed our ships while as yet the science of navigation was unborn. These obelisks, these pyramids, these fallen pillars, these wrecked temples, these ruined sarcophagi under the brow of the hills, tell you of what I was in grandeur and of what I am coming down to be.

We sinned and we fell. Our learning could not save us; our architecture could not save us; our heroes could not save us; our gods Amon and Osiris could not save us. O ye modern cities, serve a God Who can help, a God Who can pardon, a God Who can save." And as these voices of porphyry and granite ceased, all the sarcophagi under the hills responded, "Ashes to ashes!" and the capital of a lofty column fell, grinding itself to powder among the rocks, and responded, "Dust to dust."

—Dr. Talmadge

### Third Quarter Lesson Five

Sunday, July 30, 1933

## GIDEON

Lesson Text: Judges, Chapters 6, 7, and 8.  
(Assigned for Printing: Judges 7:4-7, 16-21)  
Devotional Reading: Psalm 98:1-6

### Golden Text:

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalms 27:1)

One of the most familiar stories and one of the most interesting is the story of Gideon and the three hundred, and it is not only intensely interesting but also filled with spiritual instruction. Let us study the life of this man whom God so signally used to bring deliverance to His people in response to their cry. What lessons may we learn from the experience of Gideon?

### I. GIDEON'S CALL

First, we note that Gideon was a man called of God. For seven long and weary years the children of Israel had suffered under the oppression of the Midianites. Finally their sufferings had accomplished what God had purposed in permitting them. The hearts of the children of Israel had turned again to the Lord, and they cried unto Him for deliverance (Judges 6:6). God answered their cry and brought deliverance, though He plainly told them of the sin which had brought these sufferings upon them (Judges 6:7-9), and Gideon was the man whom God chose to use as His instrument in accomplishing this deliverance. When the angel of the Lord appeared to Gideon it was to call him to this service.

So, too, God has called every one of His children to service. It is true, He has not appeared to them in person, nor sent an angel to talk with them, for in this age He has been fit to suspend the supernatural manifestations which were so common in other ages; but He has called us none the less. His Word says concerning spiritual gifts "God hath distributed to every man.... God hath called everyone" (I Cor. 7:17). And many other Scriptures plainly indicate that He has given to each believer some spiritual gift, to be used in His service. (See I Cor. 7:20; I Cor. 12:7, 11; Eph. 4:7, 16). Not only so, but God's Word repeatedly appeals to all believers to yield their bodies to Him, and their members as instruments of righteousness to be used of Him in the accomplishing of His purposes (Rom. 12:1-2, Rom. 6:13). In the light of these facts, surely it is apparent that God has called all of His children, just as definitely as ever He called Gideon. God wants to use us to bring blessing and to deliver souls, not only from the flames of hell, but also from the power of the enemy, (Jude 22-23; I Tim. 2:25-26; Gal. 6:1).

### II. GIDEON'S SEPARATION

The second fact that we must consider is that Gideon was a man separated unto the Lord.

Before God can use us we must be separate from sin and worldliness. Cherished sin in the life limits God. To persist in worldliness is to league ourselves with the enemy. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the

enemy of God" (Jas. 4:4). And so with the appeal to yield ourselves to God that He may use us, the Spirit links the appeal to separate from sin and worldliness. For instance, Rom. 12:1, which says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God," is followed by the appeal, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." And Rom. 6:13, which says, "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God," is prefaced with the appeal, "Neither yield ye your members as instruments of unrighteousness unto sin" (Rom. 6:13). (See also II Cor. 6:14-18.)

Consistent with this teaching of the New Testament, before God sent Gideon against the foe, He called him to separation. "The same night, the Lord said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the Lord thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down" (Judges 6:25-26). Before God could use Gideon, his own heart, as well as his village, must be purged from Baal worship, and the Lord must be given His rightful place. To this appeal Gideon was responsive. "Then Gideon took ten men of his servants, and did as the Lord had said unto him." And in this action Gideon typifies the action which every Christian should take in separating himself definitely and uncompromisingly from sin and worldliness and everything which has usurped his Lord's place in his heart and in his life.

### III. GIDEON'S CONSECRATION

Third, Gideon was a man consecrated to his Lord's service.

He was somewhat hesitant about believing that God had really called him. When the angel of the Lord appeared to him, saying, "The Lord is with thee, thou mighty man of valour.... Go in thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" Gideon asked a sign concerning this message, which sign was granted, for when he brought flesh and cakes of unleavened bread, and broth, he was told to pour out the broth as a drink offering, and to place the flesh and cakes upon a rock. This being done the angel of the Lord "touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes." It was by this sign that Gideon knew that he had actually been talking with an angel of the Lord. Again, when the Spirit of the Lord finally moved Gideon to go against the Midianites he asked for the sign of the dew upon the fleece, and after that (reversing the order) for the sign of the dew upon the ground, while the fleece remained dry. Scepticism and incredulity, in a measure, may have underlain Gideon's repeated requests



# IS THE BACKSLIDER LOST ?

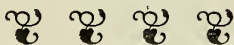
**T**HE most glorious and encouraging truth of God's holy Word is the truth of the eternal security of the believer. But many earnest souls have constituted themselves the opponents of this foundation stone of divine revelation. It is a fact worthy of special observation that when man's opposition to this heaven-given truth becomes most desperate, he resorts for proof to the passage presented herewith—Hebrews 6:1-8. And truly only a case that has become desperate could resort to such a Scripture portion in order to teach salvation by works. For Hebrews 6:1-8, while presenting certain problems, when faithfully investigated from every scriptural angle, becomes a sweeping and convincing inspired demonstration that when God has once given to a soul 'eternal life,' that soul may rest in perfect confidence that the grace of God cannot fail. The sinner, once saved, shall in no wise be 'cast out.' Hebrews 6:1-8, when approached with an unbiased mind, clearly teaches the truth contained in that oft-quoted expression, 'Once saved, always saved'—but read the rest of this intensely interesting discussion in the booklet

## "Not Cursed, But Nigh!"

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for confirmation, yet there were some good features about it. The Scripture plainly tells us that the Word of God is "more sure" than signs and visions (II Pet. 1:19), which would indicate that Gideon did well in seeking to be sure that God had actually given him the commission which he had received. There is a delightfully human touch in the narrative of Gideon's reversing the sign of the dew upon the fleece. The one might have been due purely to the physical properties of the wool, which might have had the property of condensing the dew. But when this sign was reversed, the fleece being dry, while the ground was wet, it could certainly be no accident of nature, but must have been the hand of God. Again, Gideon's repeated asking for confirmation seems to indicate, not that he doubted God's power and ability to deliver, but that he found it difficult to believe that God would actually choose him as the instrument to accomplish so great a deliverance. But that he certainly showed a commendable spirit of humility

But be these things as they may, one thing is certain when once Gideon was fully persuaded that God had actually called him, he consecrated himself to do the will of God in His strength and under His direction. And how full this consecration was, may be seen in the fact that he actually dared to go against the mighty host of the Midianites (There were at least 135,000 of them, see Judges 8:10) with only three hundred men. To do such a thing surely seemed foolhardy, from a purely human point of view. But when we know that God has made His will known to us, nothing which He wills is ever foolhardy. It must be admitted however, that it takes real yielding of one's self to the Lord and real dependence upon Him to undertake to join battle with 135,000 ruthless warriors when you have only 300 men. Here, then, we have a remarkable example of consecration. Gideon devoted himself without reservation to the revealed will of God.

Such is the spirit which should characterize all of God's children. His will is plainly revealed to us in His Word. We should study to know what His Word teaches us, and having learned, we should devote ourselves without reservation to doing the will of God, leaning on Him for strength, and looking to Him for direction. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 12:1-6:13).

### IV. GIDEON'S VICTORY

The outcome of the battle with the Midianites was surely to be expected when Gideon had so fully responded to the Word of the Lord in separating himself from Baal worship and in consecrating himself to the task to which God had appointed him. God used him to put the Midianites to route and utterly destroy them. These facts help to make this battle one of special significance and interest to us.

In the first place, in joining battle with the Midianites Gideon was trusting for victory in the power of God. This is evident in his words to his followers: "Arise; for the Lord hath delivered into your hands the host of Midian" (Judges 7:15). It is evident also in his instructions that the given signal, when they had blown with their trumpets and broken their pitchers, and let their lights shine on his followers should cry, "The sword of the Lord and of Gideon." In this expression Gideon bore witness to his conviction that the battle was the Lord's and that he was simply to be the instrument in God's hands. Likewise, we are to win the battle against the enemy of souls by must put our trust in the Lord. And so when the Holy Spirit is about to describe the terrific warfare of the Christian he prefaces His words with the admonition "Be strong in the Lord, and in the power of His might" (Eph. 6:10).

Second, Gideon used God-given wisdom in his preparation for the battle. In this he avoided the pitfall of fanaticism in which the old nature seeks to snare our souls



if the old nature cannot keep us from trusting in the Lord, we will try to swing us to the other extreme and get us to thinking that it is unnecessary or inconsistent with the spirit of trust for us to use our judgment, and to make and follow out normal plans in our spiritual service and warfare. Not so with Gideon—he trusted fully in the Lord, but he adopted tactics which were marvels of military strategy. He so disposed and used his forces as to take the enemy by surprise, and to create the impression that an overwhelming force was upon them; and having earned that his own name had been used with special significance in a conversation in the camp of the Midianites, and that it had been said that God had delivered the Midianites into his hands, he adopted a very normal expedient of working upon the fears which had been thus expressed, raising the cry, "The sword of the Lord and of Gideon." In these expedients surely Gideon used God imparted wisdom. This is what God wants all His children to do. He does not say, "Trust in the Lord with all thine heart, and thou wilt not USE the faculties which God gave thee," though He does say, "Trust in the Lord with all thine heart; and LEAN NOT unto thine OWN understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6).

But, third, when the battle was over and the victory was complete, Gideon refused to take credit to himself for that victory, or to take advantage of it to exalt himself in Israel. Rather, when the men of Israel proposed to make him king, saying, "Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian," Gideon returned a most noteworthy answer: "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 8:22-23). Such should be the attitude of heart of all of God's children. They should say with John the Baptist, "He must increase, but I must decrease" (John 3:30); and with the Psalmist, "Not unto us, O Lord, not unto us, but unto Thy Name give glory" (Ps. 115:1).

#### VITAL-TRUTH ILLUSTRATION

Oliver Cromwell was a prosperous young farmer in the southwest of England, in his twenty-fourth year, with

a sweet wife and a baby boy whom he idolized. His knowledge of God was very superficial and his worship perfunctory and formal, but for some years he had been a seeker after something more comforting and satisfying. In the early spring of 1623 the outlook in England was very dark, and things were hastening to a crisis which looked like a bloody revolution. All day, as young Cromwell plowed the furrows, he had been trying to see a gleam of light in the dark lowering cloud that was enveloping his beloved country. Could England be saved? If God would raise up some strong, wise, brave man, who would take the reins of government into his hands, put down lawlessness, root out corruption, show no favoritism, and make justice and righteousness the basis of the constitution, the country could be saved. Yes, he had no doubt about it—what England wanted was A MAN. But no sooner had he reached his conclusion than the staggering conviction had taken hold of him that he was the man! It was a terrifying thought. It made him tremble all over. But there was no mistaking the voice, and the message, "Thou art the man." As the plowman homeward wended his way, it was with the ever-increasing conviction that he had reached a crisis in his own life.

That evening he spent reading the Bible, especially the Epistles of Paul, and because of the thoughts of the daytime, he was amazed at the feats of endurance, miraculous achievements, and heroic victories that Paul claimed were the results of faith in God and dependence upon His Son. For a while he argued with himself that it was a comparatively easy matter for a man like the Apostle to do these things, but a lesson too difficult to be learned by a humble farmer such as he was. However, he read on and on, till he came to the fourth chapter of the Epistle to the Philippians, and in that chapter he made a discovery that revolutionized his whole life—the secret of Paul's success—"I can do all things through Christ which strengtheneth me." Then faith began to work, and he said, "He that was Paul's Christ is my Christ!" And so he drew water out of the wells of salvation. Whatever he knew of religion in the past, he now knew the Saviour. His deliverance was accomplished: his conversion an undeniable fact.

—Duncan McNeill.

## CAN I READ MY TITLE CLEAR?

(Continued from p. 157)

15,000 miles. Yet he had no better title to salvation after those years of service than the day he took the first step in it. The blood of Christ alone was his title at the start; the blood alone was his title at the close. Unless one can add to the intrinsic value of Christ's atoning blood, one's title to glory cannot grow. The blood secures, and there is no limit to the keeping power of Christ's blood. It is as easy for the ocean to bear up a 10,000 ton ship as the downy feather from the sea gull's wing. Let one and all honor the omnipotent power of Christ's atonement.

#### THE WORD ASSURES

IT IS the blood which makes us safe; it is the Word which makes us sure. Our safety depends upon the provision which Christ has made for us; our certainty in His Word. We get safety when we believe on the Lord Jesus Christ. We get certainty when we rest upon His Word. We are secured by the blood. This is received by faith. By faith in the Word we are assured. Christ's blood has purchased a clear title. We may read our title clear in the Record.

If you would have settled assurance, fasten your faith on that which is settled—"Forever, O Lord, Thy Word is settled in heaven" (Ps. 119:89). His provision is our safety; His promises are our assurance.

For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12).

And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me is greater than all; and no man is able to pluck them out of My Father's hand (John 10:28-29).

There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1).

The question arises, "What has become of my sins?" They are laid upon Christ (Isa. 53:6); they are blotted out as a thick cloud (Isa. 44:22); they are removed from us as far as the east is from the west (Ps. 103:12). Our title is clear. Let us cling to the Word. Some one has aptly said, "As the rails are to the train, so to your faith is the written Word. Stick to the rails and avoid a wreck."

Never again say, "I hope," but "I know." Cling to that stronger hope which is an anchor to the soul, both sure and steadfast. Let me tell all faint-hearted believers that our salvation and assurance does not rest upon the slender thread of an "I hope so," but upon the strong cable of the Word of God.

This assurance stimulates us to live for God. And because of this assurance from the Word let each reader say from the heart, "Now I can read my title clear to the mansions in the skies."



## IN THE HARVEST FIELD

(Continued from p. 159)

Shweifat, Syria, was spent in a visit to Acre, Haifa, Nazareth, Tiberias in Galilee, and "five wonderful days in and around Jerusalem, the city of the Great King." A part of Miss Paul's observations read thus:

"The thing that impressed me most of all, and for which I confess I was not prepared, in spite of all I have read, was the 'up-and-comingness' of the country. If I did not believe the Scripture and its prophecies, I would be greatly put to it to explain how that tiny country, which we have grown accustomed to thinking of as an indifferently backward Oriental land, could bustle so with activity in a day when the whole world is weighed down by an ominous depression of spirits as well as finance. There is a tenseness observable especially at this time when the Holy City was crowded to its utmost capacity with rival sects on pilgrimage, Jews, Christians, and Moslems, but the outstanding impression that I carried away with me was that Palestine is a land with a great future—and that future is at hand."

Miss Paul also tells of a sunrise service Easter Sunday morning at the Garden Tomb, conducted by Mr. Shelly, a splendid Christian man who is head of the Chamber of Commerce in Jerusalem. She says:

"'Low in the Grave He Lay' was never so precious as it was that morning as we stood before that rock-hewn tomb, and if not a single word had been spoken or a single song sung, there was eloquence enough in that open door and empty tomb to unloose a flood of praise from the dullest heart."

Pastor J. Alfred Pearce, the founder of the Haitian Gospel Mission, writing from Port-de-Paix, Haiti, says:

"For seven years I have been the only European Christian in the North West of Haiti. After praying

for many months that it might please the Lord to send at least one fellow-laborer into this very needy sphere, I recently received a definite offer of service from a French speaking Swiss, who has spent three years in the well known Bible Institute at Norgent-sur-Marne, France. The President of the Institute, Pastor Ruben Saillens, highly recommends Mr. Ferrazzini as a suitable candidate for mission work in Haiti."

Mr. Pearce goes on to mention the need for funds for the travelling expenses of the young man, and appeals for prayer and giving that this need might be met.

The Big Bear Lake Bible Conference, a part of the extensive program of the Fundamental Evangelistic Association, will be held July 2 to 30, at Vista Delamar Camp, Pine Knot, California. Special rates are planned for groups of either boys or girls, thus permitting Bible classes or clubs to come in groups. Rev. Marion H. Reynolds is Superintendent of the Association conducting this conference.

The Gull Lake Bible Conference, a faithful work of God ministering to hundreds of souls every summer, opens July 2, and closes August 12. The following are the speakers:

July 2 to 8—Dr. Wm. L. Pettingill  
July 8 to 15—Harris Gregg  
July 15 to 22—Young People's Week, Isaac Page  
July 22 to 29—A. H. Stewart  
July 29 to Aug. 5—Dr. M. R. De Haan  
Aug. 5 to 12—Dean Clifton L. Fowler

Inquiries for programs to be sent to D. J. De Pree, Secretary, Zeeland, Michigan.

## STUDIES IN THE BOOK OF ROMANS

(Continued from p. 144)

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

The apostle Peter is preaching his famous sermon on the day of Pentecost. The manifestations of the outpouring of the Holy Spirit are to be seen on every hand as he preaches. The actual baptism of the Holy Spirit is taking place, and now, led by the Holy Spirit, Peter speaks forth the needed words of interpretation, so that all may know the meaning and significance of the astounding things which are transpiring. He says definitely, "This is that which was spoken by the prophet Joel." And then he quotes the very words from Joel which we have been investigating and which we found refer to the Day of the Lord, the hour of Israel's restoration, the long prayed-for and anticipated Kingdom.

Since Peter says so definitely, "This is that which was spoken by the prophet Joel," we must expect that his discussion will be from the standpoint of the Day of the Lord, the coming Kingdom. And this is the case. When he brings his discussion to its climax, he declares, "God hath made this same Jesus Whom ye crucified, both Lord and Christ" (verse 36), which is tantamount to saying, "God hath made Jesus King and Messiah, hence He is willing and ready now to bring in His Kingdom and to restore Israel."

This is further indicated by the condition which the apostle Peter puts upon them. In verse 22 he says,

Ye men of Israel, hear these words.

And in verse 38, he says again,

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.

He is offering the Kingdom to the house of Israel. That he is talking to the house of Israel is too patent from verse 22 to require further discussion. But in verse 38 he states the condition which must be met if they would enter into the blessing which God desires to bestow. His words are:

Repent, and be baptized EVERY ONE OF YOU.

Peter, led by the Holy Spirit, knows about the Old Testament prophecies. He knows that the baptism of the Holy Spirit stands associated with that wondrous day when a nation shall be born at once—Israel's national conversion. And speaking by inspiration he lays down God's condition, "Repent, and be baptized EVERY ONE OF YOU—ye men of Israel!" This is God's demand, it is God's condition on the Kingdom offer to Israel. For three thousand to respond as they did would not in any wise bring in the Kingdom, neither would it have sufficed had ten thousand

sponded, or twenty thousand. Nothing less than ALL could do. "Repent . . . EVERY ONE OF YOU—O ye men of Israel."

The offer of the Kingdom is made even more clear and plain in Peter's next sermon in Acts three, in which he says,

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

And he shall send Jesus Christ, which before was preached unto you (Acts 3:19-20).

Could proposition be more concise? Could offer be more plain? God is offering to the nation Israel to send Jesus back to the earth to bring in the Day of the Lord and establish His Kingdom; but He puts a condition on it—Repent EVERY ONE OF YOU." But they did not repent, they failed to meet the condition, hence the offer automatically nullified.

Peter has said, "This is that which was spoken by the prophet Joel." But as we study on we find he has said in effect, "God has made Jesus the King and the Messiah. He is ready and willing to establish the Kingdom if you will only meet the condition. The condition is national repentance. Repent EVERY ONE OF YOU." But they failed to meet the condition, hence that which had been at spoken of by Joel, became something else.

There is a parallel instance in the case of John the Baptist. We find this parallel in Matthew 11:14, where we read,

If ye will receive it, this is Elias, which was for to come.

But they did not receive it, hence, John the Baptist was not Elias. The parallel is self-evident. Peter is saying, "If you will receive it, this is the Kingdom, this is the Day of the Lord beginning." But they did not receive it, so it became something else. The question is, What did it become?

Thus we have seen that the teaching concerning baptism of the Holy Spirit in Acts is in perfect agreement with the teaching concerning baptism of the Holy Spirit in the Prophets. In both places, the baptism of the Holy Spirit stands connected with the coming of the Lord, and so with the national conversion of Israel in one day. We have discussed two of the passages and have observed the prophetic setting of the baptism of the Holy Spirit at the Pentecostal beginning of the baptism of the Holy Spirit.

**WE PROCEED** to our third passage, I Corinthians 12:13, under which we shall discuss THE BAPTISM OF THE HOLY SPIRIT—ITS APOSTOLIC TRANSPLANTING. In this passage the apostle Paul says,

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit (I Cor. 12:13).

At the question immediately arises, "What is this Body to which we are baptized by the Holy Spirit?" The answer of the Apostle is found in the preceding verse, which says,

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ (I Cor. 12:12).

The Body here spoken of is the mystical Body of Christ Himself, and when Paul says, "By one Spirit are we all baptized into one Body," his context shows that he is saying in so many words, "By one Spirit are we all baptized into Christ." But someone may still say, "What is the Body itself?" for which the answer of Ephesians 1:22-

23 may be a help. This passage says that God gave Him, that is, Jesus, to be the Head over all things to the Church which is His Body:

And hath put all things under His feet, and gave Him to be the Head over all things to the Church,

Which is His Body, the fulness of Him that filleth all in all (Eph. 1:22-23).

This simple statement brings the teaching concerning the Body of Christ out into clear and plain relief.

Summarized it is this:

There is one Body.

That one Body is the Body of Christ.

The Body of Christ is the Church.

The baptism of the Holy Spirit is the way into the Body.

The baptism of the Holy Spirit is the way into Christ.

The baptism of the Holy Spirit is the way into the Church.

Hence, if things equal to one another are equal to the same thing, or vice versa, then the Body of Christ mystical and the Church are one and the same.

But this is most strange teaching for Paul to be giving when compared with the teaching of Peter.

When Peter taught on the baptism of the Holy Spirit, he definitely said, "This is that spoken of by the prophet Joel," and we know that Joel was talking about the coming Day of the Lord, the Kingdom.

But Paul teaches that the baptism of the Holy Spirit introduces believers into the Body of Christ, the Church.

The contrast is marked. Peter declares that the baptism of the Holy Spirit stands at the door of the Kingdom; Paul declares that the baptism of the Holy Spirit stands at the door of the Church, the Body.

What has happened? Is this a contradiction in the Bible? It certainly is not. Then what is the explanation? It is not difficult. Peter had put a condition on his teaching about the baptism of the Holy Spirit. That condition was that EVERY ONE of the children of Israel should repent and be baptized. But the men of Israel did not all repent, hence that which was the door into the Kingdom became the door into something else, the Church; and God raises up Paul for a special ministry to this dispensation, and one of the truths which he unfolds is to give the new meaning of the baptism of the Holy Spirit. The new meaning is clearly given in I Corinthians 12:13:

By one Spirit are we all baptized into one Body.

The baptism of the Holy Spirit is revealed by apostolic authority to be moved from the door of the Kingdom to the door of the Church, and there it stands to the present hour. God changed the meaning of the baptism of the Holy Spirit. Paul the apostle was chosen by God to record the change, so that now the baptism of the Holy Spirit refers only to the Church, which is the Body of Christ; and since the baptism of the Holy Spirit began on the day of Pentecost, the Church began on Pentecost. If the children of Israel had received the baptism of the Holy Spirit on Pentecost, it would have meant the opening of the Day of the Lord. But they did not receive it, and so the baptism of the Holy Spirit on the day of Pentecost became the beginning of the Church, the Body of Christ.

**WE HAVE** thus far studied three of the key passages bearing on the baptism of the Holy Spirit.

The passage which remains to be investigated is Romans 6:3-4. Our study of the other three passages bearing on this subject was made in order to prepare our minds for the truth which we will find here in this passage. This is the passage at which we have arrived in our series of studies on the Book of Romans:



Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:3-4).

This passage speaks of those who have been baptized into Jesus. We have already learned in our I Corinthian passage who they are: these are the ones who have been baptized by the Holy Spirit. Some have said that this is water baptism, but water baptism does not baptize a man into Jesus, while we have learned in I Corinthians 12:13 that the Holy Spirit does baptize into Jesus. Furthermore, verse four says,

Therefore we are buried with Him by baptism into death.

And water baptism does not baptize into death, while the Holy Spirit baptism does baptize into perfect oneness with Him in death and resurrection. Thus we see that the Scriptures teach that every believer in Christ Jesus has been baptized into the Holy Spirit.

This baptism is received upon believing as is taught so plainly in Ephesians 1:13:

In Whom also after that ye have believed (the literal translation is "when ye believed"), ye were sealed with that Holy Spirit of promise.

So for a Christian to seek the baptism of the Holy Spirit after he has believed in Jesus Christ is to ignore God's definite word on this truth and to begin seeking for something which he has already.

For a believer to be seeking for the baptism of the Holy Spirit after having accepted Jesus Christ is to commit sin, because he is casting aspersions on the integrity of the Word of God.

The Christian who seeks the baptism after believing in Jesus Christ is like the forgetful professor who, thinking that he had left his watch at home, reaches into his pocket, takes out his watch, and finds that he has only ten minutes to go back home and get it.

The Christian who seeks the baptism of the Holy Spirit after believing in Jesus Christ is making God a liar by seeking that which God says he has already.

In the concluding words of verse four the apostle Paul reveals what is the normal result and functioning of the baptism of the Holy Spirit in the life of the believer.

That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

It is this walking in newness of life at which so many Christians stumble because of stubbornness, or blindness or unwillingness, or unyieldedness. When the Holy Spirit baptism functions, the gifts of the Spirit are seen in the life, and Jesus is honored by a godly walk. Thus in this passage we see that indeed it is possible for the righteousness of God to be fulfilled in the lives of those who believe in Jesus Christ. According to this passage it is fulfilled in a believer's life to the extent to which he yields to the functioning of the baptism of the Spirit and the blessings which that baptism carries with it.

THE four passages on the baptism of the Holy Spirit have given us God's outline and summary:

We have seen:

THE BAPTISM OF THE HOLY SPIRIT IN ITS PROPHETIC SETTING IN Joel 2:28-31

THE BAPTISM OF THE HOLY SPIRIT IN ITS PENTECOSTAL BEGINNING IN Acts 2:14, 2

THE BAPTISM OF THE HOLY SPIRIT IN ITS APOSTOLIC TRANSPLANTING IN I Corinthians 12:13

THE BAPTISM OF THE HOLY SPIRIT IN ITS PRESENT FUNCTIONING IN Romans 6:3-4

The outline is a summary of what the Bible teaches on the baptism of the Holy Spirit.

Christian, are you dismayed or discouraged over your problems and testings? Take heart! You have believed in Jesus, hence you are saved. You have called upon His Name, hence YOU ARE BAPTIZED BY HIS HOLY SPIRIT.

Being baptized by the Spirit you are a member of His Body; you are one with Him forever, and the God of grace, order, and perfection will never be guilty of dismembering the Body of Christ.

Be of good courage! Press on, and trust on. Victory waits the faithful bye and bye.

## THE TRIUMPH OF GRACE

(Continued from p. 156)

me from the law of sin and death." That is, the Spirit's law of life in Christ Jesus, received at new birth, is put in contrast to the Law of sin and death against which the believer struggles in vain, as long as he wrestles in his own strength. Victory comes through turning from self to Christ, risen. The Spirit's law brings blessing because it gives power to him who had it not before. It is an altogether new principle: life (not in or of ourselves, but) in Christ Jesus. This new life is imparted to the believer, and in the power of this new life he is called to walk. "It is God Who worketh in us both the willing and the doing of His good pleasure." The Law demanded righteousness from a man whose nature was utterly corrupt and perverted, and which could only bring forth corrupt fruit. The Holy Spirit has produced a new nature in the man in Christ, and linked with this new life are new affections and desires so that he gladly responds to the will of the Lord as revealed in His Word. Thus the righteousness of the Law, the good in practice that the Law required, is actually produced in the man who walks not after the flesh, not as under the power of the old nature, but after the Spirit, or in subjection to the Spirit Who has come to take possession of us for Christ.

THEN, as we turn to the closing words of the chapter we find the Apostle triumphantly challenging any possible circumstance, or personal being in this life or the next, to attempt to separate the believer from the love of God which is in Christ Jesus. No experience however hard or difficult can do it. Even though exposed as sheep to the slaughter, yet death but ushers us into the presence of the Lord. In all circumstances we more than conquer, we triumph in Christ.

And so, as he began this portion with "no condemnation," he ends with "no separation." "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come (and what is there that is neither present nor to come?), nor height, nor depth, nor any other created thing shall be able to separate us from the love of God which is in Christ Jesus our Lord!"

Blessed, wondrous consummation of the most marvelous theme that was ever given to man to make known to his fellows! May our souls enter ever more deeply into it



and find increasing joy and spiritual strength as we contemplate it.

- \* No condemnation; blessed is the word!  
No separation; forever with the Lord,  
By His blood He bought us, cleansed our every stain;  
With rapture now we'll praise Him,  
The Lamb for sinners slain.

—J. Denham Smith

## SECURITY THROUGH THE BLOOD

(Continued from p. 153)

place, having obtained eternal redemption for us. For of the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." "The blood of Jesus Christ His Son cleanseth us from all sin." "In Whom we have (not hope to have, nor try to have, nor shall have, but HAVE) redemption through His blood." "Much more, then, being now justified by His blood, we shall be saved from wrath through Him." "For it pleased the Father that in Him should all fullness dwell; and having made peace through the blood of His cross," of course we may add, we do not have to make peace, for it is already made, and all we are asked to do is to accept the overtures of peace extended so freely and generously in the Gospel. Such is the plain testimony of the Holy Ghost.

It is the blood, then, not example, nor influence, nor power, but the precious blood of Christ alone, that forms the ground of the believer's safety. It is not the blood and something else—the blood and our estimate of it, the blood and our thoughts about it, the blood and our feelings—but the blood by itself which was poured out upon the cross more than eighteen hundred years ago; and if you believe that the blood of Jesus Christ cleanseth you from all sin, according to the testimony of God's Word, you are saved. God is infinitely satisfied with it; and if you are satisfied, there can be no more controversy between you and Him. His own dear Son, Who knew no sin, was made to be sin for us that we might become the righteousness of God in Him. He took our place under the Law with all its dreadful consequences that we might be exalted to His place in heaven with all its unspeakable blessedness. He was cast out of His Father's presence as evil that we might stand in His Father's presence without spot, or wrinkle, or any such thing. He bore the curse which we merited that we might receive the blessing which He merited. He drank the cup of wrath which was pressed to our lips that we might drink of the fountain of the water of life freely. He endured the condemnation which was due to us that we might obtain the justification which was due to Him. He went down into the jaws of death that were ready to devour us that we might rise to a rapturous immortality. He was regarded and treated as sin that we might be regarded and treated as righteousness and that the righteousness of God. Blessed Saviour! eternity will be too short to speak Thy praise.

## THE ETERNAL SECURITY OF THE BELIEVER

(Continued from p. 155)

of the source of "His purpose" when it says, "Which He purposed in Himself." The fivefold link of "His purpose" holds together: (1) Foreknew, (2) Predestinated, (3)

Called, (4) Justified, (5) Glorified. Every one included in 1, 2, 3, and 4 must certainly be included in 5. If one "fore-known" and "called" of God were to fall away and be lost for ever, it would be a violation of "His purpose," and a break in the chain of the Sovereign electing love of God.

Was it any wonder that the aged prisoner of the Lord, nearing the journey's end, rejoicing in "God Who hath saved us . . . according to His own purpose and grace," wrote these words of certainty, "I know Him Whom I have believed, and am persuaded that He is able to guard that which I have committed to Him against that day" (II Tim. 1:9, 12, R.V.). So could say his dearly beloved son, Timothy, so can say every true child of God. "Being confident of this very thing, that He which hath begun a good work in you, will finish it until the day of Jesus Christ" (Phil. 1:6, m.). God begins—God finishes. Wherein can failure come?

### V. THE LOVE OF GOD

"I AM persuaded that neither (1) death, (2) nor life, (3) nor angels, (4) nor principalities, (5) nor powers, (6) nor things present, (7) nor things to come, (8) nor height, (9) nor depth, (10) nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38, 39).

It used to be a common query to young converts, "To what persuasion do you belong?" Meaning, which of the denominations had you joined. A good answer used to be given, "To Paul's persuasion." Could any believer have a better fixity of mind than that given in the verses quoted!

Think of the items named for a moment, and recall what "dividers" they are.

1. "DEATH." First on the list, widest in area, longest in practice, and greatest of all causes of separation. How sudden and unexpected it made its appearance in the early persecuting days of Paul's persuasion. Why! Paul himself was "in deaths oft" (II Cor. 11:23)—stoned at Lystra (Acts 14:19); well nigh drowned in the sea (Acts 27:20); poisoned in Malta (Acts 28:6); with wild beasts at Ephesus (I Cor. 15:32); with infuriated Jews at Damascus (Acts 9:24), and in many other ways. Nay, at last death severed the aged Apostle from his loved brethren on earth (II Tim. 4:8), but all the "deaths oft" in life, and the Roman's executioners axe at last could not "separate him from the love of God in Christ Jesus."

2. "LIFE" with all its rub and scrub, its changes and delays, is a great divider. Where are the companions of our childhood, the fellows of our youth, and to us who are joining the ranks of "Paul the aged," where are the many brethren and sisters who have worshipped with us for years? Scattered over the five continents of earth, or called to higher service in heaven. As the end of the journey is reached we have more friends on "the other side" than here, yet we continue to sing,

Earthly friends do fade and leave us,  
One day soothe, the next day grieve us;  
But this FRIEND will never leave us:  
Oh, how He loves.

And no dividing on earth "will be able to part us from God's love in Christ Jesus" (vs. 39).

3. "ANGELS" or "Messengers." Little information have we of angelic beings. There are good angels and bad angels, ascending and descending angels, preserving and destroying angels, humble and princely angels, elect and fallen angels, angels of churches, angels of children, and hosts more, but one thing is certain, no angelic power, not even "the myriads of the festal assembly of angels" (Heb. 12:22), can separate one trusting soul from the Saviour Whom he trusts.

On the contrary, when the Devil, who could not get Moses alive, sought his dead body, Michael the archangel said what amounted to, "No, Devil, you could not get him in life, and you shall not have him in death." So with us. "Whether we live or die, we are the Lord's" precious possessions.



4, 5. "NOR PRINCIPALITIES," "NOR POWERS," whatever these forces may be on earth, in heaven above, or in hell beneath, "whatever ORDERS of beings unfriendly to Christ, the vast UNSEEN contains, one thing is assured, no combination of powers can sever the saint from the eternal embrace wherein the Father embosoms the Son, and in the Son, all who are one with Him" (Moule).

6. "NOR THINGS PRESENT." The circumstances of daily life, church life, and business life, the emulations, the envyings, and such like, how they sunder hearts, break human bonds, and sever friendships, yet the Eternal Lover abides the same.

7. "NOR THINGS TO COME"—the contingencies of the future, the "rainy day" always coming, yet seldom arriving, how they act as a terror to the heart, and often cast a gloom o'er the Christian's life, yet "not knowing the things which shall befall us" in the future, we step forward with confidence that all who believe will have in full fruition "in the world to come life everlasting" (Matt. 10:30).

8, 9. "NOR HEIGHT," "NOR DEPTH." Like the Apostle we may be "abased," or like him we may be "exalted"; we may be "full," or we may be "hungry"; nay, we may ascend to heights in the illimitable sphere of space, or descend to unknown depths in the bottoms of the mountains, but neither one nor the other "will be able to separate us from the love of God which rests upon us in Christ Jesus our Lord" (Weymouth).

10. "NOR ANY OTHER CREATURE." And as many zeroes as there are marks in Germany may be added to the ten to make it thousands, or millions, or billions, or trillions, it still holds good, "Nor anything else in all creation will be able to part us from God's love in Christ Jesus."

Having examined carefully the positive assertions of Christ and His apostles, we find the New Testament teaches the absolute and eternal security of every true believer on the Lord Jesus Christ. The nature of God certifies it, the character of God warrants it, the justice of God demands it, the sovereignty of God ordains it, the love of God seals it for ever and ever.

Hence, as sinners saved by grace, let us rejoice that our "names are written in heaven" (Luke 10:20), and that where our names are there we shall assuredly be. "Not unto us, O Lord, not unto us," but "unto Him Who is able to keep us from stumbling (Newberry), and to present us faultless before the presence of His glory with exceeding joy; to the only wise GOD OUR SAVIOUR be glory and majesty, dominion, and power, both now and ever. Amen."

## PERSEVERANCE WITHOUT PRESUMPTION

(Continued from p. 146)

destroyed, all the floods that shall come upon the members of His body shall not—cannot—destroy them.

Moreover, the life of the believer is constantly sustained by the indwelling of the Holy Spirit. It is a matter of fact under the gospel dispensation that not only is the Holy Ghost with believers but He is in believers. He dwells in them, He makes them His temple. The life, as we have shown you, is *sui generis*, of its own kind, immortal; it is immortal because united with an undying Christ; but it is also immortal because supported by a Divine Spirit Who cannot be overcome. Who has power to meet all the mischief of false and evil spirits that aim at our destruction, and Who from day to day adds fresh fuel to the eternal flame of the believer's life within. Were it not for the Holy Spirit's abiding with us, we might be the subjects of some doubt, but as long as He continues to abide with us for ever we will not fear.

The first consolation that we thus draw from the text is that we are the recipients of a divine gift—"I give unto My sheep eternal life."

### II. A DIVINE PROMISE

"THEY shall never perish." I am very thankful for this word, because there have been some who have tried to do away with the force of the entire passage—"neither shall any pluck them out of My hand." "No," they have said, "but they may slip between thy fingers, and though they cannot be plucked out, yet they may go out of their own accord"; but here is a short sentence that puts all such thoughts out of the question—"they shall never perish"—in His hands or out of His hands under any supposition whatever—"they shall never perish." Observe that there is no restriction here; it includes all time. "They shall NEVER perish." Are they young believers; their passions strong; their judgment weak? Have they little knowledge, small experience, and tender faith? May they not die while they are lambs, and perish while they are so feeble? "They shall NEVER perish." But, in middle life, when men too often lose the freshness of early grace, when the love of their espousals may perhaps have lost its power, may they not get worldly? May they not, somehow or other, then be laid aside? "They shall NEVER perish." Hence, they cannot die. Perish they would, could worldliness destroy them; perish they would could evil utterly and entirely get the mastery of grace but it shall not. "They shall NEVER perish." But, may they not grow older, and yet not wiser? May they not be surprised by temptation, as so many have been in time when they have become carnally secure, because they thought their experience had made them strong? "They shall NEVER perish"—neither if they are beginners, nor if they have all but finished their course. "THEY SHALL NEVER PERISH." It shuts out all time—all reference to time, by taking the whole range of possible periods into the one word, "never." "They shall never perish."

No less does the sweep of the sentence include all contingencies. "They shall NEVER perish." What, not if they are severely tempted? "They shall NEVER perish." No if they backslide? They shall be restored again. "They shall NEVER perish." But, if they continue in backsliding and die so? Ah, that they shall not do. "They shall NEVER perish." You must not suppose that which never can occur. "They shall NEVER perish." They shall never get into such a condition that they shall be utterly without grace; they shall never be in such a state of heart, that sin shall have dominion over them—utter and entire dominion. It may come in: it may seem for a time to get the mastery, but sin shall never so have dominion over them that they shall perish before the Lord. "They shall NEVER perish."

It takes in all the flock. "THEY shall never perish"—that is, not one of His sheep. This is not the distinctive privilege of a few, but the common mercy of them all; none of them—not one of them—shall ever perish. If thou believer in Christ, art the most obscure of all the family thou shalt never perish. If thou hast indeed received the inner life and true grace be in thy soul, though no one knows thy name and no one lends thee a helping hand, though, as a solitary pilgrim thou shouldst walk the heavenly road all alone, weak and feeble, and trembling all the way yet thou shalt never perish. The promise is not to some but to all the believing sheep of Christ. "They shall never perish."

We may rest assured that they shall be preserved because of the effectual redemption which Christ has wrought out for them. We believe, beloved, in this place (though the doctrine is very much disparaged nowadays) in an actual and literal substitutionary sacrifice.

We believe that Jesus died for His people, and

Bore, that they might never bear  
The Father's righteous ire.

Now, if He paid their debts they have no debts to discharge. If He has borne their punishment, they have no penalty to suffer. If He stood in their stead, justice as well as grace—justice and grace together—demand that they should be saved. Jesus Christ has offered for them an atonement



and "who is he that condemneth?" "It is Christ that died, yea, rather that hath risen again." "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." If He died to bear our guilt, much more, the atonement being completed, shall we enter into the fulness of rest. If He would not lose us, viewing us as unredeemed, but came and paid the price, much less will He lose us now that He hath redeemed us unto God by His blood out of every nation and people and kindred and tongue. He laid down His life for His sheep. He loved the Church and gave Himself for it, that He might present it unto Himself a glorious Church; and He will effect the purpose for which He has already ventured so much, He will surely claim and as surely receive at the hand of justice the salvation of those for whom He was a vicarious victim.

Furthermore, dear friends, he that believeth in Christ is justified from all things from which he could not be justified by the law of Moses. Is it according to the manner of man first to justify and afterwards to condemn? Certainly not, but if it were, it is not according to the supreme equity of the most high God. Has He pronounced a man just? just that man is! When He has declared the man's transgressions forgiven, shall they be again reckoned to him?—again laid to his door? Is it not said that He has put away our sins like a cloud, and will He gather the cloud of yesterday again? Hath He not said He hath cast our sins into the depths of the sea? Shall that which Jehovah Himself hath consigned to the oblivious ocean be washed up again as though He had only committed it to the shallows? As far as the east is from the west, so far hath He removed our transgressions from us. Our east and west are wide apart; but what must God's east and west be when He looks through infinite space! He has removed those sins so far from us, that the swiftest-footed devil could not bring them back again though he had a whole eternity to perform the feat. He hath put them away for ever. Yea, hear what is said of the Messiah—"He hath finished transgression, made an end of sin, and brought in everlasting righteousness." If it is finished, it is finished, and if He has made an end of it, where is it? Where is it? "If it be searched for it shall not be found"—yea, it shall not be, saith the Lord. O beloved, how then shall the man that believeth in Christ be condemned—condemned for the sin that has been pardoned? How shall he be cast into hell? For what? For offenses that have been borne by the Saviour? How shall he be condemned whom God has justified? Give no countenance to the thought. Let no fear nor fancy, induce you to lend an ear to the suggestion. The sentence of remission once passed upon a man stands irrevocable. "It is God that justifieth; who is he that condemneth?"

In the believer, moreover, there is a work of God begun, which He has engaged to complete. It hath never been said of God that He began to build and was not able to finish. "We are persuaded that He which hath begun a good work in you will carry it on and perfect it to the day of Christ." It has not been according to Jehovah's wont to leave unfinished His works; why should He leave them unfinished? Is there a want of power? Inconceivable. Is there a want of will? We cannot imagine it; for if His will hath changed there must be some reason for the change. And if it be so, is God wiser than He was? Has He altered His plan because He has found out some error in it? If not, if infinite wisdom led Him to put His hand to it, infinite wisdom will keep His hand to the work.

The work which wisdom undertakes,  
Eternal mercy ne'er forsakes.

O beloved, the very beginning of the work from God augurs that the work will be fully carried out.

### III. THE DIVINE HOLDFAST

ALL the saints are in Jesus' hands. They are not only in His heart, but in His hands—just as the high priests wore the names of the twelve tribes on the breastplates, and also wore them on the shoulders. The power, as well as the affection, of Christ, shall preserve

the people of God. They are in His hands. "All Thy saints are in Thy hands." What a blessed place for us to be—in the hand of Christ—always there.

But, does not our Lord intimate as if to forewarn us that a great many attempts would be made to pluck us out of that hand? Satan would do it; our own base lusts would do it; the ungodly would do it. The very air is full of tempters who would, if they could, pluck us away from Christ. We have, therefore, cause for great watchfulness, deep humility, but also for much thankfulness, that we are placed where the tempters cannot reach us, for the promise assures us that none is able to pluck us out of Christ's hand. There is not power enough in legions of fallen spirits, if they were marshalled in battle array against one poor weak Christian, to snatch him away from Christ, yea, should they besiege him without intermission, like a vast herd of lions seeking to devour one lamb, the defence were so much stronger than the invasion that they could not pluck even that one out of Christ's hand. The destroyer has never yet celebrated a triumph over the Redeemer. He is not able to hold up a single jewel of the Redeemer's crown and say, "Aha! aha! I stole it from Thy diadem. Thou couldst not keep it!" He has no sheep there to which he can point and say, "Ah, Shepherd of the sheep, Thou couldst not keep them all! The strong were safe enough: they helped themselves, but this poor weakling could not help itself, and Thou couldst not help it. Lo! I have borne it away from Thee; Thy flock which is Thy pride, is not complete; Thou Thyself as Shepherd hast a spot upon Thy name, for Thou hast lost at least this one that Thy Father gave Thee and whom Thou hast purchased with Thy blood." It cannot be; it shall not be. The powers of darkness have conspired and struggled for this, but they have not yet prevailed, nor shall they. None shall pluck them out of My hand. Oh, rest in the hand of Christ, rest quietly; now thou art there thou art secure, neither shall any pluck thee thence. As if He would make assurance doubly sure, and give us very strong consolation, He added, "My Father which gave them Me is greater than all, and none shall pluck them out of My Father's hand." You can interpret the figure. There was Christ's hand and His people in it, and He shall shut it fast to hold them. But, then that hand was pierced once, and so to make it doubly sure the Father clasps it with His hand and so within a double encinture the elect of God are held and embraced. There is the pierced hands to protect and defend them. Well may they now cheerfully defy all power terrestrial or infernal, ever to destroy them. They must, they shall, for ever rest in perfect security beneath the guardian care of the blessed Father, Who also takes them into His sacred keeping.

Do I hear any one object, saying, "Well, but if this be true, then may not a man live as he likes? Now I have these checks taken from me, I may grow wanton." What checks? What checks? If I lay it down that a man who is enlisted as a soldier is always a soldier, how can you tell me I have taken away some checks? I see not how that can be. I have rather implied a great many strong incentives to virtue than offered a single pretext for vice. Shall I act shame because He points me to honor? Nay, nay, but because He loves me so, I will love Him in return. I pray Him to forgive my offenses but I will seek to do all that is possible to show that I realize the greatness of His love, and desire to make some poor return for it as best I can.

## GOD'S WORD THE BASIS OF ASSURANCE

(Continued from p. 148)

reason, tradition, religiousness, human priesthood, fleshly pietism, holiness in the flesh, sectarianism, morality, good works, service (so called), human influence, patronage, philanthropy, anything short of Christ, short of God's Word, short of a lively, personal, direct faith in the living



NOW it is the sense of this pressing home upon the heart that leads us to urge with earnestness upon the reader the necessity of being thoroughly clear as to the ground on which he is at this moment standing. We want him to be able to say in the face of all around him, "I know." Nothing less than this will stand. It will not do to say, "I hope." No, there must be certainty. There must be ability to say, "We know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens." This is the language of faith, the language of a Christian. All is calm, clear, and sure, because all is of God. There may be an "if" with regard to the "earthly house." It may be dissolved; it may crumble into dust. All that belongs to this scene may bear the stamp of death; it may pass away, but the Word of the Lord endureth forever, and the faith that grasps and rests upon that Word partakes of its eternal stability. It enables one to say, "I know that I have." Naught but faith can say this. Reason can only say, "I doubt"; superstition, "I fear"; only faith can say, "I know and am sure."

An infidel teacher once said to a dying woman whom he had indoctrinated with his infidel notions, "Hold fast, Mary." What was her reply? "I can't hold fast, for you have never given me anything to hold by." Cutting rebuke! He had taught the poor woman to doubt, but he had given her nothing to believe; and then, when flesh and heart were failing, when earthly scenes were passing away, and the dread realities of eternity were crowding in upon her soul's vision, infidelity altogether failed her; its wretched cobwebs could afford no refuge, no covering, in view of death and judgment. How different the condition of the believer—of the one who, in all simplicity of heart and humility of mind, takes his stand on the solid rock of Holy Scripture! Such an one can calmly say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but to all them also, that love His appearing" (II Tim. 4:6-8).

## THE TOPICAL ARRANGEMENT

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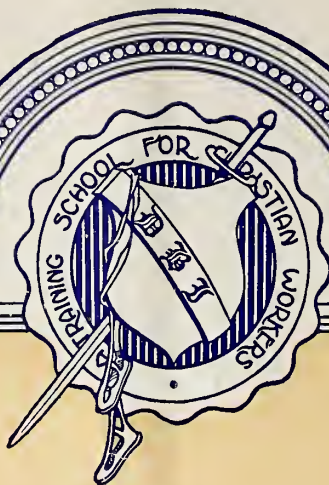
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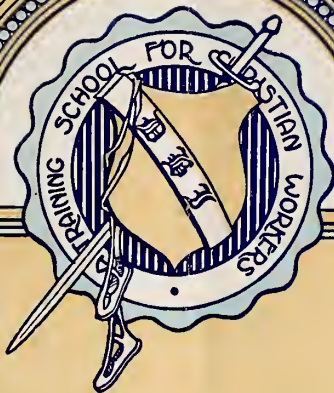


*For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,*

*Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

*Rom. 8:38-39*





# GRACE AND TRUTH

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*Editor*



*June*

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The triune God, Father—Gen. 1:1, Son—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—11 Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; 1 Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; 1 Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; 1 Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—1 Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; 1 John 2:16; 11 Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### *The Gospel of the Christ of the Gospels*

**P**AUL said, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew and also to the Greek" (Rom. 1:16). What this Gospel was, he told us in the fifteenth chapter of First Corinthians, when he said, "I declare unto you the Gospel which I preached unto you . . . how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures," and then he enters into an extended discussion of the resurrection, culminating with that majestic description of the believer's participation in the resurrection at the second coming of Christ, in which he says, "Behold I show unto you a mystery; we shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption . . . and this mortal must put on immortality. Then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'" (I Cor. 15:1-4; 54).

It was to declare the essential facts of this Gospel that the four gospels were written. In them Christ

Jesus is set forth as the King, Who was yet a Servant, as the Man Who was yet God manifest in the flesh. In them the spotless perfection of His life is exhibited. In them His death for sinners is detailed, in them His resurrection from the dead is narrated, and in them His coming again is promised.

The word "Gospel" means "good news." And surely it is good news that through the death of Christ sinners may be saved, that He ever lives to intercede for us, and so is able to save to the uttermost all them that come unto God by Him, and that His coming again will be for the express purpose of delivering us from all enemies, putting an end to all sorrows, and ushering us forever into His presence, where we shall enjoy unalloyed and unending bliss in fellowship with Him.

In the "Christ of the Gospels Number" of "Grace and Truth" we do not seek to develop the distinctive messages of each of the four gospels, nor to discuss at least the three aspects of the Gospel of Christ, for these things we have done in previous issues, but rather we seek to give our readers a few representative glimpses of the beauty of the person and work of Christ as presented by the gospels. May God use these glimpses to thrill your souls with a new realization of our blessed Saviour's love for you, and to deepen in your heart such love for Him as shall constrain you to

**H**OW many promises there are in God's Word to encourage the soul who is passing through testing or facing some especially pressing need. "Ask and it shall be given you, seek and ye shall find; knock and it shall be opened unto you, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened—If ye ask anything in My Name I will do it that the Father may be glorified in the Son—My God shall supply all your need according to His riches in glory by Christ Jesus." Encouraged by such promises as these let us continue steadfast in prayers, and supplications, and in intercessions for the solution of the problems and the full provision of the needs of D. B. I.



give your life wholly to Him to be used, as He sees fit in His joyous service. "Mystery Number," which you will receive, the Lord willing, about the first of August.

## The July Issue

THE readers of this issue of "Grace and Truth" will notice that their magazine this month contains more reading material than usual, and that this is due chiefly to the fact that we are publishing two month's Sunday School lessons in this issue. There is a very definite reason for this, and this reason is that we purpose to omit the July Number of the magazine this year.

For several months we have been losing time on the magazine. Part of the delay has been due to the fact that the editorial staff has been so pressed with other matters that they have been unable to send copy to the printing department as promptly as should have been the case. Further delays have been caused by mechanical difficulties in the printing department itself. Our linotype and cylinder press are doing the work and we thank God for them, but neither is the newest or best on the market by any means, and they at times give us a good deal of difficulty. Accordingly, we now find that the magazine is going forth over a month behind its usual mailing date.

We find that, according to law, we cannot combine two numbers, but that we can, if necessary, omit one. We believe that it is absolutely necessary that we do omit one month's issue. We are entering into the summer months so short handed that we will do well to hold our own without attempting to regain time. Accordingly, there will be no July number.

This does not mean that the subscriber will lose out. All subscriptions are being advanced a month to make up for the loss of the July issue.

Your next number, then, will be the August,

## The Hope of the World

THE spirit of toleration is growing among the Christian churches, which is the best hope for the future of the world," says Albert E. Hayes in the pages of the *Denver Post*. The whole statement reads

The little flurry between the fundamentalists and modernists over Mrs. Buck has been composed by the election of Dr. John McDowell, a liberal modernist, as moderator of the Presbyterian church in the U. S. A. He was a disciple of Dwight L. Moody, who with Sankey, electrified America with the simple Gospel of Christ and salvation by faith. Dogmas have little to do with the salvation of races from barbarism. The spirit of toleration is growing among the Christian churches, which is the best hope for the future of the world ("Denver Post," June 20, 1933).

Now certainly we have no desire that men return to their former custom of burning at the stake those who have different views religiously than themselves. We do not believe in the intolerance of the Middle Ages. But just as certainly we do not believe in a kind of stuff Mr. Hayes is handing us here. The world will never be helped by a kind of toleration which assumes that all beliefs are alike helpful, and that we should not take a position in opposition to any of them. Such an attitude is fatal to all true aggressive Christian service. It is not "the best hope for the future of the world," but one of the blights upon the world of the present time. The only hope for the future of the world is the return of Jesus Christ as King of kings. But in the meantime, the one hope for the salvation of the souls of men lies with those who will be faithful in proclaiming the one and only way of life founded by Christ Jesus the Saviour.

(Continued on p. 223)

## Crying and Calling

MARTHA SNELL NICHOLSON

Will I hear in the courts of the King,  
Louder than cherubim sing,  
Out in the dark—far away—  
Souls that are lost, night and day,  
Crying and calling?

How could I know any peace,  
How could remorse ever cease,  
If even one soul were out there  
Because I neglected to care,  
Crying and calling?

Give me a passion to save  
Those who go down to the grave  
And know not Thy grace and Thy Word,  
Lost and apart from the Lord,  
Crying and calling!

# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

Stenographically reported; Copyright 1933, Clifton L. Fowler

*IN THE Scripture which comes before us in this study, we are brought face to face with one of the most vital lines of truth which God's Word presents as pertaining to the Christian life. In it we are shown the foundation and the means of a normal, balanced, and victorious Christian life. Continuing the discussion of the wonderful truth that God has made provision whereby His righteousness may be fulfilled in the life of a believer, this Scripture shows that the basis of this miracle of transformation in the life is the fact that we are identified with Christ in our standing. The particular subject for this, the eighteenth study in the Book of Romans, therefore, is "The Righteousness of God Fulfilled—Identification"*

**T**HE passage for our present study is found in Romans 6:5-11:

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.

For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

and here is another one of those wonderful passages given by the Holy Spirit through the apostle Paul, which carries us into such riches of spiritual depth and beauty and raises such vital questions that many have made this section of Romans a theological battlefield instead of a glorious fount of blessing. It is not our purpose to enter into the controversies and debates which have been fought here, but to let these verses teach us the truths which they will, and to let the soul be fed, nourished, and fattened thereby.

This is a section of great importance, for it throws before the child of God the secret of the pathway of victory. The very light of heaven is here given upon the earthly walk of the Christian, and he is shown the guaranteed method whereby the world, the flesh, and the demons will be made utterly impotent to defeat him. They may indeed attack, but they can never overthrow that Christian who recognizes the won-

drous revelation unfolded in these verses and follows the prescription given.

*IT IS* in this interesting portion that Paul becomes most clear in his statement on the subject of identification. This is a great Bible truth, to which even Christians are in a large measure strangely indifferent. Strange as it may seem, the truth of identification has been forgotten, or ignored, or rejected by many who should have had a better acquaintanceship with the truths of God which are so sorely needed by the sheep of His pasture. Identification, like justification, is an act of God. Justification, as we saw in chapters four and five, is that mighty act of God whereby a sinner is declared righteous. Identification is that mighty act of God whereby Jesus and the believer become identical—they become by that divine act one and the same. It is more than resemblance, it is more than a sameness, it is more than similitude—it is oneness. This astounding expression of God's grace is set before us in the passage which we are about to study.

Furthermore, this passage contains some of Paul's basic teaching on Biblical Psychology. In these days when psychology has become a social obsession and people have come to feel that life is hardly worth living unless they have dabbled in Freudianism, or Behaviourism, it is comforting to the Christian to know that the Holy Spirit has anticipated the hour when man would be groping in the realm of the soul and the mind, and that the Bible contains the one and only true system of psychology. Be it understood the Bible does not pose as a text book on psychology; but inasmuch as the Bible is frequently, yea, continually dealing with the problems of the souls of men, it is inevitable that the principles of psychology which govern God's dealing should become quickly dis-



cerned by the student of the Scriptures; and this is, indeed, the case. To read the writings of the apostle Paul alone will reveal that for the believer there is a psychology that is separate, and apart, and distinct, and that the only place to go for the elucidation of the experience and problems of the spiritual life is to the Bible. The Bible lays down a postulate which is actually scoffed at in the writings of men. The Bible teaches that dwelling in the body of the believer are three entities which function very much as three separate and distinct personalities. They are,

1. THE SOUL. This is the man himself, the ego. Deciding and responsible is this element in man;
2. THE OLD NATURE. This is the Adamic nature, which is utterly vile and corrupt, and which is not subject to the Law of God, neither indeed can be; and
3. THE NEW NATURE. This is the divine nature, which is not possessed by any man until he accepts Jesus Christ as his personal Saviour. It is holy, good, and pure. It is created in righteousness and true holiness.

Let us turn to the investigation of the portion of Scripture which comes before us in this study.

In verse five we find the words,

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

The expression "planted together in the likeness" is not a correct translation. Upon this fact the greatest Greek authorities are in agreement. Instead of "planted together," "grown together," or "united" is much more faithful to the meaning of the original and is endorsed by Myer, Langley, Moffat, Rotherham, Worrell and a number of others. And concerning the word "likeness," that great lexicographer, Dean Alford, says, "The meaning is resemblance . . . such as amounts to equality and identity." Thus the whole thought in the expression translated "planted together in the likeness," when thrown into literal expression, would stand something like this: "Since we have been grown together, or united with Him by becoming identified with Him in His death, we shall also become like Him by becoming identified with Him in His resurrection." The Apostle is saying to us, "Ye believers are identified with Jesus in His death. When He died you believers died. Since He died for all your sin, thus becoming the divinely ordained Mercy Seat for you, bearing your every sin, from the cradle to the grave, then you can confidently claim that your sin has been fully answered for." What amazing grace! The believer can actually point to God's resurrected Son and say, "God has united me into identification with His death, so that we (that is, Christ and I) have become one. The full benefit of His finished work is mine upon believing in Him. Hence, by identification, when He went down into death, I went down into

death with Him. And, by identification, when I rose from the dead, I rose. And still further, by identification, when He ascended on high, I ascended."

All of this has to do, not with the believer's state but with his marvelous standing, and is confirmed other passages of Scripture, such as II Timothy 2:11

It is a faithful saying: For if we be dead with Him,

there is identification with Him in His death,

We shall also live with Him,

there is also identification with Him in His resurrection. And then it says in Ephesians 2:6,

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

And there is ascension with Him, because we are identified with Him—identified with Him in His death, identified with Him in His resurrection, identified with Him in His ascension into glory. The great Bible expositor and translator, J. N. Darby, caught this truth when he rendered this passage,

For we believers have become identified with Him.

**PROCEEDING** to verse six we find the Apostle presenting some inescapable conclusions growing out of the fact of the believer's identification with Christ in His death and resurrection. He says,

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

And here is where the mighty Apostle begins to account some of the basic facts of inspired psychology. In the next few verses he lays down a clear line of demarcation between the old man and the soul.

The first truth that he sets forth is that the believer's old man or old nature is crucified with the Lord Jesus Christ. Here is an unexpected feature of identification. The old nature is that evil element of human being's make-up which is found in every man. One of the names of the old man is "sin." The believer has both the old and the new nature (the Bible does not teach the spurious doctrine of the eradication of the flesh), but the old nature of the believer is crucified to be crucified with the Lord Jesus. Thus the Christian may take his stand with definite assurance that in his standing before God his old nature is dead all the while remembering that in his state the new nature lives and functions.

But perhaps the most startling and illuminating fact about the whole passage is that there is not a hint in it that there is any resurrection for the old man. It is unhesitatingly averred that he is crucified,

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# WHY FOUR GOSPELS?

by CLIFFORD L. NIXON

**T**O THE question, "Why Four Gospels?" we shall give but two answers. The first answer will be quite brief, the second a bit longer.

**T**HERE are four gospels because four is the number of earth, and the gospels record the earthly life of our Lord Jesus Christ. There is but little difficulty in demonstrating this point. The gospels themselves furnish us an illustration of the fact that four is the number of earth, for when our Saviour speaks of different parts of earth He names four parts (Matt. 13). God refers to earth in the symbolic language, "the four corners of the earth" and "the four winds of heaven." In Ezekiel 14:21 He speaks of four judgments yet to come upon the earth. And, Pastor R. S. Beal points out in his study on the number four, both the fourth commandment and the fourth petition in the Lord's prayer refer to the earth. Thus, it is easily shown that four is the number of earth, and surely the statement that the gospels record the earthly life of our Lord Jesus Christ requires no demonstration. How fitting then that God should have chosen to give us four separate narratives of the earthly life of His Son.

**T**HERE are four gospels also because there are four separate and distinct aspects to the character of our blessed Lord and Saviour. These four aspects may be stated in the words: King, Servant, Man, and God. For Christ was all of these, and He is set forth in these four standpoints.

There are four direct statements in the Old Testament, each speaking of one of these aspects of the character of Christ. In Jeremiah 23:5 we read, "In those days I will build the temple of David, and I will plant in it a righteous branch, and a King shall sit on it, and prosper, and shall execute judgment and righteousness in the earth." In Zechariah 3:8 we have the statement, "Behold, I will bring forth my Servant the Branch." In Zechariah 6:12 we read, "Behold the Branch, whose name is the Branch." And in Isaiah 4:2 we have, "In that day shall the branch of the Lord be beautiful and glorious." Thus, under the symbol

*IN THIS study Nixon gives us a fresh and illuminating discussion of the significance of the fact that the Holy Spirit inspired the writing of four Gospels instead of one. As you read the article you will rejoice both in the perfection of the Scriptures and in the glory of the Son of God.*

"branch" we have the Lord Jesus spoken of as King, Servant, Man, and Lord.

In the symbology of the Bible Christ is spoken of under these same four aspects. Revelation 4:7 tells us of the living creatures (spoken of as beasts) that "the first living creature was like a lion, and the second living creature like a calf (or ox), and the third living creature had the face of a man, and the fourth living creature was like a flying eagle." Now, both in Scripture and in common parlance, the lion is symbolic of kingship. The ox in Scripture is the beast of burden—the servant. The eagle is symbolic of Deity. Thus, we again have Christ presented as King, Servant, Man, and God.

In the typology of the Old Testament the same truth is presented. For in the offerings of Leviticus Christ is again presented as King, Servant, Man, and God—though in a different order than this. The burnt offering of Leviticus one speaks of Christ as God, for the bullock is symbolic of strength and of Deity (Prov. 14:4). The meal offering of Leviticus two speaks of the humanity of Christ, grain being the fruit of the ground. The peace offering of Leviticus three speaks of Christ as King, for it is during the Kingdom of our Lord that the earth shall have peace and it is as He is King of our lives that we enjoy His peace and fellowship. The sin and trespass offerings of Leviticus four and five speak of Christ as the great sin bearer—the Servant.

Thus it is to be expected that the four gospels will speak of Christ in these same four aspects; and they do.

The book of Matthew is the story of Christ the King. His kingship is proven by His genealogy, His legal title to the throne of David being clearly shown by the fact that the genealogy here runs from Abraham through David and the kings of Judah to Joseph, the foster father of Jesus. Further, in this same book the kingship of Christ is shown by the revelation given the wise men—"Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him" (Matt. 2:2). He is set forth also as King according to prophecy, for Micah 5:2 is



*THE four gospels give four pictures of the one Christ, and their value lies in their separate though connected testimony to Him.*

—W. H. Griffith Thomas

quoted, "Thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel" (Matt. 2:6). Christ is set forth as King in the book of Matthew according to His own message—"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17). And He is demonstrated to be King by the miracles which He performed (Matt. 4:23-25). Thus, while we readily admit that in Matthew, as in each of the gospels, the Christ presented is Servant, Man, and God, as well as King, the whole accent of Matthew is upon Christ's kingship. Matthew is the book of the King.

The gospel of Mark is the story of Christ the Servant. Unlike Matthew and Luke, there is no genealogy given in Mark—a servant needs no genealogy. And there are other significant omissions. No miraculous birth is recorded, no record of a visit from either wise men or shepherds is given, no mention of a divine pre-existence is made, no story concerning childhood is in any wise suggested. No, there are none of these, for the gospel of Mark is the story of Christ the Servant, and since it is, it begins with the public service of Jesus. There are additional significant omissions in the body of the book. The word "Lord," for example is very often omitted from the record of Mark, whereas it is used frequently in parallel passages in Matthew and Luke. On the positive side, we find that Mark is the book characterized by action. The Greek word "utheos," translated "straightway," "immediately," "forthwith," and "anon," occurs as often in this one short gospel as it does in all the rest of the New Testament combined. Without question the book of Mark is given us in order to present Christ as the Servant of God.

In like manner, Luke is the story of Christ the Man. It is Luke who traces the genealogy of Christ back to Adam in the demonstration of His human relationship. It is Luke who records in greatest detail the story of the birth and childhood of Jesus. It is Luke who begins his gospel as a personal letter to a friend and who refers to his personal knowledge of the life of Christ. It is Luke who most repeatedly tells us of the prayer life of the Lord Jesus, showing up His perfect dependence as a man upon the heavenly Father. It is Luke who most perfectly sets forth the

human sympathy of the Lord. It is in Luke that we find the parables beginning with the expression "A certain man"; whereas, Matthew would speak of the kingdom of heaven being like unto a "certain king." It is in Luke alone that it is recorded that even after the resurrection Christ ate with men. Very evidently the book of Luke is given us to record the story of Christ in the human aspect of His life.

The book of John is labelled for us even more clearly than any of the other gospels. We are told in so many words, "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name" (John 20:30-31). Thus it is that we find John beginning his gospel not with a genealogy, but with the record of the pre-existent deity of Christ—"In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). Thus it is that in John we find the definite claim of Christ that He is God—"I and My Father are one" (John 10:30). It is John who records the miracles as definite proofs of the deity of Christ. John is indeed the book of the Son of God.

**WHAT** a marvelous story is given us in these four gospels! What a wonderful Christ is presented in their narratives! He is the Son of God eternal in His existence, infinite in His wisdom, love and power. Yet He is also the human Christ, the perfect Man, the One Who lived as men live and suffered as men suffer. He is the King—King of life and death, of angels and demons and men, of the wind and the sea—of the whole created universe. Yet He is the One Who became our servant, our sin-bearer. It is He Who went to the death of the cross to bear the penalty due our sins that we might be forever freed. And God has given us four gospels, that we might have a full portrait of this glorious Saviour, Christ Jesus our Lord.

Cross of Jesus, cross of sorrow,  
Where the blood of Christ was shed  
Perfect Man on thee did suffer,  
Perfect God on thee hath bled.

There the King of all the ages  
Throned in light ere worlds could be  
Robed in mortal flesh is dying,  
Crucified by sin for me.

O mysterious condescension,  
O abandonment sublime,  
Very God Himself is bearing  
All the sufferings of time.

Evermore for human failure,  
By His passion we can plead,  
God hath borne all mortal anguish,  
Surely He will know our need.

Note: The writer of the above article wishes to acknowledge his indebtedness to the very helpful and much more thorough discussion of this same subject, "The Four Gospels," by Andrew Jukes, published by Fleming & Revell Company.



# AND THE CHILD GREW

by ARTHUR H. CARTER

And the Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him . . . And all that heard Him were astonished at His understanding and answers . . . And Jesus increased in wisdom and stature (age) and in favor with God and man (Luke 2:40-52).

THE kenosis theory of the higher critics has done more to malign the character of our Lord than any other heretical hypothesis. The leaders of this view proclaim themselves infidel in mind and heart, and with a blindness born of their self-righteous presumption they fail to realize the important feature of the perfectly human life of blessed Lord. Their blasphemous suggestion that Lord shared infirmities and limitations of knowledge with ordinary men, that He abandoned His position of equality with God, and that He merely advanced the views and beliefs of His time, however one-sided they might be, reveals a prejudice and an amazing want of knowledge of the Scriptures.

One important feature to note, the late Rev. James Douglas, A., delighted to point out in his lectures, is that our Lord in His utterances never used words of limitation, so characteristic a feature of all public speakers. He never said, "I suppose," "I think," "I reason," "I calculate," "I suggest," etc., but invariably spoke with the full authority of deity, frequently prefacing with the wonderful expression, "Verily, I say unto you."

The student has only to run through the Gospels, tracing this line of thought, to be fully convinced of this unique feature. The words that I speak unto you, ye are spirit, and they are life" (John 6:63). "He that rejecteth Me, receiveth not My words, hath that judgeth him: the Word that I have spoken, the same shall judge him in the last day. For I am not spoken of Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should

speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak" (John 12:48-50). "He that loveth Me not keepeth not My sayings: and the Word which ye hear is not Mine, but the Father's which sent Me (John 14:24). "Now ye are clean through the Word which I have spoken unto you" (John 15:3).

And exactly the same element predominates in the Scriptures quoted at the head of this chapter. The infant Saviour lacked nothing of these divine qualities. He was a perfect, sinless, holy Babe—"Thy holy Child Jesus," in Whose Name the apostles pleaded for counsel and deliverance in their hour of peril (Acts 4). And, though He grew as any ordinary child grows, from babyhood to boyhood, the record is full of confirmation as to His complete divine character. Even as a child, He was "God manifest in the flesh."

In the action of our Lord when He sat in the Temple discussing with the doctors, He proclaimed the royal line of which He sprang. All the learned men of the time centered their deliberations and enquiries upon the Temple at Jerusalem. They fully realized the peril with which they were beset through Roman domination, and some of them, with bowed hearts, were waiting for that "consolation" which was the alone hope of their race. Into their midst comes this remarkable Boy, having just taken upon Himself the legal responsibilities due to His age, and sitting down listens to their discussions, and asks them such questions as they had never heard before. Most surely He was "strong in spirit, filled with wisdom, and the grace of God was upon Him." No wonder that "all that heard Him were astonished at His understanding and answers." Into the presence of that august assembly ventures His mother with Joseph. Doubtless the tidings of the wonderful intercourse that was taking place had reached beyond the precincts

SOME years ago at D. B. I. we had the privilege of fellowship with Dr. A. H. Carter of London, England in a Bible conference of several days in length. Our souls were richly blessed through our brother's ministry, and we were made to rejoice in the soundness of his testimony and in the vigor of his defense of the faith once delivered unto the saints. Shortly afterward we had the privilege of passing on to our readers an exceedingly valuable article from the pen of Dr. Carter on the subject "A Virgin Espoused." Here is another discussion of unusual interest and value taken from Dr. Carter's book "Christ Supreme." (This book may be ordered from the Institute Book Nook, price, twenty-five cents.)

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# THE LORD JESUS CHRIST IN THE MIDST

by PAUL HOLSINGER

*HERE is one of the warmest, most vital messages which we have ever been privileged to bring to our readers from the pen of our brother Paul Holsinger. We are sure that you will share the experience which was ours as we read it—you will find your heart burning within you at the thought of our Lord "in the midst," even as the disciples' hearts burned within them when they met our Lord on the road to Emmaus, and walked with Him in the way, and sat down to sup with Him at the end of the journey.*

*IF A person's eyesight is defective it is necessary to have properly adjusted glasses in order that the perspective may be adjusted. But if the lens become soiled by grime, the vision is blurred, and often it takes constant cleaning that the eyesight be kept normal. This is also true of the believer's walk in this world. From various causes it is possible to lose sight of the heavenly vision. Then the world looms large, while Christ becomes dim; and the reverse is true, when the Lord has His rightful place, the world becomes dim. The Christian needs oft to plunge in the cleansing flood of the Word of God and by confession be restored to fellowship.*

Even if believers are coming together to have their vision purified, and are blessed by a real ministry, the danger still remains that they receive truth beyond their capacity to digest it, and by mentally receiving that which they have not experimentally worked out, a kind of spiritual colic sets in. They love the Lord, they have forsaken the world, and they may even be really separated Christians, but still there is no vitality to their life, and they appear listless. And it may be that before long the whole church is asleep spiritually. This kind of a church needs to be put to work and with zeal to "hold forth the Word of truth."

This condition reminds me of the "enchanted ground" which is sometimes found on the western plateaus. You will come to a slight depression, and here the ground will be richer because fertilized by the bodies of dead animals. The grass is inviting, but from within the depth of the earth comes a deadly vapor which soon causes the victim to sleep the sleep of death. The only safeguard for the livestock is to build fences around such places. Christians get on

enchanted grounds by the very truth itself, for unless that truth is working in them, they are becoming hardened in heart although they do not know it. The sun melts wax and hardens concrete, so the truth of the Word of God will either soften a person or harden his heart. The latter is especially the case, if it resisted.

Therefore, the Holy Spirit has constant exhortations in the Word of God to "Go on," to "Forge the things which are behind and press on to the things which are before" and to "Add to faith virtue and virtue knowledge." Paul said to Timothy, to whom he had no one like-minded, "Stir up the gift of God that is in thee." And as we mentioned before the real way of getting proper perspective and adjustment is to catch a vision of the Lord Jesus. Thus we see Him set forth by the Holy Spirit "in the midst."

*"IT CAME to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions" (Luke 2:46). Was that not a blessed sight—to behold the Lord in the midst? "And all that heard Him were astonished at His understanding and answers." And well they may have been, because greater than Solomon was in their midst. We can comfort ourselves that a time will come when we will be able to see Him again in the midst of His people—what a glorious day that will be "both to hear Him and learn of Him anew."*

Notice, too, how He answers his parents when they rebuke Him for not going on with them: "Why ye not that I *must* be about My Father's business? Notice that He puts the "I must" with reference to the right thing—His Father's business. Where does it come in your experience? Do you remember to be about your Father's business even when it seems more convenient to remain away from the services of the Lord? When the service of Christ comes in conflict with your worldly pleasures do you still remember that you must needs be about your Father's business? Here is a place to adjust your vision and kneel to Him afresh. For this one in the midst of the doctors of Israel is your Lord and Master. May He give you an eye to look upon Him in truth and reality as Lord.

The same truth is set forth by the Lord in Matthew 6:23, "Seek ye first the Kingdom of God and His

ghteousness." It is vital that we put first things first. we are at fault here everything else in our lives will be out of order. But it is possible to have that "I must" so wrought into our lives that everything else will assume its rightful relationship. The "I must" of the Master was the very touch-stone of His whole life. His submission to His Father's will is the explanation of both His life and His death, for it was that submission which led Him through opposition and difficulty to the cross of Calvary itself.

THE next text we find in Luke 4:28: "All they in the synagogue, when they heard these things, were led with wrath, and rose up, and thrust Him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But He, passing through the midst of them, went His way." But only a little while before, "They all bare witness and wondered at the gracious words which proceeded out of His mouth." Now see the difference! Wrath, hatred, murder, sedition suddenly left their hearts! What has made this change? The Lord has rebuked them gently, but He has put His anger on their unbelief and wickedness of heart. But the "I must" of the Lord carried Him through their midst without violence. They could do Him no harm because "His hour was not yet come."

To behold Him unharmed in the midst of men stinging for His blood should encourage us in our work and ministry. Very likely Paul himself was becoming somewhat discouraged at Athens when the Lord said: "Hold not thy peace, Paul, just cry aloud, for I have much people here, and no one will be able to harm you." What could have been more encouraging? I remember holding meetings in the California State Fair when an old man came up with a cane and very loudly shouted, "It's a lie. It's a lie. I don't believe in the Bible." And then coming nearer he raised the cane over his head; but a prayer was silently sent to heaven, "Oh Lord behold his threatening, but give thy servant boldness to speak Thy Word," and although He threatened, he was not able to bring the cane down. This strange sight attracted several thousand people and was enabled them to hear the Word. The Devil set his man on us four times that day, but the only result was that a great crowd gathered, and that many more heard the Word of God than should have otherwise.

How we are tempted to hold back at times! But the answer is always, "Only be strong and very courageous!" The very desire to press on and hold forth the Word in the midst of this crooked and wicked generation will give strength to do that very thing. As David said in the fifth Psalm: "Let all those that trust in Thee rejoice; let them ever shout for joy because Thou hast defended them; let them also that love Thy Name be joyful in Thee." Well may we stand forth and shout of the good news. In this scene, then, we see the Lord as our Deliverer from danger.

At the end of the war I happened to preach in an old ladies' home in San Francisco—and how those dear old saints rejoiced in the Gospel of our God. I said to them, "Rejoice in the Lord because He loves you." After one of the meetings, one old woman came to me and said, "No one loves me." "Oh, yes they do," I answered. "Well who," said the woman. "First of all, the Lord Jesus loves you and gave Himself for you and I love you." Then the tears began to run down her cheeks as this dawned on her soul, and taking me by the hand, she led me to the blackboard and wrote upon it: "The world is dying for a little bit of love." I will never forget that. And because the world was dying for a little bit of love, our blessed Saviour took our place upon the cross. There we see the "I must" of our Lord nailing Him to the cross.

WHEN Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gab-batha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King: but they cried, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His cross went forth into a place called in the Hebrew, Golgotha." Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst" (John 19:13-18).

Just look now afresh to the Cross. See Him being lifted up in the midst! And to think He took that accursed place, the place of condemnation and reproach for your sins! Just think, the pure, holy, spotless Lamb of God being slain in the midst of most loathsome and revolting characters, thieves and murderers! Well may we pause to behold Him there, and as we see Him by the eye of faith, may our very conscience smite us to the quick. Oh, that we might take the place of one of the murderers, who said, "We suffer the just recompence of our deeds, but He hath done nothing amiss, Lord, remember me!" Notice how he magnified the Lord, and minimized a little "me." But that was the cry of faith: "Lord, remember me." May we take that place in humiliation and confession!

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LET us never forget that when we read the Gospels we are learning not only of Jesus, as He was in the days of His flesh, but of Him as He is today. His heart has not changed with the passing centuries.



# THE SAMARITAN WOMAN

by J. N. DARBY

**W**HEN rejected by the Jews, the Lord did not contend. He left them; and coming to Sychar, He found Himself in the most interesting associations as regards the history of Israel, but in Samaria: sad testimony of Israel's ruin. Jacob's well was in the hands of people who called themselves of Israel, but the greater part of whom were not so, and who worshipped they knew not what, although pretending to be of the stock of Israel. Those who were really Jews had driven away the Messiah by their jealousy. He—a man despised by the people—had gone away from among them. We see Him sharing the sufferings of humanity, and weary with His journey, finding only the side of a well on which to rest at noon. He contents Himself with it. He seeks nothing but the will of His God: it brought Him thither. The disciples were away; and God brought thither at that unusual hour a woman by herself. It was not the hour at which women went out to draw water; but, in the ordering of God, a poor sinful woman and the Judge of the quick and the dead thus met together.

The Lord, weary and thirsty, had no means even to quench His thirst. He is dependent, as man, on this poor woman to have a little water for His thirst. He asks it of her. The woman, seeing that He is a Jew, is surprised; and now the divine scene unfolds itself, in which the heart of the Saviour, rejected by men and oppressed by the unbelief of His people, opens to let that fulness of grace flow out which finds its occasion in the necessities and not in the righteousness of men. Now this grace did not limit itself to the rights of Israel, nor lend itself to national jealousy. It was a question of the gift of God Himself Who was there in grace, and of God come down so low, that, being born among His people, He was dependent, as to His human position, on a Samaritan woman for a drop of water to quench His thirst. "If thou knewest the gift of God, and (not, Who I am, but) Who it is that saith unto thee, Give Me to drink;" that is to say, If thou hadst known that God gives freely, and the glory of His Person Who was there, and how deeply He had humbled Himself, His love would have been revealed to thy heart, and would have filled it with perfect confidence, in regard even to the wants which a grace like this would have awakened in thy heart. "Thou wouldst have asked," said the divine Saviour, "and He would have given thee" the living water that springeth up into everlasting life. Such is the heavenly fruit of the mission of Christ, wherever He is received. His heart lays it open (it was revealing Himself), pours it

**H**OW clearly the life of our Lord Jesus Christ and His dealings with the soul of men reveals the grace of God. "We beheld His glory, glory as of the only begotten of the Father, full of grace and truth," is the testimony of John, and in this illuminating meditation from the pen of one whom God has greatly used, we are given a new appreciation of one of the instances which John narrates, by inspiration in explanation of his own testimony. This study is taken from volume four, of Mr. Darby's "Synopsis of the Books of the Bible," and is used by the gracious permission of the publishers, Loizeaux Brothers, of New York. (The five volumes of this series may be ordered through the Institute Book Nook, price \$7.50.)

out into the heart of one who was its object; consoling itself for the unbelief of the Jews (rejecting the end of promise) by presenting the true consolation of grace to the misery that needed it. This is the true comfort of love, which is pained when unable to act. The floodgates of grace are lifted up by the misery which that grace waters. He makes manifest that which God is in grace; and the God of grace was there. Alas! the heart of man, withered up and selfish, and preoccupied with its own miseries (the fruits of sin), cannot at all understand this. The woman sees something extraordinary in Jesus; she is curious to know what means—is struck with His manner, so that she has measure of faith in His words; but her desires are limited to the relief of the toils of her sorrowful life in which an ardent heart found no answer to the misery it had acquired for its portion through sin.

**A** FEW words on the character of this woman. I believe the Lord would show that there is need that the fields were ready for the harvest; and that in the wretched self-righteousness of the Jews rejecting Him, the stream of grace would find its channel elsewhere, God having prepared hearts to hail it with joy and thanksgiving, because it answered their misery and need—not the righteous. The channel of grace was dug by the need and the misery which the grace itself caused to be felt.

The life of this woman was shameful; but she was ashamed of it: at the least her position had isolated her, by separating her from the crowd that forgets itself in the tumult of social life. And there is no inward grief like an isolated heart; but Christ and grace

more than meets it. Its isolation more than ceases. He was more isolated than she. She came alone to the well; she was not with the other women. Alone, she met with the Lord, by the wonderful guidance of God who brought her there. The disciples even must go away to make room for her. They knew nothing of His grace. They baptized indeed in the name of a Messiah in Whom they believed. It was well. But God was there in grace—He Who would judge the quick and the dead—and with Him a sinner in her sins. What a meeting! And God Who had stooped so low as to be dependent on her for a little water to quench His thirst!

She had an ardent nature. She had sought for happiness; she had found misery. She lived in sin, and was weary of life. She was indeed in the lowest depths of misery. The ardor of her nature found sin no obstacle. She went on, alas! to the uttermost. The will, engaged in evil, feeds on sinful desires, and wastes itself without fruit. Nevertheless her soul was not without a sense of need. She thought of Jerusalem, she thought of Gerizim. She waited for the Messiah, who would tell them all things. Did this change her life? In no wise. Her life was shocking. When the Lord speaks of spiritual things, in language well suited to awaken the heart, directing her attention to heavenly things in a way that one would have thought impossible to misunderstand, she cannot comprehend. The natural man cannot understand the things of the Spirit: they are spiritually discerned.

The novelty of the Lord's address excited her attention, but did not lead her thoughts beyond her waterpot, the symbol of her daily toil; although she saw that Jesus took the place of one greater than Jacob. What was to be done? God wrought—He wrought in grace, and in this poor woman. Whatever the occasion might be as regards herself, it was He Who had brought her thither. But she was unable to comprehend spiritual things though expressed in the plainest manner; for the Lord spoke of the water that springs up in the soul unto everlasting life. But as the human heart is ever revolving in its own circumstances and cares, her religious need was limited practically to the traditions by which her life, as regarded its religious thoughts and habits, was formed, leaving still a void that nothing could fill. What then was to be done? In what way can this grace act, when the heart does not understand the spiritual grace which the Lord brings? This is the second part of the marvelous in-

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*J*ESUS is pictured in the Gospels as a supernatural Being, yet He is pictured at the same time as a Man—not only as a Man, but as the most accessible, and most approachable of men.

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struction here. The Lord deals with her conscience. A word spoken by Him Who searches the heart, searches her conscience: she is in the presence of a man who tells her all that ever she did. For, her conscience awakened by the word, and finding itself laid open to the eye of God, her whole life is before her.

*A*ND who is He that searches the heart? She feels that His word is the word of God. "Thou art a prophet." Intelligence in divine things comes by the conscience, not by the intellect. The soul and God are together, if we may so speak, whatever instrument is employed. She has everything to learn, no doubt; but she is in the presence of Him Who teaches everything. What a step! What a change! What a new position! This soul, which saw no farther than her waterpot and felt her toil more than her sin, is there alone with the Judge of quick and dead—with God Himself. And in what manner? She knows not. She only felt that it was Himself in power of His own Word. But at least He did not despise her as others did. Although she was alone, she was alone with Him. He had spoken to her of life—of the gift of God; He had told her that she had only to ask and have. She had understood nothing of His meaning; but it was not condemnation, it was grace—grace that stooped to her, that knew her sin and was not repelled by it, that asked her for water and was above Jewish prejudice with regard to her, as well as the contempt for the humanly righteous—grace that did not conceal her sin from her, which made her feel that God knew it: nevertheless He Who knew it was there without alarming her. Her sin was before God, but not in judgment.

Marvelous meeting of a soul with God, which the grace of God accomplishes by Christ! Not that she reasoned about all these things, but she was under the effect of their truth without accounting for it to herself; for the Word of God had reached her conscience, and she was in the presence of Him Who had accomplished it, and He was meek and lowly, and glad to receive a little water at her hands. Her defilement did not defile Him. She could, in fact, trust in Him, without knowing why. It is thus that God acts. Grace inspires confidence—brings back the soul to God in peace, before it has any intelligent knowledge, or can explain it to itself. In this way, full of trust, she begins (it was the natural consequence) with the ques-

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*C*ERTITUDE has been burned into the heart of the Gospels. The eye-witnesses of the life, death, and ascension of Christ were absolutely sure of the things they saw, heard, and handled.

—Roy Talmage Brumbaugh

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# THE RENT VEIL

by I. M. HALDEMAN

*H*ALDEMAN is a master of analogy. A few months ago we brought our readers a study from his pen on the offering of the two birds, in which he demonstrated by an extended analogy that these birds typified both the death and resurrection of Christ. Here is another striking analogy, unfolding the typical significance to the rending of the temple veil at the time of Christ's crucifixion. This study is taken with the Author's permission from the book "How to Study the Bible."

*T*HE account of the rending of the veil of the temple is given by three of the evangelists.

"And, behold, the veil of the temple was rent in twain, from the top to the bottom" (Matt. 27:46-52).

"And the veil of the temple was rent in twain, from the top to the bottom" (Mark 15:38).

"The veil of the temple was rent in the midst" (Luke 23:45).

*The veil was rent while hanging up between heaven and earth.*

Like that veil, the Son of God was hung up between the heaven and the earth.

He was hung on the accursed tree.

"Being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13).

*The veil of the temple was rent in twain from top to bottom at the time of Christ's death.*

According to tradition, that veil was so strong that two pairs of oxen attached to either edge and driven in opposite directions could not pull it apart.

Hanging down loosely, therefore, it would require something above nature to have rent it in the manner described.

The fact that it was rent from the top to the bottom, and not from bottom to top, is a demonstration that it could not have been rent by any natural force.

The death of Christ was not, in the last analysis, according to nature or by the hand of man; it was

from above, and by the hand of God.

"Thou hast brought Me into the dust of death" (Ps. 22:15).

"For THINE arrows stick fast in Me, and THY hand presseth Me sore" (Ps. 38:2).

"All THY waves and THY billows are gone over Me" (Ps. 42:7).

"THY wrath lieth hard upon Me" (Ps. 88:7).

"It pleased the Lord to bruise Him" (Ps. 53:10).

"Awake, O sword, against My shepherd" (Zech. 13:7).

"Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger.

"From ABOVE hath He sent fire into my bones . . . . The yoke of my transgressions is bound by His hand" (Lam. 1:12-14).

*The veil was rent in twain at the hour of the evening sacrifice: three o'clock.*

At that hour the lamb was on the altar, Christ was on the cross.

All three, the hour, the lamb, the Christ, were in perfect conjunction.

*The veil was actually rent at the moment when Christ cried, "It is finished."*

"Jesus, when He had cried again with a loud voice, yielded up the ghost.

"And, behold, the veil of the temple was rent in twain" (Matt. 27:50, 51).

"He said, It is finished; and He bowed His head and gave up the ghost" (John 19:30).

As He hung on the cross He could see the smoke from the altar, and He knew He was the fulfilment of that sacrifice; wherefore He cried, "It is finished."

*As soon as the veil was rent it was changed from a barrier into a gateway.*

While Christ walked on the earth His perfect life was a barrier between God and men.

Listen to the solemn statement in John 12:23, 24: "Except a corn of wheat fall into the ground and die,

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# THE DISPENSATIONAL OUTLOOK OF CHRIST'S TEACHINGS

by MAURICE G. DAMETZ

**A** MAN named "Jesus" claimed to be the Messiah, the Son of God. His birth was unique; His life was unique; every aspect of His character and person was unique; His death on the cross and His exit from the world were unique. Uniqueness characterized His teaching and His mission. He claimed that He came into the world to teach the truth: "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth" (John 17:37).

Our Lord taught dispensational truths in no uncertain terms. A careful survey of His teaching will reveal that the great majority of His teachings were dispensational in character. The prevailing ignorance of Christ's dispensational teachings is inexcusable. The evasion of His dispensational teachings on the part of many ministers and teachers, is cowardly. The perversion of His dispensational teachings by reputed teachers, is deceitful and diabolical. Since He came to "bear witness to the truth," His Word is authority, and therefore is the last word on dispensational truth. What, then, is His dispensational teaching?

## I. THE KINGDOM PROCLAIMED

**T**HE first thing to be noted is Christ's proclamation of the kingdom. Following the ministry of John the Baptist, Jesus "began to preach and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17; Mark 1:14-15). In all of Jesus' public ministry He preached the Gospel of the Kingdom, and it was directed as a national message to Israel. It is important to see that the Kingdom was proclaimed as "at hand." The kingdom is linked with the person of the King. Where the King is, there may the Kingdom be manifested. The kingdom was "at hand" because the King was in their midst, and was offering Himself to them. This glad word was proclaimed all over the land of Palestine. All were given the opportunity to accept or reject the King. Even the twelve disciples went forth with this thrilling message. "These Jesus sent forth . . . saying, Go not into the way of the Gentiles . . . but go rather to the lost sheep of the house of Israel. As ye go, preach, saying, the Kingdom of heaven is at hand" (Matt. 10:5-7). He called seventy others and as He sent them forth he directed them, "Say unto them, the Kingdom of God is come

**D**AMETZ has given us a very clear and helpful discussion of an important but greatly misunderstood subject. As he points out, the dispensational outlook of the Gospels has to do, not with the church of the present hour, but with the coming age of the Tribulation.

nigh unto you." Thus, the Kingdom was proclaimed to the whole land.

The Lord Jesus, by many miracles and signs, furnished ample proof to the people of Israel that He was indeed their Messiah, their Saviour, and their King. But, alas, they were spiritually blinded and self-satisfied in their own self-righteousness. They rejected the King.

## II. THE KINGDOM POSTPONED

**A**S THE tide of rejection was setting in, Christ spoke a parable indicating that He would be rejected, and that He would go away, and that the Kingdom would be postponed.

He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us (Luke 19:12, 14).

Christ is the nobleman of the parable, and He has gone to heaven which is the "far country," there to receive the Kingdom and return. The parable indicated that there would be additional rejection of the King after His departure. This additional rejection is recorded in the book of Acts (Acts 3:19-4:2).

One of the most outstanding incidents recorded in the Gospels gives evidence of the fact that Christ was the rightful King of the Jews. The Jews were so well instructed in their Scriptures that they should have recognized that the triumphal entry was the fulfillment of Zechariah 9:9. But in their rebelliousness

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# WHO GIVES A GUEST-CHAMBER?

By NORTHCOTE DECK

**T**HIS subject of investment has a never-ending interest to the human heart. For there are few minds that have no desire for more—more scope, more power, more wealth, more happiness. There are few hearts that are not ambitious; and rightly so, for ambition is God's gift to man's heart. Yet this same God-given faculty may be, and mostly is, misapplied; it is deformed, it is distorted. So that in place of procuring a crown, it produces a curse. How many men mistake their vocation in life! They dream of their El Dorados. They ransack the mountain ranges for gold. They toil on, year after year, in search of elusive treasure. They die still dreaming of the philosopher's stone—a touch-stone which is to cause fleeting happiness to abide; which will make pleasure to really please; which will make this present world to satisfy the soul. They live dreaming and hoping; they die despairing. For there is no such elixir of life—none save the Saviour's blood.

Countless, indeed, are the prodigals of today, who prefer the far country to the Father's presence. But do not think they are all clothed in rags. Perhaps the most wretched of all are clad in soft raiment, while their hearts go bare. They fare sumptuously every day, while their souls are starved. One and all unite in mistrusting the very and only One who is trustworthy. For our sakes and theirs God gave His Son, even His dearly Beloved. How shall He not with Him freely give us all things?

Indeed He is waiting to do so. For His dear Son is waiting to pour into such lives a wealth of peace and joy undreamed of. Do not forget He is a King. He gives as a king. Oh, trust His outstretched hand, and take Him at His Word. Then, indeed, you will find, as so many of His grateful followers have found, that in very truth, "No good thing will He withhold from them that walk uprightly."

Yet how often He has been repulsed! How many times rejected and disbelieved! No wonder He could

not restrain His cry to those men with whom He walked of old: "O fools, and slow of heart to believe," when they, like many today, were obsessed with the earthly, and were oblivious to the heavenly. And His cry was a cry not of anger, but of solicitude and of sorrow. It is a cry that has echoed through the ages; it sounds today;

It comes to you, it comes to me;  
Oh what, oh what shall the answer be?

**H**ERE is a deeply devotional study which centers in the upper room where Christ met with His disciples the night of His betrayal, the last night before He went to the cross. It voices a much needed appeal, and one which should have the thoughtful, prayerful consideration of all God's children. This study is taken from "The Credentials of the Cross," published by Pickering and Inglis, London. The book may be ordered from the Institute Book Nook, price \$1.25 postpaid.

See then this same Lord Jesus, as He approaches both His capital of Jerusalem and His climax of Calvary. There the heavenly Heir of all things, Who had not where to lay His head, met with a nameless disciple. In the inspired pages of God's Word—which is the only true and trustworthy investor's guide—we hear of the offer that this disciple made, and of the reward he reaped; a reward that, in proportion to his gift, is perhaps the richest that is recorded.

We do not know where or how they had met before, nor when had been born that faith in the Saviour which caused this man to acknowledge Him as Master.

Of these details, the Word is silent. But we do know as Christ knew, that there was a large upper room waiting. It must have been offered to the Lord before, because the room was furnished and ready.

About that waiting upper room there centers an intense and eternal interest.

**T**HE first striking fact in connection with this guest chamber is that *there they were to eat a feast*, the Feast of Unleavened Bread. What! some would exclaim, could there be a feast without leaven? (Now leaven is the type of sin.) Could the heart of man make merry, with the luxuries of daily living absent? And to many, no doubt, this will seem impossible; a contradiction in terms. For the pleasures of sin are proverbially attractive to the unregenerate heart; stolen fruits seem sweetest (and indeed they are stolen if enjoyed in exclusion of the Giver of all). Yet to those who know, that phrase, "The

Feast of Unleavened Bread," is pregnant with promise; for it bears witness to a tremendous truth—that the fullest feast, the supremest satisfaction, obtains in the heart where sin is absent, being put away by the precious blood. This has been proved and confirmed in the experience of countless lives, who have had the heaven purged, the sin cleansed, have found in Christ their All in All.

But wait! This joy of life is not to be so lightly won. As we ponder the sacred page, we meet this statement: "The day of unleavened bread . . . on which the Passover must be sacrificed." Note the word "must." Here is a Divine compulsion; it is imperative, inevitable, that word "must." For the Feast of Unleavened Bread would be impossible without the sacrifice of the Passover lamb. It is said there is no crown but first a cross. Equally true is it, that there is no feast but first a sacrifice.

Here then, is a spiritual law: that in the realm of the redeemed there can be no feast without a fight; no success without sacrifice. This may seem a hard saying. Yet do not depart, neither despair: "Let not your heart be troubled, neither let it be afraid." Remember He is still the tender Shepherd. He has promised to "gather the lambs with His arm, and carry them in His bosom." It is a blessed fact, that in spite of the sacrifice there may be, there should be, a song of triumph; the slaying of the Lamb is but the signal of victory. You too may be more than conqueror; it will still be through His blood, through His sacrifice, through your sacrifice.

AND now the day of His departure was almost come; the great day of the feast. Yet the Lord's most privileged disciples were all preoccupied with pride of place. They were all oblivious to His coming pain and passion. Like so many today, each sought his own and not his Master's interests.

In startling contrast there now enters upon the sacred pages this nameless man, who had offered his home for the use of the homeless Stranger. His all he had laid at His feet. Here at least, in old Jerusalem He might find sanctuary from Scribes and Pharisees.

At first, perhaps, when the Master did not come, it seemed to this disciple that the Lord disdained the gift; or even, perhaps, that He had forgotten the giver. For though it was a large upper room, yet it was a small enough offering to yield to the Lord of life and glory. Assuredly, when he made the offer, the goodman knew not what he did. He was no prophet. He could never have foreseen what honor would come

to him through that impulsive gift.

Yet follow the fortunes of that upper room. From His voluntary exile outside the walls at Bethany, the Son of God entered in the evening, almost for the last time in His earthly life, the city of His peculiar people. He should have come as King. But there were no plaudits. There was no procession with regal pomp. Unheralded and unobserved, He made His way to the goodman's home, and there first set the seal of His approval on that humble house.

There in the evening's quiet, He sat at meat with His twelve disciples. It must have been a secluded quarter of the town; for it seems to have been there, in after days, the disciples met in retirement, with doors shut for fear of the Jews. Yet Jerusalem around was thronged with multitudes, come from many a city far away. From villages and hamlets, from mountain-sides and fertile plains, the nation had flocked gathered for the feast. They might well have come to crown their King; instead, they welcomed Him with a cross.

Yes, outside the streets were thronged. Inside was gathered a pathetic company. The Son of God, the brightness of His Father's glory was there with His following of fishermen. How the goodman's simple upper room was transfigured! It had become the banquet chamber of the King of kings, where He took what rest remained to Him that last dark night.

It was in that room the strife of shame took place, which in after years must have raised such vain regrets in the minds of the disciples. There, with kingly condescension, He of the shining garments took the rough towel and water, and, girding Himself, washed those unworthy feet.

From that room the traitor went out into the night. There took place that strangest, sweetest, most intimate repast, a feast within a feast, when the departing Christ swept away at one stroke all the elaborate ritual of the Law, and in its stead, bequeathed to the centuries to come the broken bread and out-poured wine, to point us to Himself and His return.

There too were spoken, as the evening hours slipped away, those words of love and counsel, whose depths have never yet been fathomed. That room became, indeed, the ante-chamber to the heavenly places for the disciples. For Him it was but the ante-chamber to His agony. For from its friendly portals, from its warmth and cheer and sanctuary, He passed out into the dark night, and the darker hours, that culminated in the glare of Golgotha.

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# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS OF THE BIBLE

by R. S. BEAL

*THESE studies on the significance of the numbers of the Bible are of tremendous practical value in the study of God's Word. For instance, they afford the clue to the interpretation of the parable of the talents. In that parable, you will remember, to each of three servants was given according to their several abilities—in other words, according to their ability to receive. To one was given one talent, to another two, and to another five. Taken in conjunction with the fact that money in the Bible stands for knowledge of the truth, the significance of these numbers discloses the message which our Lord wishes to convey by the parable. To the first was given the knowledge of the being and existence of God—he received one talent. This is the Unitarian concept and does not save. To the second was given a knowledge of the Saviour, the Second Person of the Trinity and His work of redemption—he received two talents. But to the third was given even more full and rich understanding—to him was given to know the richness and fulness of the grace of God in Christ—he received five talents. The man who had the two talents, representing the knowledge of Christ, was saved, though he did not grasp the grace of God as fully as did the third. With these things in mind, read the whole parable, and see how it lives with meaning.*

*FIVE* is the number which always stands connected with the grace of God. It is significant of divine strength and glory added to the creation.

Grace is the outstanding doctrine of Scripture. The frequency of its mention upon the sacred page indicates the importance which attaches to it. Grace is the foundation stone of salvation, the corner-stone of Christian experience, and the capstone of the believer's ultimate triumph in Christ.

Wherever this interesting numeral, which engages our thought in this study, is found, it always magnifies the grace of God. Its uniform usage in this connection by all writers implies the unity of the Bible's authorship. Every number used in the Book of books is a glowing tribute to the power and authority of its message.

When God made a covenant with Abram and declared He would make the patriarch a channel of blessing, God changed His name by putting an "h" into it, which letter stands for the number five in the Hebrew alphabet. He did the same for Sarai his wife. Abram became Abraham, and Sarai became Sarah. Thus, whenever these names were uttered it was a reminder that God was dealing with them in grace.

The story of Israel's redemption from Egyptian bondage is familiar to us all. When they came out

from under the yoke of bondage, they did not leave as a disorderly rabble, but as the Word says, in rank of five. It was an evidence of grace and of God's favor. To this hour the number five is a numeral of ill-omen in the land of the Egyptian. He looks upon it as many in America look upon the number thirteen.

The first occurrence of the number five in the Bible is found in the first chapter of Genesis, in connection with the work of the fifth day of the recreation. Not until that day do we read that God began blessing. The Hebrew word from which this is derived means to bestow a benefit. The bestowal of benefit is exactly the meaning of grace.

We behold Jesus on the cross and as we do we see five wounds in His body. He is the source of all grace. When the prodigal son returned to his father, instead of receiving what he deserved, he was dealt with in grace, and consequently we read of the fivefold benefit which was bestowed upon him at the hands of a merciful father. No wonder Paul says, "God forbid that I should glory save in the cross of our Lord Jesus Christ." The rich rare blood of Christ spells the rich rare grace of God. Grace is God assuming all of guilty man's responsibility, and this is what happened as Jesus hung a bleeding victim upon the accursed tree. Everything the guilty sinner needs flows from the wounded side of the Saviour. "For by grace are ye saved through faith."

# IN THE HARVEST FIELD

Conducted by ELMER SEGER

On Wednesday, May 17, acting upon the Pastor's commendation, the Deacon's Board of the Church of the Open Bible issued a call for an undenominational council, to be composed of Fundamental ministers and laymen, to assist in examining and ordaining candidates for the Gospel ministry.

In response to this call a council convened at 3:00 o'clock on the afternoon of May 31, to examine the candidates recommended. This examining council was composed of the following:

Dean Clifton L. Fowler, Dean and President of the Denver Bible Institute, and Pastor of the Church of the Open Bible

Rev. Jesse Roy Jones, Director of Music, and Instructor in the Denver Bible Institute

Rev. H. A. Wilson, Assistant Pastor of the Church of the Open Bible, and Director of Missions Course in the Denver Bible Institute

Rev. R. E. Obitts, Instructor in the Denver Bible Institute

Rev. R. L. Taft, Worker in the Denver Bible Institute

Rev. C. Reuben Lindquist, Director of Men and Instructor in the Denver Bible Institute

Rev. H. A. Sprague, Instructor in the Denver Bible Institute

Rev. Clifford L. Nixon, Worker in the Denver Bible Institute

Rev. H. A. Somerville, Pastor of First Fundamental Church, Amarillo, Texas

Mr. Arvel S. Payne, Member of Deacons' Board of the Church of the Open Bible

Rev. E. Oscar Otto, retired Baptist Minister of Denver

In the evening of this same day, May 31, 1933, in accordance with the vote of the council taken in the afternoon, the following were publicly set aside to the Gospel ministry:

Rev. Patrick James Clifford

Rev. Ernest Leslie Fowler

Rev. Henry Aaron Jansen

Rev. Ernest Edgar Lott

Rev. Elmer Seger

Rev. Max Rogers Kronquest

The personnel of the council in the evening was augmented by the presence of the following, who had been unable to attend in the afternoon:

Evangelist W. E. Pietsch, Member of the Extension Department of the Denver Bible Institute

Rev. H. J. Johnson, Worker in the Denver Bible Institute, and Member of Deacons' Board of the Church of the Open Bible

Mr. Laurens Witt, Member of Deacons' Board of the Church of the Open Bible

Mr. P. J. Van Westenberg, Member of Deacons' Board of the Church of the Open Bible

Mr. H. T. Bacon, Member of Deacons' Board of the Church of the Open Bible

Rev. Clarence R. Harwood, Superintendent of West Side Gospel Center

The program for the ordination service proper, which was carried out that evening, was as follows:

1. Song Service conducted by Rev. Jesse Roy Jones

2. Prayer—Rev. Clifford L. Nixon

3. Trombone and Saxophone Duet—Rev. R. E. Obitts and Mr. Terrell Butler

4. Testimonies of the Candidates—Messrs. Clifford, Fowler, Jansen, Lott, Seger, and Kronquest

5. Male Quartet—"I Want My Life to Tell for Jesus"

6. Ordination Sermon—Rev. W. E. Pietsch

7. Male Quartet—"I Will Not Forsake Thee"

8. Charge to the Church—Rev. C. Reuben Lindquist

9. Charge to the Candidates—Rev. H. A. Somerville

10. Ordaining Prayer—Rev. E. Oscar Otto

11. Presentation of Bibles—Dean Clifton L. Fowler

12. Benediction—Rev. H. A. Wilson

The Sixteenth Annual Convention of the World's Christian Fundamentals Association meets in the Moody Memorial Church, Chicago, Ill., June 25 to July 2, inclusive.

The music is under the direction of Prof. T. J. Bittikofer of the Moody Institute.

The speakers announced for the Convention are: James M. Gray, H. A. Ironside, Charles G. Trumbull, Paul W. Rood, Gustaf F. Johnson, B. H. Shadduck, J. Oliver Buswell, Carl G. Westerdahl, J. E. Jaderquist, Alwyn Ball Jr., Harry Lindblom, W. D. Herrstrom, Clarence H. Benson, David L. Cooper, George B. Davis, Ralph C. Norton, W. H. Jordan, Ernest M. Wadsworth, W. B. Riley.

The following few words from the Kwato Fellowship letter by Mary Abel, written from Kwato, Papua, give an insight into God's work there.

"The first great step was reached when people realized that they were clinging to, or hiding behind, the things they were asking God to remove from their lives. The Holy Spirit convicted them of this, and taught them to love God. This brought a hatred of those things that He was asking them to throw away for His sake; things which ranged from shyness, and unwillingness, to untruthfulness, dishonesty, impurity, disobedience, the dominion of betel-chewing, and similar bondage. Above all there

(Continued on p. 223)



# UNEVANGELIZED AFRICA

## DEATH DRUMS

Drums! Drums! Drums! the beating of drums day and night, first in villages on the left, and then on the right, announcing that there have been deaths in these villages and that funeral dances are in progress!

All nearby villages are interested, and many have heard the call of the drums. The news reaches relatives in far away villages, and they, too, come to join the dance to appease the spirits of the dead, of whom the native lives in constant dread.

There sit the drummers beating the skin drums with all their might. The men line up on one side and the women on the other; one man dances and opposite him a woman dances with many contortions, their bodies swaying to the rhythmical beating of the drums, while others chant their weird songs. As one dancer leaves to join the audience another steps in place and so they continue for hours at a time—thus seeking to appease the evil spirits lest one of them be taken! Superstition binds them all their lives. They must watch every action lest they displease an evil spirit. Superstition follows them after death! They are ignorant, superstitious, sick, and poor. They need all the Gospel can bring. ONLY ONE can loose them from the awful bonds which hold them like iron!

## THE CHALLENGE

How happy are those who have been passed from DEATH unto LIFE—set free by the Son of God! BUT THERE ARE HUNDREDS OF THOUSANDS, living and dying without the knowledge of a Saviour Who died to set them free! God is calling today—"Who will go for us?" "Who shall declare His generation?"

How great is the opportunity set before those who are there on the field! To them belongs that glorious privilege of presenting a LIVING, ALL POWERFUL CHRIST—yet how they are hindered and limited by lack of workers!

How great is the CHALLENGE to those in the homeland, that they miss nothing of the blessing which God would have them enjoy by answering the call of UNEVANGELIZED AFRICA—that the Gospel be sent them before the white man's unchristian civilization reaches them, dulling their ears, dimming their vision and hardening their hearts to the "Words of God"!

"BEHOLD I HAVE SET THE LAND BEFORE YOU, GO IN AND POSSESS THE LAND!" (Deut. 1:8).

"LIFT UP THINE EYES"

There is no greater need than the need of For literature and information, address

MIGHTY PRAYER WARRIORS to wrestle per severingly in a spiritual warfare against the "Princ of Persia" and the Powers of Darkness. Such a service for Africa is hindered only by spiritual indolence. Will YOU pray the Lord of the harvest to thrush forth new workers into His harvest; to open new stations in untouched regions; to speedily send forth the waiting reinforcements to help train native teachers and evangelists; that doctors may hear the call of suffering, both physical and spiritual in this dark continent; that native hearts may be touched by the Spirit of God in conviction of sin, and in revelation of our wonderful Saviour; and that His steward may be found faithful?

## FROM THE FIELD

"We had heard many times of the large number of people in a certain section, but we were hardly prepared for the sight that met our eyes—on every hand many villages and people. We've seen nothing like it before! Every day there is a large native market where natives gather to buy and sell food. This, in itself, would prove a large field for the giving out of the Gospel! Every one we met seemed friendly and open to the reception of the Gospel. There is certainly a large field in that section for missionary workers—'PRAY YE THEREFORE' ....

—F. E. M.

"A few days ago a number of our lepers came announcing they had a matter requiring my attention. One leper accused another of killing people by witchcraft. In this land where people worship spirits and are in constant fear, that is a serious charge. The accused man, anxious to prove his innocence, deposited his hoe with his accuser as a guarantee that he was ready and willing to drink the witchdoctor's concoction. If this draught kills it is presumed to prove the person's guilt. If the victim survives he is declared innocent. Fortunately the medicine was no poison, so the hoe was returned, the charge unproved.—HOW GREAT IS THE SPIRITUAL NEED OF THESE PEOPLE!"

—A. G. M.

"We are delighted that there is a growing interest in sending the glorious Gospel to these poor heathen who are dead in their superstitions and fears. May God arise and give us the blessing we seek. HE NEVER FAILS! The work has many encouraging parts in it. The enemy is not asleep either. The time of trial are fine. It is the fire that brings out the true and the false. We thank God for the native church here. DO PRAY FOR A REAL TURNING TO GOD AMONG THE NATIVES. They seem so bound by sin and the old customs of their fathers.

—P. F.

UNEVANGELIZED AFRICA MISSION  
Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St., Los Angeles, California



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## "CHARGE THAT TO MY ACCOUNT"

The author's preface reads thus: "Because God has been pleased to set His seal of approval upon these simple gospel messages by using them in the awakening and salvation of sinners, they are now put out in book form in the earnest hope that many who read them may find joy and peace in believing." There are twelve evangelistic sermons in this series, the first one bearing the title of the volume and based upon the text in Philemon. The various texts are taken from here and there in Scripture, and are developed with telling illustrations into clear and enlightening expositions of the plan of salvation. The messages are designed primarily for the unbeliever, with a view to his acceptance of the Lord Jesus Christ as his personal Saviour. Such messages, however, are always a blessing to those who already know the Saviour, in strengthening their faith and in clarifying their understanding of the Gospel, thus fitting them to tell others the way of life. A book as scriptural and at the same time as readable and interesting as this, should prove to be a great blessing to the many who need to understand how to be saved.

"CHARGE THAT TO MY ACCOUNT, and other Gospel Messages," by H. A. Ironside, Litt.D. Cloth, 122 pages, 5x7½ inches, published by Loizeaux Brothers, Bible Truth Depot, 19 W. 21st St., New York. Price \$75.

## THROUGH NIGHT TO MORNING

"The object of this volume of Gospel talks is to win souls to Christ and to edify Christians. May the God Who blessed them in delivery continue to bless them in this form is my earnest prayer." This statement is the author's modest, straightforward preface to this volume of Gospel sermons. Certainly, moreover, the message of the book is one well calculated to do these very things. Few indeed, are the books of sermons which will bring greater blessing to the reader than this one. Dixon sets forth the story of the work of Christ Jesus so clearly and forcefully that no unbeliever could read long and still remain in doubt as to the way of life, and no believer should be able to read at all without having his heart warmed anew by the message of the cross.

Perhaps just a glimpse of the blessings which lie hidden in the pages of this book can be grasped from a few sentences chosen from various parts of the book: "The Lord Jesus is a morning to every night." "The darkness in the Egypt of unbelief about us is growing deeper and darker, while the light in the Goshen of faith is growing brighter and brighter. Our faces are towards the morning." "The proof in favor of the deity of Christ, founded upon His claims, His character, and His works, is so over-

whelming, that the man who knows the proof and will not accept Jesus Christ as Divine, does violence to his reason." "The new birth is not a process but a 'crisis with a view to a process.'" "As a traveller lost in the darkness is drawn towards the light which appears in the distance, so the soul lost in the darkness of sin is drawn towards the uplifted Christ." Thus does Dixon magnify our blessed Lord and Saviour Jesus Christ.

"THROUGH NIGHT TO MORNING," by A. C. Dixon, B. A., D.D. Cloth, 7¾x5 inches, 244 pages, price \$1.50. Published by George H. Dorn Company, New York.

—C. L. N.

## DELIVERANCE FROM THE PENALTY AND POWER OF SIN

Years ago God led the great man of God, Dwight L. Moody, to establish his "Colportage Library." And surely this work has been wonderfully used of God. Perhaps, nowhere else can one find such splendid Christian literature published so abundantly and so reasonably. All the books of the series are most scriptural and most helpful. "Deliverance from the Penalty and Power of Sin" by Orson R. Palmer, is no exception to the rule.

In this book, Orson R. Palmer sets forth in clear, interesting style the way of salvation from both the penalty and power of sin. He presents the cross of Christ as the way both of salvation and of victory. In addition to setting forth the way of life he discusses such vitally important subjects as forgiveness, eternal security, testings, victory, and the second coming. Throughout, the various points are abundantly and well illustrated. We noted that one or two of the illustrations seemed to point to the mistaken teaching that there may come a time in the life of men when God ceases to deal with their souls. We are very much opposed to even a suggestion of such teaching. Aside from this we have no fault to find with the book.

One statement from the first chapter admirably sums up the message of the book. "The Gospel of the grace of God is neither form nor formula. Rather it is that eternal Word of the eternal God through the eternal Son which gives life where death reigns, imparts holiness where sin hath eaten as a canker, inspires hope in human breasts where darkness and desolation brood, enables us to do what otherwise we have no power to do, and lifts the veil of eternity, telling of resurrection and everlasting joy where without it all is dark and hopeless."

"DELIVERANCE FROM THE PENALTY AND POWER OF SIN," by Orson R. Palmer. Paper, 6¾x4¾ inches, 119 pages, price \$.25. Published by The Bible Institute Colportage Association, 826 La Salle Avenue, Chicago, Ill.

—C. L. N.



# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THE RICHES OF JESUS CHRIST

Eph. 3:8

### I. HIS RICHES EVALUATED

Eph. 3:8  
Rom. 11:33

### II. HIS RICHES SURRENDERED

II Cor. 8:9

### III. HIS RICHES IMPARTED

II Cor. 8:9  
Eph. 1:7

### IV. HIS RICHES REVEALED

Rom. 9:23  
Eph. 1:18  
Col. 1:27

### V. HIS RICHES ENJOYED

Eph. 2:4  
Eph. 3:16  
Phil. 4:19

### VI. HIS RICHES MANIFESTED

Eph. 2:7

—H. A. W.

## ASA KING OF JUDAH

II Chron. 14-15

### I. ASA'S ZEAL

- A. Destruction of false worship  
II Chron. 14:2-3
- B. Devotion to the truth  
II Chron. 14:4
- C. Upbuilding of the land  
II Chron. 14:6-7

### II. ASA'S FAITH

- A. Evidenced by his prayer  
II Chron. 14:11
- B. Honored in his victory  
II Chron. 14:12-15

### III. ASA'S GROWTH IN GRACE

- A. Encouragement from Azariah  
II Chron. 15:1-7
- B. Covenant with God  
II Chron. 15:8-15
- C. Increased Zeal  
II Chron. 15:16-19

### IV. ASA'S FOLLY

- A. He depended upon a heathen nation rather than God  
II Chron. 16:1-6

B, He rejected the testimony of God's prophet  
II Chron. 16:7-10

### V. ASA'S CHASTENING

II Chron. 16:12-14

(See also I Cor. 11:3; II Cor. 12:21; I Cor. 3:11-15)

### APPLICATION

We commit Asa's folly when we lean upon the arm of the flesh.

We may experience victory as we are obedient to the Word of God and the new nature.

—C.L.N.

## WHAT DOES IT MEAN TO US TO HIDE GOD'S WORD IN OUR HEARTS?

### I. POWER IN TEMPTATION

Eph. 6:17  
Ps. 119:9

### II. GUIDANCE IN LIFE

Ps. 119:105

### III. ILLUMINATION IN STUDY

II Tim. 2:15  
Ps. 119:130

### IV. FRUITFULNESS IN SERVICE

Ps. 1:1-3

—H. A. W.

## TWO ROADS TO ETERNITY

Matt. 7:13-14

### I. THE BROAD WAY

Our own works—the way of unbelief

- A. Condemnation—John 3:18
- B. Delusion—II Thess. 2:10-12
- C. Destruction—II Thess. 1:7-9

### II. THE NARROW WAY

Christ's finished work—the way of faith

- A. Salvation—Acts 16:31
- B. Instruction—I Cor. 2:9-16
- C. Transformation—Phil. 3:20

—H. A. W.

# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

\*Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Third Quarter, Lesson Six

Sunday, August 6, 1933

## RUTH

Lesson Text: The book of Ruth  
(Assigned for Printing: Ruth 1:6-10, 14-19a)  
Devotional Reading: Ps. 4:1-8

### Golden Text:

"Let us love one another: for love is of God" (I John 4:7).

The teacher is fortunate in that the lesson for this Sunday has to do with one of the most interesting and touching stories in all literature, both sacred and profane. Far more important than this, however, the story of Ruth is one rich in blessing for the student of the Word. We purpose to suggest to the teacher three salient viewpoints from which the story may be considered.

### I. RUTH—THE STORY OF A DOMESTIC TRAGEDY

An exceedingly sorry picture is given us in the opening verses of the book of Ruth. A Jewish family, in a time of testing, leaves the promised land of Canaan to dwell in the land of Moab. To do this was clearly a declension from the faith, for God had led His people Israel to possess the land of Palestine, and there to enjoy his blessing and protection. It was never His purpose that members of His nation should leave the land to dwell in the midst of a heathen nation. Most certainly it was not His purpose that they should settle in the land of the Moabites, concerning whom He had said that no Moabite should enter into the congregation of the Lord unto the tenth generation (Deut. 23:3). But here we find Elimelech, a man who evidently knew something of the God of Israel—his name means "God of the king"—and his wife, Naomi ("Pleasant") leaving the land of the people of Israel to dwell with the Moabites. But note, now, the names of the two children in the family—Mahlon, "Sick" and Chilion, "Pining." Such was the condition of the family in the land of Moab. They were away from the altars of their God. They were away from the fellowship of the people of God. Certainly, their state was an ill one both temporally and spiritually. Notice, also, that the hand of God rests upon the family in chastening. There in the land of Moab, Elimelech dies. Then but a

short time later, Mahlon and Chilion die also, and Naomi is left alone with her two daughters-in-law, Ruth and Orpah. Well, indeed, might Naomi say, "Call me not Naomi ("Pleasant"), call me Mara ("Bitter"): for the Almighty hath dealt very bitterly with me" (Ruth 1:20). The story thus far is a picture of a domestic tragedy.

In like manner, there is sure to be tragedy in every home in which the Saviour is not honored. By that, we do not mean that all such homes are sure to experience financial reverses and physical distress. The very opposite may be the case. We do mean, however, that from the spiritual standpoint, which is the most important standpoint of all, such a home will be a failure. The land of Canaan is a clear type of the yielded life. God has purposed that every believer should live this life, even as He purposed that every Israelite should live in the land of Canaan. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," is the plea God makes to every Christian (Rom. 12:1-2). It is a tragedy that so many Christians never make the decision to yield themselves to God (Rom. 6:13), and thus miss the blessing of dwelling in the yielded life. It is an equally great tragedy that many who do so decide should as time goes by drift away from the steadfastness of their purpose, become indifferent, worldly Christians once again, and become sick and pining in their spiritual lives. Such a condition spells tragedy to the soul. Further, it spells tragedy in the family, for when the parents are in such a condition, it is a miracle if the children do not develop along similar lines, if indeed they become Christians at all.

There is a brighter side to this sad picture, however. This brighter side is the fact that Naomi returned to the land of Canaan. "She arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited His people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah" (Ruth 1:6-7). And there in God's promised land, she once more found abun-

\*Note: The lessons for the month of August were written by assistant editor, Clifford L. Nixon, in order to enable Mr. Wilson to bring his work up to date. The lessons for September, which are also given in this issue, are written by Mr. Wilson as usual.



dant blessing as the remainder of the story of the book of Ruth will show us.

**So, too, there is restoration for every straying believer.** No matter how far from the pathway of God's will the believer may drift, the Saviour remains ready and eager to receive him back into full fellowship. Such was God's message to backslidden Israel—"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee; for Thou art the Lord our God" (Jer. 3:22). Such was the Saviour's message in the parable of the lost sheep and that of the prodigal son (Luke 15:3-7, 11-24). Such, also, is the message of I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The grace and love of our God are so great, and the salvation which the Saviour wrought is so wonderful, that, no matter what our spiritual condition may become, we may return at a moment's notice to a life of yieldedness to His will and to the enjoyment of the blessing of His fellowship.

## II. RUTH—THE STORY OF A BEAUTIFUL FRIENDSHIP

The book of Ruth is the Old Testament book of friendship. Translated into English, that is the meaning of the title, for the name "Ruth" means "friend." Furthermore, the story of Ruth and Naomi is the most beautiful story of friendship between women to be found anywhere. This thought, moreover, was evidently that which was uppermost in the minds of those who selected the text of the lesson, for that portion of the book assigned for printing has to do with Ruth's choice to go with her mother-in-law. It is also this portion of the book which especially illustrates the Golden Text: "Let us love one another: for love is of God" (I John 4:7).

Ruth was indeed the true friend of Naomi's. The depth of the devotion of her heart is shown in her readiness to forsake her native land, her kindred, her friends, the worship of her gods, all else, in fact, but Naomi. It is shown, also, in her steadfast refusal to accept the advice and entreaties of Naomi that she return to her own people. Moreover, the marvel of Ruth's love and devotion finds exquisite expression in Ruth's reply to Naomi: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16-17). Nor were these words an empty promise. Ruth so fully carried out her purpose, that in the closing verses of the book we find the women of Bethlehem saying to Naomi, "Thy daughter-in-law, which loveth thee .... is better to thee than seven sons" (Ruth 4:15). What a testimony the book of Ruth gives as to the beauty of Ruth's character, and the steadfastness of her friendship for Naomi!

The book of Ruth bears clear testimony, moreover, that such a friendship is pleasing in the sight of the Lord. The words of Boaz to Ruth are much to the point in this connection: "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under Whose wings thou art come to trust" (Ruth 2:11-12). Such a blessing would not be recorded in the language of inspiration, were it not that God was indeed greatly pleased with the decisions and conduct of Ruth.

There is great need that we as believers in Christ Jesus should be steadfastly devoted to one another. So many of our friendships are, to a large extent, selfish. So many of them are chiefly a matter of form and are anything but binding. Meanwhile, by example such as that of Ruth, as well as by direct statement, the Scrip-

ture exhorts us to be loving and devoted to one another. "Beloved, if God so loved us, we ought also to love one another" (I John 4:11—see also I John 4:7-8, 20-21).

## III. RUTH—THE STORY OF A GLORIOUS REDEMPTION

Not only is the story of Ruth one which concerns a domestic tragedy, and a story of a very beautiful friendship, it is also the story of a glorious redemption. For, over and above everything else, the book of Ruth is the book of the kinsman-redeemer.

The Law of God made very definite provision for a widow such as Ruth. In the twenty-fifth chapter of Deuteronomy, God commanded: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother (margin—"next kinsman") shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother" (Deut. 25:5). If a man failed to fulfil this law, he was to be held in scorn by his fellow Israelites (Deut. 25:8-10).

In the book of Ruth we find the application of this law. Boaz was of the family of Elimelech. He was one who had the right to redeem. Hence, Ruth was but claiming the provision God had made for her when she presented herself to Boaz in the manner described in the third chapter of the book of Ruth. It is very evident, however, that Boaz was nothing loath to fulfil his part of the obligation. In the fourth chapter we find him eagerly carrying the matter to its culmination until he is able to say, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's of the hand of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance" (Ruth 4:9-10).

For Ruth this was a very glorious redemption. By the death of Mahlon she had been left in utter poverty. Through her marriage to Boaz she became the wife of "a mighty man of wealth" (Ruth 2:1). She had been a stranger and an alien as a daughter of Moab. By her marriage she not only found entrance into the congregation of Israel, but she became the great grandparent of King David, and one of the royal line from which was to be born the King of kings, Christ Jesus.

The redemption of Ruth, moreover, is a type of a far more glorious redemption wrought for each of us by the Saviour. Christ Jesus was One of might and wealth far beyond our ken (John 1:1-4). We were aliens and strangers from Him. Worse than this, we were at enmity with Him (Eph. 2:12-15). Yet, in order that He might redeem us from the bondage of death and the fear of eternal destruction, the Son of God became our Kinsman by means of the incarnation and paid the redemption price in His death on the cross. Of this redemption we read in the second chapter of Hebrews, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:14-17). Thus Christ Jesus became the great Kinsman-redeemer; and thus He redeemed us from poverty and shame that we might enjoy forever the riches of His grace. (See also Phil. 2:5-8; II Cor. 8:9; I Pet. 1:18-19; Rev. 5:9.)

## VITAL-TRUTH ILLUSTRATION

A disused harp had long lain in the front room of an old house in Kentucky. No one in the family could play



but seeing it was a family relic, care was bestowed upon it, and its parts were kept bright and clean. Sometimes, indeed, it had been deemed in the way, and there had been talk of throwing it out, but no one liked to do so.

A weary man on his journey stopped at the house and was granted hospitality for the night. Supper over, he found his way with the others into the front room. Here he noticed the old instrument, and taking it up looked carefully upon it. At once he became deeply interested, and began with masterly skill to tune its strings. Then most lovingly he swept his hands across them and produced the loveliest music. All who heard it were entranced, and for a long time he kept them silent and

absorbed with the rapturous strains. When at last he ceased, all waited for him to say something about it.

"This was my grandfather's harp," he said. "His mark is inside. He gave it to me as a little boy, and taught me to play it. My grandfather had played for the king in the old country. During the Civil War the enemy raided our home, and the harp was never seen again."

That instrument, made for a musician, had been silent for years. At last it was found by its owner and used with great effect, and restored to him. You were made for God's glory; designed that upon you might be played the music of the praise of God. O, put yourself in His hands!

—The King's Message

Third Quarter, Lesson Seven.

Sunday, August 13, 1933

## HANNAH

Lesson Text: 1 Sam. 1—2

(Assigned for Printing: 1 Sam. 1:9-11, 24-28; 2:1-2)

Devotional Reading: Psalm 125

### Golden Text:

**A woman that feareth Jehovah, she shall be praised**  
Prov. 31:30).

A study of Hannah's life is especially valuable, not so much because her life was so remarkable, as because it was in so many ways, such a very ordinary life. She was not, from the standpoint of achievements or successes, a great character. Her life was very different from those which we live, even as her times were very different from those in which we now live. Yet, nevertheless, she was such a normal woman, with so much in common with all of us, that there is special blessing for most of us in the study of her life.

### HANNAH'S TESTING

Hannah's life was ordinary both in that she suffered testing and in the way she reacted to the testings. Most certainly, Hannah did suffer a very severe testing. She had the misfortune of being one of two wives of a man of Ephraim, a condition which could scarcely be a happy one. God has never purposed that a man should have two or more wives, and when such a condition exists, there is sure to be discontent and discord. Such was the case in Hannah's home. And in addition to this, Hannah suffered additional testing because of the fact that she was childless, whereas her husband's other wife had a number of children. Further, Hannah's adversary "provoked her sore, for to make her fret, because the Lord had shut up her womb" (1 Sam. 1:6). The result of all this was a very natural and ordinary result. Hannah was greatly grieved and troubled. In the wording of the Scripture, Hannah's adversary provoked her, "therefore she wept, and did not eat" (1 Sam. 1:7).

The testings in our lives will undoubtedly be very different from this, but we, too, are sure to suffer testings. No life is ever wholly free from difficulty, and to many there come exceedingly bitter trials. The testing may take the form of family difficulty, as it did in the case of Hannah. It may take the form of physical suffering, as in the case of the apostle Paul. It may take the form of financial reverses, such as so many have suffered these past months. Yes, and there are trying problems of many other kinds to be faced as we pass along through life. Further, it is not to be wondered at if we do become troubled and distressed because of the testings through which we are passing. There is no indication that God was displeased because Hannah grieved. Rather, there is every evidence of His love and concern over this problem of one of His children.

We need to remember, however, that the grace of God is sufficient for every testing. "There hath no temptation

taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). It is not necessary that the testings which come upon us should embitter us and cause us to turn away from the Lord. Rather, we should reckon, with the apostle Paul, that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Further, we should remember that, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17-18). Thus, while the testings of life are sure to be very real, we may look beyond the testings to our ever merciful and ever faithful heavenly Father, and rejoice in His love and grace in spite of all the problems and difficulties which may confront us.

### II. HANNAH'S PRAYER

**It is God's purpose that the testings of life should turn our hearts to Him.** Such was the Lord's message to Paul, when Paul besought the Lord that the testing under which he was suffering might be taken from him: "My grace is sufficient for thee: for My strength is made perfect in weakness" (II Cor. 12:9). Over and over again in the experiences of the nation Israel, we find the same principle in operation. Israel would forget the Lord, her God, until she was so tested by oppression from her enemies that she could find deliverance only by turning to Jehovah. No doubt, also, many of us have found through our own experience that the testings which for a time seem so unbearable are the means under the hand of God of teaching us to depend upon Him.

**The testing Hannah underwent was the means of turning her heart to the Lord.** Rather than allowing the trial of her spirit to harden her soul, she "prayed unto the Lord" (1 Sam. 1:10). "And she vowed a vow, and said, O Lord of hosts, if Thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head" (1 Sam. 1:11). Thus, we find her pouring out her very soul to the Lord in the earnestness of the petition which she lays before Him.

**In Hannah's experience we see the blessing which such committal brings to the soul.** First of all, having given over her need and her problem to the Lord, she



found peace of soul. "The woman went her way, and did eat, and her countenance was no more sad" (I Sam. 1:19). Further, she received the answer to the petition she had made of the Lord, for it was as a result of her prayer that Samuel was born (I Sam. 1:19-20). And are not these the two results which we may expect as we commit our problems to the Father in prayer? Surely we can expect to receive quietness of heart, for we read, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3). Surely, also, we can expect the answer to our requests when we remember that it is written: "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him" (I John 5:14-15).

### III. HANNAH'S SACRIFICE

True prayer on the part of God's children will lead to a spirit of devotion to the Lord, a desire to serve Him, and a willingness to give to Him. And in saying this, we are not thinking of the matter from the standpoint that as we pray for souls we will be impelled to go out to lead souls to the Lord, and as we pray for a needy work we will be constrained to give to that work, though all that is true. Rather, we are remembering that as the soul has communion with the Father, the one who prays should be so impressed with the goodness of God that he will desire the will of God for his life.

This proved true in the life of Hannah, for as she prayed she gave. Even as she prayed that the Lord would give to her a man child, she promised Him that if her petition were granted she would give the child to the Lord. Nor should we think of this as an attempt to make a bargain with God, for the spirit Hannah shows is anything but this. When the proper time has come, we find her coming freely and voluntarily to the house of the Lord, saying, "For this child I prayed; and the Lord hath given me my petition which I asked of Him: Therefore also I have lent (or returned) him to the Lord; as long as he liveth he shall be lent to the Lord" (I Sam. 1:27-28). Hannah, out of the gratitude of her heart, is making a free-will offering to the Lord.

Hannah's sacrifice was twofold. She gave herself to the Lord and she gave her child for His service. That she gave herself is evident from the fact that she speaks of herself as the Lord's handmaid (I Sam. 1:11). And in this she is an example for us all, for it is God's desire that every believer should give his life to Him. In the Old

Testament we read, "My son, give Me thine heart, and let thine eyes observe My ways" (Prov. 23:26). In the New Testament we are told, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again" (II Cor. 5:14-15). Also in the fact that Hannah gave her son for the service of the Lord she is an example to Christian parents, and especially to Christian mothers. Hannah was not in a position to devote her full time to the service of the Lord, and there are many Christian parents for whom there is no hope of full time service for Christ, much as they may desire to serve Him. Would God, though, that many more who are in such circumstances would direct the thoughts of their children toward the ministry of the Lord. Further, it was not God's thought that a woman should assume a place of leadership in His service. Paul's statement in this connection is, "I suffer not a woman to teach, nor to usurp authority over the man" (I Tim. 2:12). But while God has not purposed that Christian women should have the place of prominence in His public service, it may very definitely be His will that they, even as Hannah, bear sons who shall fill such positions for them.

### IV. HANNAH'S TESTIMONY

The result of sacrificial giving to the Saviour will always be a spirit of praise and thanksgiving. His will is "good, and acceptable, and perfect." And as we enter whole-heartedly into that will, we are sure to find a joy and gladness such as we have not hitherto experienced. To Israel God said, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Thus, we may expect abundant blessing as we give of the devotion of our hearts to Him—not temporal blessings, perhaps, but blessing of soul and spirit before Him.

Surely Hannah gives abundant testimony to the gladness wrought in her heart as she gave Samuel to the service of the Lord. Her prayer is a prayer of praise and thanksgiving such as few have ever given. Listen to the ring of gladness as she speaks: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies; because I rejoice in Thy salvation. There is none holy as the Lord: there is none beside Thee: neither is there any rock like our God" (I Sam. 2:1-2). Note also the richness of her testimony as she speaks of the holiness of the Lord, of His wisdom, His sovereignty, His keeping power, and of the fact that He is the great Judge of all the earth! (I Sam. 2:1-10). Such was Hannah's experience as she gave voluntarily and sacrificially to God. Her experience and her testimony were glorious, more so perhaps than ours can be, for she spoke by inspiration. Yet, we too, can know the same joy, and at the same price—that of surrender to the will of the Master.

### V. HANNAH'S REWARD

As one has rightly said, "God will be no man's debtor." He abundantly repays our every act of service. The Saviour Himself promised: "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred-fold, and shall inherit everlasting life" (Matt. 20:29). And while we must remember that it is only in Jewish ages that promises of temporal blessing can be taken literally, surely in present spiritual blessing, as well as in the future reward which awaits us, we are repaid beyond measure for our every godly motive and deed.

In Hannah's case it stands self-evident that she was abundantly rewarded. The spiritual blessing which she received, and which we have already noted, would in itself have been a sufficient return for her sacrifice. Surely, also, to see Samuel grow up and prosper in the work to which she had given him, until he was not only a

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priest and prophet of the Lord, but the judge of the nation of Israel brought great joy to the heart of the mother. But in addition to this, the Lord blessed Hannah in the very matter in which she had made her sacrifice, for we read, "The Lord visited Hannah, so that she conceived, and bare three sons and two daughters" (I Sam. 2:21).

Thus, we have the record of God's dealing with a woman of Israel. She was a woman whom God used in a wonderful way to fulfil His purpose. She was a woman who received wonderful blessings from the Lord. Above all, however, Hannah was a woman who left us an example of obedience and submission to our Lord and Saviour Jesus Christ.

Third Quarter, Lesson 8

Sunday, August 20, 1933

## SAMUEL

Lesson Text: I Sam. 3, 7, 12  
(Assigned for Printing: I Sam. 3:9-11; 12:1-4)  
Devotional Reading: Psalm 125

### Golden Text:

"Serve Jehovah with all your heart" (I Sam. 12:20).

It is our privilege, this Sunday, to study one of the greatest of all of the Old Testament characters. Samuel holds a unique place in the history of the children of Israel. He was the last of the judges who ruled Israel from the time of the entrance into the land of Canaan to the coronation of Saul, and probably, with the exception of Joshua, the greatest. He is, after Aaron, undoubtedly the best known of all the high priests who led in the worship of Israel. Further, he is the first of the line of writing prophets who ministered to the spiritual needs of Israel throughout the following eight hundred years of the history of the nation. We leave all this for the moment, however, to speak of a somewhat different, but equally vital fact.

### I. SAMUEL—A MAN WHO KNEW THE LORD

Samuel was a man who knew the Lord. And, as we stated above, this is a vital fact. As believers who are studying the Word of God for the blessing we can receive from that study, we are not so much concerned with the greatness of the characters to which our attention is called, as we are with what God was able to do for them and with them. Accordingly we present as one of the outstanding facts concerning the life of Samuel, that he knew the Lord in a personal, intimate way.

The third chapter of First Samuel tells us the story of how Samuel came to know the Lord. At the time Samuel was still a child. Undoubtedly, he had heard much concerning the God of Israel, for he was reared in the atmosphere of the tabernacle and the ritual of the Law. But, in the wording of Scripture, "Samuel did not yet know the Lord, neither was the Word of the Lord yet revealed unto him" (I Sam. 3:7). At this time, however, the Lord made Himself known to Samuel and spoke with him of the destruction of the house of Eli. The story we can take just as it is given. It is part of the inspired record. Hence, we believe that the Lord Himself, not in vision, but in actual presence, appeared to Samuel and spoke with Him.

It is not necessary for us to conclude as to whether or not it was at this time that Samuel came to know the Lord as his Saviour. It is possible that this was the case, though there is nothing in the record that definitely indicates it. It is possible that he had trusted the Saviour earlier in life and that this was the time when he began to "know the Lord" in the intimacy of fellowship which characterized the rest of his life. There need be no question but that Samuel was a saved man, and that He

### VITAL-TRUTH ILLUSTRATION

The Brussels lace is superior to all other lace; so beautiful, so multiform, so expensive. All the world seeks it. Do you know how it is made? The spinning is done in a dark room, the only light admitted being through a small aperture, and that light falling directly on the pattern. And the finest specimens of Christian character I have ever seen are those to be found in lives all of whose windows have been darkened by bereavement and misfortune save one, but under that one window of prayer the interlacing of divine workmanship went on until it was fit to deck a throne.

—Sunday School Times

trusted in the coming Deliverer. How he came to that knowledge we are not told, but we need not wonder at this. God has not chosen to make the message of salvation quite as plain in the Old Testament as in the New. The way of life was the same, and the story of redemption is set forth beautifully in symbol, type, and prophecy. We must not, however, expect to find quite such explicit stories of conversion as that of Cornelius and of the Philippian jailor, given us in the book of First Samuel. The Lord, in His infinite wisdom, chose to save such accounts for a later revelation.

It is enough for us to know that there is but one way whereby we can make our acquaintance with God, and that one way is the way of the cross. It is only by placing faith in Jesus Christ that men come to know God. Such is the message of John 14:6: "Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." Such, too, must be the message of John 17:3, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent," for the same book tells us that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). The unbeliever can not know God, for the starting point of our acquaintance with Him must of necessity be a personal faith in the Lord Jesus Christ as the Saviour of our souls.

Samuel's acquaintance with the Lord did not end with his first experience. "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed Himself to Samuel in Shiloh by the Word of the Lord. And the word of Samuel came to all Israel" (I Sam. 3:19-4:1). Thus Samuel grew in his knowledge of the Lord until we find him pictured in the eighth and subsequent chapters enjoying a very perfect and wonderful communion with Him. Read the eighth and ninth chapters of First Samuel for yourself, and note especially the freedom and ease of communion between the Lord and Samuel. Note how Samuel turns to the Lord with his every problem. Note, also, that there is almost the tone of comradeship in the answers which the Lord gives to Samuel, particularly in the expression, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them" (I Sam. 8:7). Surely, Samuel was, in the fullest sense of the word, a man who knew the Lord.

In his fellowship with the Lord Samuel is very definitely a pattern for the believer. Our communion with



God should be just as real and just as constant as was his. We are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). And Paul tells us of the importance which he places upon a vital, personal knowledge of the Lord in the words, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord" (Phil. 3:8). The believer who fails to press on from a knowledge of Christ as Saviour to that acquaintanceship which comes from the interchange of fellowship, has missed completely the happiest side of the Christian life.

## II. SAMUEL—A MAN WHO SERVED THE LORD

One cannot read the story of Samuel without being impressed with the faithfulness with which Samuel served the Lord. The opening expression of the Scripture assigned for our lesson is, "The child Samuel ministered unto the Lord before Eli" (I Sam. 3:1), showing that Samuel was faithful, even in the matter of the tabernacle ritual. And we might pause here to comment that, while the Christian life does not consist merely in such matters as being faithful in the attendance and duties of the church with which we are associated, the Christian who truly desires to serve the Lord will be very faithful in these things. The remainder of the story of Samuel's life, moreover, is all a record of faithful service. So much is this the case, that toward the close of his ministry Samuel was able to say, "I am old and gray headed; . . . and I have walked before you from my childhood unto this day. Behold, here I am: witness against me before the Lord, and before His anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you." And the Israelites could but reply, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand" (I Sam. 12:2-4).

The outstanding feature of Samuel's service was his faithfulness in giving forth the Word of the Lord. He was faithful in this respect to Eli, even though the message given was one of judgment (I Sam. 3). He was faithful to Israel in warning her of the error of going contrary to the will of the Lord in choosing a king (I Sam. 8:10-18). He was faithful in exhorting the Israelites to continue on in the fear of the Lord in spite of their mistake (I Sam. 12:6-15). He was faithful in reproving Saul for his sins (I Sam. 13:11-14; 15:16-23). Thus, whether or not the message was one likely to be acceptable to those who heard, Samuel proclaimed the whole counsel of God.

Because Samuel was a faithful witness for the Lord, he had the privilege of turning the hearts of the children of Israel back to the Lord and of delivering them from their enemies. We find the story of this in the seventh chapter of First Samuel. Israel had been out of fellowship with the Lord, and because of this God had permitted the Philistines to have dominion over them. In view of this condition, Samuel's message was, "If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashta-roth from among you, and prepare your hearts unto the Lord, and serve Him only: and He will deliver you out of the hand of the Philistines" (I Sam. 7:3). Israel responded to the message and gathered at Mizpeh to confess the sin of forsaking the Lord and renew allegiance to the Lord. The Philistines, hearing of this, came up against the Israelites, and the result would have been certain destruction for Israel had not the Lord intervened. But the Lord did intervene, and, true to the promise that Samuel had made, Israel was delivered from the dominion of the enemy. (For a much fuller exposition of this incident see the study, "A Three-fold Type of Christ," by W. B. Male, in the February, 1933 number of "Grace and Truth.")

## III. SAMUEL—A MAN WHO TYPIFIED THE LORD

There is added blessing in the study of Samuel's life because of the fact that he typifies the Lord Jesus Christ. There is blessing for us in the facts that Samuel knew the

Lord, and that he served Him, for in these things we have an example of the kind of lives we should live. We do well, however, if we see beyond the external story of the life of Samuel to the One Whom Samuel typified, for, after all, it is only as we look to the Saviour that we can live the kind of a life that Samuel exemplifies.

Samuel typified the Lord Jesus in the life that he lived. There is only one fault recorded against Samuel—and that is not necessarily a fault of his. His sons failed to walk in his ways. The life of Samuel himself was so blameless that there was nothing wrong of which those whom he judged could accuse him (I Sam. 12:3-5). Now we cannot question that Samuel did sin. Like all the rest of us, he was indwelt by an old nature (I John 1:8), and undoubtedly he committed acts that were sinful (I John 1:10). We cannot question, on the other hand, that Samuel so walked with the Lord that His life was very free from sin. And, in addition to this, it is very probable that God has purposely omitted from the record reference to Samuel's faults, in order that he might be the more clearly a type of that One in Whom dwelt no old nature and Who did not do one single wrong deed (John 14:30; I Pet. 2:22).

Samuel typified the Lord Jesus even more clearly in the offices that he held. The Lord Jesus has many official titles, but the three which we speak of most frequently are those of Prophet, Priest, and King. We greatly question if any other Old Testament character comes as near to typifying Christ in all three of these positions. Samuel was a great and faithful prophet of the Lord, and as such he typifies the greatest of the prophets, Christ Jesus. Samuel was the high priest of Israel, and as such he symbolizes the One Who has become "an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands" (Heb. 9:11). Samuel was a good and faithful judge over Israel, and in this capacity he speaks to us of the King Who shall reign in righteousness in that future day of the Millennium (Isa. 32:1; Rev. 20:6).

We, in our turn, cannot live lives that will be typical of that of Christ, but it is possible for us to so live that men will be pointed to the Saviour by our words and conduct. Paul's testimony was, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). And he exhorted the Corinthians, "Be ye followers of me, even as I also am of Christ" (I Cor. 11:1). God grant that we may so live that men, knowing us, may desire to know our Saviour also.

## VITAL-TRUTH ILLUSTRATION

Mr. Charles Ernest Ecott, a missionary in China, describes in the Sunday School Times how the Lord's Supper was observed one night in a city of China. Before beginning, he had particularly noticed among the group of school boys seated in front a little fellow with a face like a cherub. Though only six years old, he listened intently. As Mr. Scott dwelt upon the love and pity of Christ, the boy's face filled with distress, and soon he left the room in tears. An elder of the church followed him outside to learn what was the trouble. The boy said, "I love Jesus, and want to be baptized, and join the church." The elder thought this was only a childish whim, and told him to keep on learning about Jesus so that when he was older he might enter the church. Then the lad returned to his stool, but again he began to weep as if heartbroken. The elder took him outside and talked and prayed with him, and at last comforted him by promising that he would at once tell the Session.

When Mr. Scott finished speaking the elder arose and told how badly he felt that no adult or school boy had confessed Christ that evening, but that this little fellow wanted to confess before them all. Could a lad so young be received into the church? After a solemn silence



another elder arose and said, "Let the Session here and now examine this little one!"

The lad was put on a stool in front of all the people. He was fearless and eager for the examination. It showed that the boy had long known how to pray; that morning and evening he prayed to God to help him to become a minister; that his mother had taught him to sing many hymns, and memorize many Bible verses. Like Hannah, she had taught her young son to say in

his soul, "Here am I." Mr. Scott wrote, "I had had some joyous experiences as a pastor in the homeland, training and receiving children into the church, but never had I seen anything so unstudied and artless, and profound in impression. What a joy the Lord must have felt in such simple, transparently sincere testimony as was given that night!"

But it did not stop there. The lad's confession led seven large schoolboys, four big girls from the girls' school, and two adults to arise and confess Christ.

Third Quarter, Lesson 9

Sunday, August 27, 1933

## SAUL

Lesson Text: I Sam. 9—11; 15  
(Assigned for Printing: I Sam. 15:13-26)  
Devotional Reading: Ps. 40:1-8

### Golden Text:

"Behold, to obey is better than sacrifice" (I Sam. 15:22).

Unlike the characters we have been studying in the past several lessons, Saul is not one whose example we do well to follow. He was a man who was to a large measure a failure both from the Christian and the worldly standpoints. Yet, nevertheless, there is great blessing in the study of his life, for the points in which he failed, are the very points in which we are prone to err.

### I. SAUL—THE MAN WHO WAS ISRAEL'S IDEAL OF A KING

When God chose Saul to be king over Israel, He chose a man who was exactly what the Israelites thought their king should be. When Israel demanded of Samuel that he choose a king to rule over the nation, God's Word to Samuel was, "Hearken unto the voice of the people in all that they say unto thee" (I Sam. 8:7). In other words, Samuel was instructed to give to the Israelites exactly what they wanted. Further, when the king is chosen we find him to be "Saul, a choice young man, and a goodly," and we are told that "there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" (I Sam. 9:2). There is strong indication, moreover, that Israel was highly pleased that God had chosen this man to be her king. "Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king!" (I Sam. 10:24). Israel had desired a king like unto the nations round about them (I Sam. 8:5). The people had wanted a man of fine appearance to lead them in battle against their enemies. God chose for them the man who of all the Israelites most perfectly fitted their ideal of a king.

We must remember, however, that Saul was not God's ideal of a king. Years before God had said, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49:9), showing clearly that it was God's purpose when the time came for Israel to have a king that that king should come from the tribe of Judah. Further, when God sent Samuel a few years later to anoint the man whom He had chosen to be king, Samuel received the definite instructions, "Look not on his countenance, or on his stature because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7). David, not Saul, was God's choice to be king over Israel.

There is a definite message for us in these facts, and that message is that we should be willing to walk according to the will of God, rather than insisting upon what seems to our natural point of view to be the best course

of action. Had Israel hearkened to the voice of God as given through Samuel she would have been spared much difficulty. In God's own time He would have chosen for her king the "man after His own heart," and Israel would have enjoyed the blessing of David's reign without the turmoil and strife which characterized the reign of Saul. So, when we face our own personal problems we do well to remember that our judgment may be at fault and to take the attitude of soul expressed in the words of the Saviour, "Not my will but Thine be done," looking to God for direction, and depending upon His promise, "The meek will He guide in judgment, and the meek will He teach His way" (Ps. 25:9).

### II. SAUL—THE MAN WHO ENJOYED GOD'S BLESSING AS KING

Though Saul was not God's choice as king, yet God did bestow His blessing upon him. The first evidence of this is in the fact that God put it into the hearts of a group of men to follow Saul. "And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched" (I Sam. 10:26). It is seen further in the marvelous victory that God gave to Saul over the Ammonites (I Sam. 11). It is seen also in his victories over the Philistines (I Sam. 13). Nor can we doubt that had it not been for Saul's wickedness he would have continued to enjoy the blessing of God upon his life and service until the day of his death.

There are at least two reasons for this. One is that God, in His infinite grace, is fully willing to bless and use any man just as far as that man is willing to do His will. The fact that a mistake is made does not mean that God will turn against a people or an individual. He will continue to bestow His blessing, just as fully as it is possible for Him to do so under the circumstances. The second reason for God's blessing upon Saul is that it was not Saul's mistake that he was chosen king. That was Israel's error. Saul was most clearly in the directive will of God in accepting the kingship. Nor does God ever hold any of us accountable for the sins of others. True, as Christians we are to bear testimony to the truth to all with whom we are associated, but we are not held responsible for the wrong decisions of theirs. Even though our associates should make decisions which are not only wrong but of such a character as to effect our lives, if we are careful that we ourselves are living in accord with the will of God we may enjoy full fellowship with God and blessing from Him in spite of all else.

### III. SAUL—THE MAN WHOM GOD REJECTED FROM BEING KING

The story of Saul's rejection from being king is a lesson in the importance of a full obedience to the will of God. Saul's one outstanding mistake was that of disobedience, and it was because of this disobedience that



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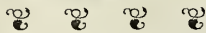
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God rejected him. Saul had reigned but one year in Israel when he made his first mistake. Samuel was to meet him in Gilgal and there offer a burnt offering for Saul before Saul went into battle with the Philistines (I Sam. 13:8). When Samuel delayed coming, however, Saul had the effrontery to intrude into the priest's office and offer the sacrifices. It was because of this sin that Samuel said to him, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which He commanded thee: for then would the Lord have established thy kingdom upon Israel for ever. But now thy kingdom shall not continue: the Lord hath sought Him a man after His own heart, and the Lord hath commanded him to be captain over His people, because thou hast not kept that which the Lord commanded thee" (I Sam. 13:13-14). Saul's second mistake, moreover, was of similar character. God commanded Saul through Samuel to destroy the people of Amalek because of Amalek's earlier sin against Israel (I Sam. 15:1-3). The

command was that Saul should destroy the entire nation and all of their live stock, as well. Yet in carrying out the command Saul spared King Agag and the best of the sheep and cattle (I Sam. 15:8-9). And then it was that Saul received the message: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king" (I Sam. 15:22-23).

The lesson of this is primarily for the Christian. We need to remember that far more important than any service we might render, or any offering we might make, is the attitude of our own souls before God. God can only bless and use us as we are obedient to His will—primarily His will as revealed in His Word. "Whoso keepeth His Word, in him verily is the love of God perfected" (I John 3:5).

There is a lesson which the unbeliever needs to learn, however. This is that it matters not how many good deeds he may do, or how fine his moral character may be, if he neglects to do the one all-important thing, namely to "Believe on the Lord Jesus Christ and . . . be saved" (Acts 16:31). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

## IV. SAUL—THE MAN WHO TYPIFIED THE REIGN OF THE ANTICHRIST AS KING

As every careful student of the Bible knows, there is coming a day, the dispensation of Tribulation, during which a character known as the Antichrist shall rule the world. We read of this character in such passages as Revelation thirteen, Daniel seven, Second Thessalonians two, and many others. He is to be a very wicked individual, for he seeks definitely to counterfeit the work of our Lord Jesus Christ and to turn the worship of the world to himself. He will seek to destroy all who refuse to worship him. He will be the super-man for whom the world has been looking. Apparently, he will have practically world-wide dominion. His kingdom will be destroyed when our Lord returns in glory to rule the earth (Rev. 19).

Saul is one of the clearest types of this man of sin to be found in the Bible. Saul was a great king, and he was king because Israel had rejected the Lord (I Sam. 8:7). Thus, in the future, the Antichrist shall hold sway because men everywhere have rejected the true Christ. As in the future the Antichrist shall be the personification of the spirit of rebellion against God, so Saul's greatest sin was his rebellion. As the rebellion of the Antichrist shall consummate in open warfare against the Lord Jesus (Ps. 2; Rev. 19), so the rebellion of Saul consummated in his warfare against David, who is a type of Christ. The Antichrist will be empowered by Satan. Saul was controlled at times by an evil spirit. The Antichrist's career will be ended in judgment at the battle of Armageddon. Saul's story comes to its close in a battle with the Philistines, and it is evident that his defeat is a judgment from God upon him. The reign of the Antichrist shall be followed by the Kingdom of the Lord Jesus. Saul's was followed by the reign of King David. Thus, in a number of ways, the life of Saul pictures the reign of the Antichrist.

We have noted the story of Saul. And we must conclude that it is a tragic story because Saul failed to yield himself to the will of God and because of the consequences of that failure. It does not follow of necessity that if we too are disobedient we will suffer the judgment of God. It does follow, however, that if we fail to surrender to the will of God we will be, in the sight of God just as great failures as was king Saul.

## VITAL-TRUTH ILLUSTRATION

A telegram was put into my hand telling of the wreck of the ship "Royal Charter," and asking me to go and



break the news of the drowning of the first officer to his wife. The ship had gone almost around the globe, and had been announced as at Queenstown and was expected that day in the Mersey. But a furious gale sprang up during the early morning, and she was driven to destruction on that fearful shore, with the loss of over our hundred lives.

As I entered the house of my parishioner, her little boy came dancing up to me, shouting "Papa's coming! Papa's coming!" I saw the table was spread in anticipation of the arrival of him who was never now to cross that threshold again. I cannot tell how I performed my

mission, but after I had done so, the woman seemed almost stricken into marble. Her grief was too deep for tears; and I can never forget how, as she seized my hand, the first words that came gasping were these: "So near home, and yet lost!"

I have never seen human anguish like that; but oh, that is nothing to the agony that must wring the soul of him who is at last compelled to say, "Once I was at the very gate of life, and had almost entered in; but now I am in hell." May God grant that such a soliloquy may never be uttered by any one who reads this incident.

—Dr. Wm. M. Taylor

Third Quarter, Lesson 10

Sunday, September 3, 1933

## DAVID

Lesson Text: I Sam. 16:1-13; Ps. 78:70-72  
(Assigned for Printing: I Sam. 16:4-13; Ps. 78:70-72)  
Devotional Reading: Ps. 101:1-8

### Golden Text:

"Man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7).

The very heart of today's lesson is I Sam. 16:7. Samuel had come to the house of Jesse, the Bethlehemite, to anoint the King of Israel from among his sons. As the first of these sons, Eliab, came before him, Samuel said, "Surely the Lord's anointed is before him." But the Lord said unto Samuel, "Look not on his countenance, nor on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." As each of the seven older sons of Jesse passed before the prophet he was restrained from anointing them. But when David the youngest stood in his presence, the Lord said, "Arise, anoint him: for this is he." Quite evidently as God looked upon the heart of these men he saw in the heart of David something which set him apart from his brethren.

What the Lord saw in the heart of David we may learn from a study of his life, for the character of the life is determined by the occupation of the heart. This we are told by the Holy Spirit through the writer of the Proverbs, for he says to the young man, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). Another most profitable source of information on this point is the Psalms which David wrote. From a man's writings we may learn what is in his heart, for it is a scriptural principle concerning our conversation, whether spoken or written, that "out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Let us study the life in the writings of David, and from them seek to learn what God saw in his heart which so set him apart from his fellows, as to cause the Lord to choose him to sit upon the throne of Israel.

### I. DAVID'S WAS A BELIEVING HEART

The first and most fundamental fact which we must consider is that David's was a heart of faith in the Lord Jesus Christ.

David believed in the death of the Lord Jesus for sinners, and in the justification of the sinner through faith in Him. One of the clearest prophecies of the cross to be found in one of David's Psalms—the twenty-second. Here we have the very words which our Lord uttered upon the cross (Ps. 22:1, cf. Matt. 24:46). And here we have a wonderfully detailed description of the scenes which surrounded the cross and incidents which transpired there; for instance, notice the mockery with which the chief priests and leaders of Israel reviled our Lord, even the very words which they used are given

in David's prophecy (Ps. 22:7; cf. Matt. 27:41-43). Notice also, such a detail as the action of the soldiers in parting our Lord's garments among them and casting lots upon His vesture (Ps. 22:18; cf. Matt. 27:35). Many other details might be mentioned, but these will suffice to show how clear was David's prophetic vision of the cross. We need only to add that he foretold the manner in which our Lord should die, saying, "They pierced My hands and My feet," and this prophecy is all the more remarkable when we consider that crucifixion was a method of punishment unknown until many years later, when it was invented by the Romans (Ps. 22:16).

But David not only believed in the fact of our Lord's death—his faith also embraced its significance, for he believed in the justification of the sinner by grace through faith in Christ. This may be seen from such testimonies as that of Psalm 32:1-2, which is quoted by Paul as proof of the doctrine of justification by faith. "David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4:6-7). Or read the clear, ringing testimony of Psalm 103:10-12: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us." In the light of such prophecies and such a testimony, who could doubt that David had placed his faith for his salvation in the death of Jesus Christ?

Again David believed in the resurrection of Christ. One of the clearest prophecies of the resurrection of Christ to be found in all the Old Testament is that found in Psalm 16:10, which is quoted by Peter on the day of Pentecost, both as a prophecy of the resurrection of Christ, and as an evidence of David's faith in Him. "For David speaketh concerning him, I forsook the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell (hades), neither wilt Thou suffer thine Holy One to see corruption.... Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell (hades), neither His flesh did see corruption" (Acts 2:25-31).

And as this Scripture implies in its reference to Christ sitting upon the throne of David, David also believed



in the second coming of Christ. He was one of the prophets who, by the Spirit, testified beforehand both the "sufferings of Christ and the glory that should follow" (I Pet. 1:11). Consider, for instance, the testimony of such a Scripture as the second Psalm, in which the writer (presumably David) describes the tribulational rebellion of the nations of the world under the Antichrist, and then shows that Christ's coming in judgment shall be God's answer to their blasphemous presumption. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in His wrath, and vex them in His sore displeasure. Yet have I set My King upon My holy hill of Zion. I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel" (Ps. 2:1-9).

Paul defines the Gospel of our Lord Jesus Christ by saying, in the fifteenth chapter of First Corinthians, that it consists of three facts:

1. Christ died for our sins;
2. Christ rose from the dead;
3. Christ is coming again.

From many such testimonies as those which we have seen, taken from the writings of David, it is quite evident that his was a heart which believed in this Gospel.

## II. DAVID'S WAS AN OBEDIENT HEART

In the thirteenth chapter of Acts the Spirit of God specifically states the primary reason why the Lord chose David to be king over Israel: "I have found David, the son of Jesse, a man after Mine own heart, which shall fulfil all My will" (Acts 13:22). From this it is quite evident that one thing which God saw in the heart of David was his spirit of obedience—David's heart was a heart obedient to the will of God.

This does not mean that David never disobeyed the Lord. Of course he did, for David's heart was naturally like the hearts of all men in that it was "deceitful above all things, and desperately wicked" (Jer. 17:9). Sad to say, he did disobey and sin grievously against his Lord, at least in his sin with Bath-sheba, the wife of Uriah, and in the murder of the man whom he had thus wronged (II Sam. 11:2—12:13). But even in this, in spite of his sin, David exemplified the spirit of obedience which rejoices the heart of God, for he confessed his sin and exhibited that brokenness and contrition of heart in which the Lord delights, and of which David, himself says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." When Nathan, the prophet, rebuked his sin, and told him of its consequences, David cried in instant confession, "I have sinned against the Lord," and then he sat down to write that marvelous Psalm of penitence, which is the model prayer for every penitent, the fifty-first Psalm. Read this Psalm and see how full and how heartfelt was David's repentance when he had strayed from the pathway of obedience to the will of his Lord.

To read the story of David's life, however, is to realize that with few exceptions, his was a life remarkable for its abandonment to the will of God and obedience to His Word. And in some of the most outstanding examples of yieldedness and obedience we see also that

## III. DAVID'S WAS A TRUSTFUL HEART

David's testimony was one of utter reliance upon the Lord, as he volunteered to engage in battle with Goliath, the giant champion of the Philistines who was reproaching the God of Israel and filling the armies of Israel with

dismay. Hear his testimony of simple confidence in the Lord as he said in the presence of Saul: "The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine" (I Sam. 17:37). And as he went into that desperate conflict, upon the issue of which so much depended, he gave a testimony which stood in striking contrast to the pride-filled, self-dependence of the Philistine, for he said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the Name of the Lord of hosts, the God of the armies of Israel, Whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel" (I Sam. 17:45-46).

This same spirit of trustfulness was evident also in David's dealings with king Saul. Though he himself had been anointed king over Israel, and though Saul was treating him most shamefully, David committed his cause to the Lord and refused to lift up his own hand against his enemy. At one time, when Saul was seeking the life of David, he fell asleep in the very cave where David and his men were hid. David's men urged him to kill Saul as he slept; but David merely cut off the skirt of his robe; and then when Saul had awakened and left the cave, David called to him, showing him the evidence that it had been in his power to slay Saul had he so desired, and he bore clear and convincing testimony that his trust was stayed on the Lord, saying, "The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee" (I Sam. 24:12). Again, in similar circumstances when Abishai, one of David's mighty men, urged David to permit him to slay Saul, David said, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed" (I Sam. 26:9-11).

Surely David's was a trustful heart. He trusted in the Lord for strength and for victory in the day of battle and he trusted in the Lord to plead his cause when he was persecuted without a cause.

But there is another thing which we may learn from the writings of this man, which is of special significance for from them we may learn also that

## IV. DAVID'S WAS A WORSHIPFUL HEART

Where, in all literature, can be found more stirring expression of worship for the Lord than in the Psalms of David? Consider a few passages selected at random from these Psalms. As he fled from Absalom in that day of heart-crushing sorrow, David said, "Many there be which say of my soul, There is no help for him in God. But Thou, O Lord, art a shield for me: my glory, and thou liftest up of mine head. . . . Salvation belongeth unto thee, O Lord: Thy blessing is upon Thy people" (Ps. 3:2-3, 8). Again, on another occasion, he cried in the joy of his heart, "Let all those that put their trust in Thee rejoice, let them ever shout for joy, because Thou defendest them, let them also that love Thy Name be joyful in Thee. For Thou, Lord, wilt bless the righteous; with favor wilt Thou compass him as with a shield" (Ps. 5:11-12). Again when reproached by Cush the Benjamite, David said, "O Lord my God, in Thee do I put my trust: save me from all them that persecute me, and deliver me. . . . My defense is of God, which saveth the upright in heart. . . . I will praise the Lord according to His righteousness, and will sing praise to the Name of the Lord most high" (Ps. 7:1, 10, 17). Again when he returned to the Lord in penitence after his sin in the matter of Bath-sheba, he cried, "Against Thee, Thee only, have I sinned, and done this evil in Thy sight. . . . Deliver me from bloodguiltiness, O God, Thou God of my salvation, and my tongue shall



sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall show forth Thy praise" (Ps. 51:4, 14-15). These are only a few from among many such stirring expressions of worship and adoration which might be quoted, but these will suffice to show us that David's was a worshipful heart. Every circumstance of life seemed to turn his heart to the Lord.

Here, then, are a few of the things which God saw in the heart of this man as He called him to serve Him as king over Israel. And these are the things which should be in the hearts of all God's children. As He looks upon your heart today, what does He see therein? For remember, "All things are naked and open before the eyes of Him with Whom we have to do" (Heb. 4:13). There is nothing hid from His sight. The hearts of men are before Him as an open book. If, as you meditate upon this fact you are conscious that our Lord sees in your heart things which grieve and which displease Him, instead of the things which so delighted Him in the heart of David, bow before Him in contrition, confess your sin to Him, knowing that, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9), and then gladly and whole-heartedly respond to the appeal of His Word which says, "My son, give Me thine heart" (Prov. 23:26).

### VITAL-TRUTH ILLUSTRATION

In southern India, when the government irrigators were at work, the owner of one small tract of land pro-

tested against any attempt being made to water his ground. It was hard, dry, hopelessly incapable of verdure. The official sought to reason him out of his despondency. "I can make your field richly fruitful," he said, "if only it lies low enough." Humility is the first condition of progress.

—"The Sunday School Times"

It seems to me that it is worth while to take the men who have made the Bible the foundation upon which they have built, and let them stand forth as an illustration of what the Bible will do. Last winter my wife and I read the "Life of Gladstone" by Morley, and we found that when he was twenty-one years old he wrote a letter to his father explaining why he thought he ought to be a minister. If you will take that letter, written when he was a boy and just entering manhood's estate, you will find that it gives the secret of Gladstone's life. The Bible had entered into his life at that age, and from that time forth his highest ambition was to build a life upon that Book; and for a quarter of a century his life was the highest exponent in this whole world of Christianity applied to government, and when he died they brought flowers from all the nations to put upon his grave. What gave him the strength that made his life read like a sermon? It was his faith in the Bible's God.

—William J. Bryan

Third Quarter, Lesson 11

Sunday, September 10, 1933

## JONATHAN

Lesson Text: 1 Sam. Chapters 18-20  
(Assigned for Printing: 1 Sam. 18:1-4; 20:35-42)  
Devotional Reading: Rom. 12:1-5, 9, 10

### Golden Text:

"A friend loveth at all times" (Prov. 17:17).

Jonathan is one of the most wholesome characters in the Old Testament. In the purity of his life, in his willing submitting of himself to the will of God, and unhesitating self-effacement when he knew that David was to be king of Israel instead of himself, and in the intensity and steadfastness of his love for David, he sets an outstanding example to all of us. But Jonathan is more than an example for the believer—he is also a type of Christ, and it is to this fact that we direct our attention in our lesson today.

### I. IN HIS NAME JONATHAN IS A TYPE OF CHRIST

Like Joshua, in his name Jonathan is a type of Christ.

The name Jonathan means "gift of God." Gesenius gives the meaning, "whom Jehovah gave"; Young gives it, "Jah has given"; Strong gives the meaning, "Jehovah giveth." Whenever the syllable "Jo-" or the two syllables "Jeho-" appear in the first part of any Old Testament name, or when such names conclude with the syllable "jah" or "iah" we may almost always be sure that the whole name presents some truth about the Lord, for such prefixes and endings are forms of the name "Jehovah"; and so in the name "Jonathan," in the first syllable "Jo-" appears the name of God; and in the remaining two syllables "nathan" we have the Hebrew verb, meaning "to give." The whole name therefore means "gift of God" or "he whom God gives."

What name could more clearly make its possessor a type of our Lord? Jesus certainly was "the gift of God." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

In his name, therefore, Jonathan is a type of Him Who in a peculiar sense became the "gift of God" on the cross of Calvary.

### II. IN GIVING DAVID HIS GARMENTS JONATHAN WAS A TYPE OF CHRIST

One of the first things which the Scripture tells us concerning Jonathan is that for love of David, "Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam. 18:4). When we consider the incidents that are connected with this action, we may see how beautifully considerate it was, and how real was the need which it met. David had suddenly and unexpectedly become one of the members of the King's household. In the power of God he had just defeated Goliath and brought victory to the armies of Israel, and the Scripture tells us that "Saul took him that day, and would let him go no more home to his father's house." What an embarrassing situation that must have been! David was a humble shepherd lad. It is very unlikely that he had garments in all his wardrobe fit for one of the King's household; and even had he possessed such garments, he had no opportunity to get them, for Saul did not permit him to return to his father's house. But with a nobility which challenges admiration, Jonathan stepped into the breach and, divesting himself of his own princely raiment and accouterments of war, he gave them to David.

Such is the mercy of our Lord Jesus Christ toward us. Naturally we are unfit to stand in the presence of God. The very best raiment which we possess, even our very righteousnesses, are in God's sight but "filthy rags" (Isa. 64:6). But our blessed Lord, seeing our plight, has met the need. In grace He has given us in our standing before God the robe of His own perfect righteousness, and so we are fitted to stand without fear in the august presence



of our Lord. We are attired in royal apparel, for the Scripture says that "The righteousness of God . . . is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). And not only so, but as Jonathan gave to David his instruments of warfare and the weapons of an officer in king Saul's army, so our Lord has provided for us the very panoply of God, having given to us the helmet of salvation, the breastplate of righteousness, the girdle of truth, the shoes of the preparation of the gospel of peace, the shield of faith, and the sword of the Spirit, which is the Word of God. (Eph. 6:10-18)

**The beautiful significance of this type is enhanced when we realize that to give his garments to David, Jonathan first divested himself of them.** This is what our Lord did upon the cross. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" is the testimony of II Corinthians 8:9. And II Corinthians 5:21 tells us of the price which our Lord paid that we might be arrayed in the spotless robe of His righteousness "For He hath made Him to be sin for us, (Him) Who knew no sin, that we might be made the righteousness of God in Him."

### III. IN INTERCEDING FOR DAVID JONATHAN IS A TYPE OF CHRIST

**Another fact which makes Jonathan a striking type of our Lord Jesus Christ is the fact that he poured out his heart in intercession for David.** In an hour when Saul was wroth with David and seeking to put him to death, Jonathan stood and "spake good of David unto Saul his father, and said unto him, Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: For he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?" (I Sam. 19:4-5).

**This is a striking suggestion of our Lord's ministry as intercessor on our behalf.** Hebrews 7:25 both reveals the fact that our Lord does intercede for us and testifies the efficacy of this intercession, for it says, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And like unto this is the testimony of Romans 8:34 (We quote the marginal rendering of the Revised Version): "Who is He that condemneth? Shall Christ Jesus that died, yea rather, that was raised from the dead, Who is at the right hand of God, Who also maketh intercession for us?"

**There are two significant differences between Jonathan's intercession for David and our Lord's intercession for us.** These differences serve to show the imperfection of the type, and to magnify the grace of our Lord Jesus to usward.

**The first difference is this—David was innocent of wrong doing, whereas we rightly deserve the wrath of God.** Saul was King in Israel, and as such had both the power and authority to put David to death; but he was misusing his authority, for David had done nothing to merit judgment. Contrary to this, we are sinners by nature and sinners by deed. By nature we are rebels against the will of God, and as such we are deserving of His judgment. Jonathan, therefore, was interceding for an innocent man, whereas our Lord is interceding for those who are guilty and deserve to die.

**The second difference is akin to the first and just as significant.** Jonathan plead the merits of David, whereas our Lord must plead His own merits on our behalf. The basis of Jonathan's appeal was David's worthiness and uprightness; but the ground of our Lord's intercession for us must be His own worth, even the fact that He has

shed His blood for us, suffering for us the just penalty of our sins, and satisfying the claims of justice against us. David deserved his friend's intercession; but with us, our Lord's intercession must be purely a matter of grace.

### IV. IN INCURRING HIS FATHER'S WRATH JONATHAN IS A TYPE OF CHRIST

**In his meditation on behalf of David, Jonathan himself felt the force of the wrath which was in Saul's heart toward David.** At the feast of the new moon, when the members of the King's household were expected to be present without fail, David did fail to put in an appearance. And when Saul asked about him, Jonathan answered, as he had arranged beforehand with David, "David earnestly asked leave of me to go to Bethlehem: and he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favor in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the King's table" (I Sam. 20:28-29). Now Saul had determined to kill David at this feast. In making such arrangements with David, and in answering his father thus, therefore, Jonathan was protecting David from his father's wrath. But the result was that he himself incurred the King's anger for the Scripture tells us that when he had answered thus, "Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse, rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David" (I Sam. 20:30-33).

**In this Jonathan is a type of the grace of our Lord Jesus Christ Who received in His own Person the wrath of His Father, which was our just due.** Here again let us not try to force the type. Saul's wrath against David was unrighteous; whereas God's wrath against the sinner is righteous altogether. But the fact that Jonathan incurred in his own person the wrath which was in his father's heart toward David typifies the grace of our Lord Jesus Christ, "Who His own self bare our sins in His own body on the tree" and of Whom the Scripture says, "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (I Pet. 2:24; 3:18). "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6).

### V. IN WILLINGLY RECOGNIZING DAVID AS KING IN ISRAEL, JONATHAN IS A TYPE OF CHRIST

**What a marvelous spirit of humility and magnanimity Jonathan showed in recognizing David instead of himself as the rightful successor to Saul as King of Israel.** Even when David was fleeing from Saul as an hunted thing, hiding for his life in the caves and in the forests of the land, Jonathan sought him out and encouraged him in the Lord, saying to him, "Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth" (I Sam. 23:17).

**Herein we have a type of Christ, for Christ has made it possible for us to reign with Him in His Kingdom.** On one occasion He said to His disciples, "I appoint unto you a kingdom, as my Father hath appointed unto Me; That ye may eat and drink at My table in My kingdom,



and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30). And in other Scriptures we are told that if the believer is willing to suffer for Christ in this life, he shall reign with Him in the life to come. (Rom. 8:17; II Tim. 1:12). In willingly recognizing David as the rightful king in Israel, Jonathan typified the attitude of our Lord Jesus Christ in planning and purposing to reward His children with places of authority in His Kingdom. (Rev. 22:12; 2:26-27; 3:21).

#### VI. IN THE STEADFASTNESS AND INTENSITY OF HIS FRIENDSHIP FOR DAVID, JONATHAN WAS A TYPE OF CHRIST

The fact which is most familiar about Jonathan is that he was a model friend. Apparently he was utterly free from jealousy, and delighted when his friend was honored above himself. And his friendship never wavered, though in showing himself a friend to David, Jonathan incurred his father's displeasure and jeopardized what many would have called his own "best interests." Throughout their relationship, Jonathan's love for David continued steadfast and undiminished in its intensity.

And so here also we have a type of Christ. He is pre-eminently the Friend of Whom the Scripture speaks when it says, "A Friend loveth at all times," and "There is a Friend that sticketh closer than a brother" (Prov. 17:17; Prov. 18:24). Remember that our Lord identified Himself as this friend in saying to His disciples, "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you" (John 15:15). And what He said to His disciples He is saying to all of us. Our Lord is the "Friend that sticketh closer than a brother." In his friendship for David, therefore, Jonathan was a type of Christ.

#### VITAL-TRUTH ILLUSTRATION

A man of high character but ordinary education was addressing a roomful of school children, and he said to them, "All of you know the verb which says, 'I am, thou art, he is'; and all of you know that verbs in English, French, German, Italian, and Latin run that way; 'I love, thou lovest, he loves,' or 'I walk, thou walkest, he walks.' But do you know that that is a very bad way for a verb to run? Do you know that the old Hebrew people arranged their verbs the other way around—'He is, thou art, I am.'?" Then he added, "That is the way to look at life. Say to yourself, looking up to God, 'He is'; then look at your neighbor and say 'You are'; last of all, think of yourself and say, 'I am.' First God, then your neighbor, then yourself. That is the way to think and to live."

One who heard this story was so struck by the thought that he could not rest until he found a Hebrew scholar able to tell him whether it really was true that Hebrew verbs are conjugated in this way. He sought out the scholar and put his question. "Yes," said the scholar, "the Hebrew verb is conjugated as you say. Why do you ask?" So the other told him what he had heard said to the school children. "Well, well," exclaimed the scholar with radiant face, "I have been studying Hebrew forty years, and never once has it occurred to me that Hebrew verbs have that wonderful and beautiful significance!"

—"The Youth's Companion"

"A friend loveth at all times." A gentleman had found a place for a ragged street Arab, and was walking with him to it. He was stopped by another gentleman, who, after a short conversation, said, "You are not walking through the street with that dirty lad, surely?" "Why not?" said the first man, "He is my friend." Overhearing the first remark the lad had started to slink away, but the answer made him the lifelong, devoted follower of his new-found friend. Christ deigns to call us His friends; are we as grateful to Him?

—"The Sunday School Times"

God has greatly used the booklet

## "A Suggestion for Developing the Prayer Life"

BY DEAN CLIFTON L. FOWLER

Within the past year several pastors have written, requesting a large supply of this booklet, and saying that they considered it just the thing they needed to stimulate the prayer lives of the members of their congregations.

And now a veteran missionary, recently returned from China, writes,

A copy of your booklet entitled "A Suggestion for Developing the Prayer Life" has come into my hands, and I have read it with great joy and blessing, and I feel along with you that it is a message for these days. I wish I could place a copy in the hands of many with whom I am meeting from day to day. I feel more and more that the great need today is more prayer and yet more prayer, and prayer and Bible reading upon bended knee. I have tried it many years, and find it a means of power and blessing.

We are returned missionaries of the . . . . Mission, now detained at home owing to the health of Mrs. . . . . and the education of our five children. I devote most of my time to assisting in small churches and missions and organizing work, also in hospital visitation and hospital services. We are Baptists and stand, at all costs and at all times, for the fundamentals of the faith as held by you and your splendid paper which we have taken for years. We thank you again for "Grace and Truth" which has been a great help and blessing in our home.

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Thanking you in anticipation of your kindness and praying for God's richest blessing upon all your labors, I remain,



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## SOLOMON

Lesson Text: I Kings, Chapters 5-8  
(Assigned for Printing: I Kings 8:1-11)  
Devotional Reading: Psalm 100

### Golden Text:

"Enter into His gates with thanksgiving, and into His courts with praise" (Ps. 100:4).

It was in the days of Solomon that the kingdom of Israel reached its greatest glory. It was in those days that the promises of the Lord came the nearest to fulfillment that they have ever been in all the history of that great nation. This very fact furnishes the clue to the typical significance of Solomon's kingdom, for in it we see most clearly pictured the conditions which will prevail during the Kingdom of our Lord Jesus Christ.

### I. SOLOMON'S KINGDOM WAS CHARACTERIZED BY PEACE

The very name "Solomon" is significant, for it is derived from the Hebrew word which means "peace," and its literal meaning is "peace" or "peaceful." This is surely suggestive that Solomon is a type of Him of Whom the Scripture says that "He is our peace," even our Lord Jesus Christ (Eph. 2:14).

Solomon's name was most appropriate in view of the character of his kingdom, for it was, particularly in its earlier years, a kingdom most signally characterized by peace. To Hiram, King of Tyre, Solomon bore witness, saying, "Thou knowest how that David my father could not build an house unto the Name of the Lord his God for the wars which were about him on every side, until he put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (I Kings 5:3-4).

In the peace with which God blessed his reign, Solomon's kingdom was a type of the Kingdom of our Lord Jesus Christ. The Scripture says that when He comes again, "He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10). And again in the prophecies of Isaiah we read "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6-7).

How closely the kingdom of Solomon, in its peaceful character, typifies the Kingdom of our Lord Jesus Christ, may be appreciated by comparing three passages of description, the first pertaining to Solomon's kingdom, and the other two pertaining to the Kingdom of our Lord Jesus Christ. Of Solomon's kingdom the Scripture says, "He had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon" (I Kings. 4:24-25). Almost identically the same language is used by Micah in describing the Kingdom of Christ, for he says, "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (Mic. 4:4), and equally significant is the language which Zechariah employs in describing Christ's Kingdom: "In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree" (Zech. 3:10). To this trio of Scriptures may be added the words of Jeremiah, who says of that future Kingdom of our Lord, "Behold, the days come,

saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days, Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).

The book of First Kings says of the kingdom of Solomon, "Judah and Israel dwelt safely." Jeremiah says of the Kingdom of Christ, "Judah . . . and Israel shall dwell safely."

The book of First Kings shows us "Every man under his vine and fig tree during the reign of Solomon. The same picture is presented by both Micah and Zechariah, who say that in the Kingdom of Christ, "They shall sit every man under his vine and under his fig tree."

Surely the peace which Israel enjoyed during the kingdom of Solomon was typical of the peace which shall be hers during the Kingdom of our Lord and Saviour Jesus Christ.

### II. SOLOMON'S KINGDOM WAS CHARACTERIZED BY JUSTICE

Solomon was the wisest man who ever lived, other than our Lord Jesus Christ. When God appeared to him in a dream, saying, "Ask what I shall give thee," Solomon made request for wisdom and understanding; and this prayer God answered, for the Scripture says, "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For, he was wiser than all men" (I Kings 4:29-31), and I Kings 10:23-24 says, "So King Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom which God had put in his heart." In his wisdom Solomon is typical of our Lord Jesus Christ in Whom the Scripture says, "are hid all the treasures of wisdom and knowledge" (Col. 2:3).

It was for the purpose of ruling well in Israel that Solomon asked for this wisdom. When God said, "Ask what I shall give thee," Solomon replied, "Thou hast showed unto Thy servant David, my father, great mercy according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee, and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, Thou hast made Thy servant king instead of David, my father: and I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people?" (I Kings 3:6-9). Nothing could more clearly indicate the justice and equity in the government which the children of Israel enjoyed during the reign of King Solomon, than the fact that his request for wisdom was made in order that he might use that wisdom in ruling his people well.

That Solomon employed his God-given wisdom in governing Israel with justice is seen in the incident of the two mothers who both laid claim to the same child. It was obviously impossible for Solomon to judge this case upon the ground of testimony, for he had only the words



of one woman against that of another. But, endued as he was with wisdom from on high, Solomon judged according to the elemental principles of human life and relationships, for he devised a test which clearly indicated who the real mother was. Yes, Solomon used his wisdom in governing Israel with justice. "And all Israel heard of the judgment which the King had judged; and they feared the King: for they saw that the wisdom of God was in him, to do judgment" (I Kings 3:28).

In the justice with which Solomon governed Israel in the exercise of his God-given wisdom, his kingdom is a type of the Kingdom of Christ. The Scripture says that "the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, . . . and shall make him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of his ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth" (Isa. 11:2-4). In judging between the two mothers as he did, Solomon was not judging after the sight of his eyes or after the hearing of his ears (which is the only way ordinary rulers can judge), but with the wisdom which was from above. And this, the Scriptures say, is the kind of justice which shall characterize the Kingdom of our Lord Jesus Christ. Many other Scriptures might be quoted to show that the Kingdom of Christ shall be characterized by impartial justice, among which is the testimony of the Scriptures which we have already quoted, namely, Isaiah 9:7, which says that our Lord shall be established "upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

### III. SOLOMON'S KINGDOM WAS CHARACTERIZED BY WORSHIP

The paramount fact in that Scripture which is assigned for printing in connection with today's lesson, and for that matter in all the eighth chapter of First Kings, is that the dedication of the temple was a time of worship unparalleled in the history of the nation. For seven years many thousands of men had been engaged in the construction of this temple, as a house for the Name of the Lord, which should become the center of worship for Israel. Finally the temple had been completed, its furnishings had been set in place, and the children of Israel had gathered for the dedication. The record is, "All the men of Israel assembled themselves unto king Solomon . . . and all the elders of Israel came" (I Kings 8:2-3). What an assembly that was! And what offerings were sacrificed that day! "Sheep and oxen, that could not be told—nor numbered for multitude" (I Kings 8:5; see also I Kings 8:63-64). And what a prayer Solomon prayed on that occasion! See the King standing with his hands stretched toward heaven, and hear him say, "Lord God of Israel, there is no God like Thee, in heaven above, or on the earth beneath, Who keepest covenant and mercy with Thy servants that walk before Thee with all their heart: Who hast kept with Thy servant David my father that Thou promised him: Thou spakest also with Thy mouth, and hast fulfilled it with Thine hand, as it is this day. Therefore now Lord God of Israel, keep with thy servant David my father that Thou promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before Me as thou hast walked before Me. And now, O God of Israel, let Thy Word, I pray Thee be verified, which Thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and the heaven of heavens cannot contain Thee; how much less this house that I have built? Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer, which Thy servant prayeth before Thee today" (I Kings 8:23-28). Such was the spirit in which Solomon prayed on that day of dedication, as he led the children of Israel to the throne of grace. For fourteen days the services continued, and when finally the people went their way, "They blessed the king, and went unto their tents joyful and glad of heart for all

the goodness that the Lord had done for David His servant, and for Israel His people" (I Kings 8:66). Truly, Solomon's reign was characterized by worship.

In the worship which characterized his reign, Solomon's kingdom was a type of the Kingdom of our Lord Jesus Christ. The Kingdom of Christ shall be a time of worshipping and praising the Lord. As in the days of Solomon, the shekinah glory of the Lord filled the house of the Lord (I Kings 8:10-11), so in the Kingdom of Christ, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14; see also Hab. 2:20; Hag. 2:7-9). And whereas in the days of Solomon all Israel came up to Jerusalem to worship before the Lord (I Kings 8:2), in the Kingdom of our Lord Jesus Christ, "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the Law shall go forth of Zion, and the Word of the Lord from Jerusalem" (Mic. 4:1-2; see also Zech. 14:16). It is in the Kingdom of our Lord Jesus Christ that the full significance shall be seen of many expressions of the Psalms such as the following: "All the kindreds of the nations shall worship before Thee. For the Kingdom is the Lord's and He is the governor among the nations" (Ps. 22:27-28); "All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy Name" (Ps. 66:4; see also Ps. 86:9); "O come, let us worship and bow down: let us kneel before the Lord our Maker" (Ps. 95:6). In the fact that the worship of the Lord characterized his Kingdom, Solomon's reign was typical of the Kingdom of our Lord Jesus Christ.

### IV. SOLOMON'S KINGDOM WAS CHARACTERIZED BY GLORY

Solomon's glory has become as proverbial as his wisdom. Our Lord mentioned both in the days of His flesh. Of Solomon's wisdom He said, "The queen of the south . . . came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Matt. 12:42), and He spake of the glory of Solomon in the words with which He showed how much greater is the glory of God, so much so that He has glorified even the lilies of the field, for he compared the glory of those humble flowers with "Solomon in all his glory" (Matt. 6:29). It was not alone the wisdom of Solomon, but also his glory, which so impressed the Queen of Sheba that she said, "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (I Kings 10:7—read also the description of the glory of Solomon in the rest of the chapter).

Herein is a type of the glory which our Lord shall have when He comes to establish His Kingdom. A foregleam of this glory was seen in the transfiguration on the mount, which Peter definitely identifies as a vision of our Lord's coming and Kingdom, and of which he says, "He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in Whom I am well pleased" (II Pet. 1:17). It was to this second coming glory that the prophets referred when they testified beforehand "the sufferings of Christ, and the glory that should follow" (I Pet. 1:11). And consistent with this, Peter speaks of our Lord's coming as the time "when His glory shall be revealed" (I Pet. 4:13).

Think of what that glory will be! If God can so clothe one of the least of His creatures, even the lilies of the field, with a glory surpassing that of Solomon, how much more shall our Lord's person exceed in glory when He comes again. And think of this—when our Lord's glory is manifested, his children shall share that ineffable glory, for Paul says, "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). Yes, the glory of Solomon's kingdom was but a faint



adumbration of the glory which shall emanate from the Person of our Lord Jesus Christ and shall fill the whole earth in His Kingdom.

### VITAL-TRUTH ILLUSTRATION

Just before I went to Brazil I was visiting in Argentina and I was invited to dine with the President of that republic at his palace in Buenos Ayres. After dinner we sat in the wonderful sun-parlor, which looks out over the bay, and we got to talking about the great resources of South America. And certainly South America has wonderful resources, far in excess in native resources of what we have in North America; they have six or eight water-powers down there which rival our Niagara; the whole United States could be put in one of their countries, namely Brazil. If Chile were laid across the United States, one end would stick into the Atlantic Ocean and the other end into the Pacific. Her forests are without number;

yes, in one of these countries I found 267 varieties of trees, the name for none of which exists in any book of botany. The ranch where I spent the following Sunday had gathered eleven crops of alfalfa from one field, and that field consisted of 40,000 acres. The President said to me, "Why is it, Mr. Babson, that when we have these wonderful resources, and South America was founded before North America, why is it that we are so backward down here and you are so progressive up in the States?" Well, I had my ideas, but it was not courteous for me to express them, and so I said, "Mr. President, I don't know. What do you think is the reason?" He said, "Mr. Babson, I have concluded that this is the reason. Three hundred years ago when these countries were settled South America was settled by Spaniards who came here only with the vision for gold. But North America was settled by the Pilgrim Fathers from England, who went to your country with a vision for God." —Roger Babson

Israel's glory under Solomon was like that, and the Temple's glory—built upon David's godly foundation

Third Quarter, Lesson 13

Sunday, September 24, 1933

## REVIEW—SOME EARLY LEADERS IN ISRAEL

Devotional Reading: Hebrews 11:32—12:2

### Golden Text:

"Be strong in the Lord, and in the power of His might" (Eph. 6:10).

### THE DEVOTIONAL READING OUTLINED

Hebrews 11:32—12:2

#### I. THE EXPLOITS OF FAITH—Hebrews 11:32-39

"The people that do know their God shall be strong, and do exploits" (Dan. 11:32).

#### II. THE EXPECTATION OF FAITH—Hebrews 11:40

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1).

#### III. THE PATIENT ENDURANCE OF FAITH—Hebrews 12:1

"He endured, as seeing Him Who is invisible" (Heb. 11:27).

#### IV. THE OCCUPATION OF FAITH—Hebrews 12:2

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3).

### QUESTIONS FOR REVIEW

#### Lesson 1—"Joshua"

(Lesson Text: Joshua, Chapters 1—6, 23, 24)

(Golden Text: Joshua 1:9)

1. Wherein is Joshua a type of Christ?
2. Wherein is Joshua a type of the yielded Christian?

#### Lesson 2—"Caleb"

(Lesson Text: Numbers 13; Joshua 14)

(Golden Text: Psalm 10:4)

1. How do difficulties affect a man who is occupied in Christ?
2. What is a Christian's attitude toward the will of God when he is occupied in Christ?
3. What does the Word of God mean to a Christian who is occupied with Christ?
4. Upon whose strength does a Christian depend for victory when he is occupied with Christ?

#### Lesson 3—"Deborah"

(Lesson Text: Judges, Chapters 4 and 5)

(Golden Text: Ps. 46:1)

1. What kind of a woman was Deborah—godly or ungodly?
2. What part did Deborah have in the victory of Barak?

3. What fruit did Deborah bear as a result of her walking with God?

4. What was the outstanding characteristic of the attitude of heart which Deborah expressed in her song of victory?

#### Lesson 4—"Isaiah Denounces Drunkenness and Other Sins"

(Lesson Text: Isa. 5:1-30)

(Golden Text: Prov. 14:34)

1. What sins which are most common in the lives of Christians correspond to the sins of Israel?

2. What is the root of sins in the believer's life, and how does this root correspond to the root of Israel's sins?

3. What are the results of sin in the believer's life and to what does this correspond in Israel's experience?

#### Lesson 5—"Gideon"

(Lesson Text: Judges, Chapters 6—8)

(Golden Text: Ps. 27:1)

1. What personal lesson may we learn from Gideon's call?

2. What personal lesson may we learn from Gideon's separation?

3. What personal lesson may we learn from Gideon's consecration?

4. What personal lesson may we learn from Gideon's victory?

#### Lesson 6—"Ruth"

(Lesson Text: The book of Ruth)

(Golden Text: 1 John 4:7)

1. Why do you suppose that sorrow came upon the homes of Naomi and her daughters-in-law?

2. What lessons may be learned from the book of Ruth concerning Christian friendship?

3. What is the typical and prophetic message of the book of Ruth?

#### Lesson 7—"Hannah"

(Lesson Text: 1 Samuel, Chapters 1 and 2)

(Golden Text: Prov. 31:30)

1. What may we learn from Hannah's testings?

2. What may we learn from Hannah's prayer?

3. What may we learn from Hannah's sacrifice?

4. What may we learn from Hannah's testimony?

5. What may we learn from Hannah's reward?

**Lesson 8—"Samuel"****(Lesson Text: I Samuel, Chapters 3, 7, 12)****(Golden Text: I Sam. 12:20)**

1. How may we know the Lord as Samuel did?
2. How may we serve the Lord as Samuel did?
3. How may we show forth the Lord in our lives as Samuel did?

**Lesson 9—"Saul"****(Lesson Text: I Samuel, Chapters 9—11, 15)****(Golden Text: I Sam. 15:52)**

1. What kind of a man do you think Saul was?
2. Why do you think God blessed Saul as He did?
3. Did Saul fall short of God's ideal for a king?
4. What prophetic truths may we learn from the life of Saul?

**Lesson 10—"David"****(Lesson Text: I Samuel 16:1-13; Psalm 78:72)****(Golden Text: I Sam. 16:7)**

1. What does the Bible teach us concerning the faith of David?
2. What does the Bible teach us concerning the obedience of David?
3. What does the Bible teach us concerning David's dependence upon the Lord?
4. What does the Bible teach us concerning David's attitude toward the Lord?

**Lesson 11—"Jonathan"****(Lesson Text: I Samuel, Chapters 18—20)****(Golden Text: Prov. 17:17)**

1. What does the name "Jonathan" mean, and what significance has it?
2. What was the typical significance of Jonathan's giving his garments to David?
3. What was the typical significance of Jonathan's interceding for David with King Saul?
4. What was the typical significance of the fact that Jonathan's intercession for David incurred his father's wrath?
5. What was the typical significance of Jonathan's willing recognition of David as king of Israel?
6. What was the typical significance of Jonathan's friendship?

**Lesson 12—"Solomon"****(Lesson Text: I Kings, Chapters 5—8)****(Golden Text: Ps. 100:4)**

1. Wherein is Solomon a picture of the Kingdom of Christ?
2. What may we learn for our own personal profit from the characteristics of Solomon's kingdom?

**VITAL-TRUTH ILLUSTRATION**

I stood some years ago in the power house at New Haven. I watched the great dynamos as they generated the power necessary to drive the railroad cars along the tracks in various parts of the city. I noted upon the indicator continuous variations. It would mark now 20, and an instant later 30, a little later 40 or 50, and would drop back again; and I learned from the attendant that the indicator told the story of how much power was called for out on the lines. If a hundred cars were being started at once, then instantly the carbon brush pressed hard and the electricity required was generated. No more was generated and sent out than was called for by the load which was being drawn.

In this way we have a complete illustration of precisely what God will give to the disciple of Christ. Whatever person undertakes in the Name of Christ, whatever load determines to carry on in the Master's Name, will have a call to heaven for help, and God will send it.

—“You Must Go Right On” by A. Z. Conrad

**THE SAMARITAN WOMAN***(Continued from p. 191)*

tions that filled her own heart; thus giving the Lord an opportunity of fully explaining the ways of God in grace. God had so ordered it; for the question was far from the sentiments which grace afterwards led her to. The Lord replies according to her condition: salvation was of the Jews. They were the people of God. Truth was with them, and not with the Samaritans who worshipped they knew not what. But God put all that aside. It was now neither at Gerizim nor at Jerusalem that they should worship the Father Who manifested Himself in the Son. God was a Spirit, and must be worshipped in spirit and in truth. Moreover, the Father sought such worshippers. That is to say, the worship of their hearts must answer to the nature of God, to the grace of the Father Who had sought them. Thus true worshippers should worship the Father in spirit and in truth. Jerusalem and Samaria disappeared entirely—having no place before such a revelation of the Father in grace. God no longer hid Himself; He was revealed perfectly in light. The perfect grace of the Father wrought, in order to make Him known, by the grace that brought souls to Him.

Now the woman was not yet brought to Him; but, as we have seen in the case of the disciples and of John the Baptist, a glorious revelation of Christ acts upon the soul where it is, and brings the Person of Jesus into connection with the need already felt. “The woman saith unto Him, I know that Messias cometh; and when He is come, He will tell us all things.” Small as her intelli-

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gence might be, and unable as she was to understand what Jesus had told her, His love meets her where she can receive blessing and life; and He replies, "I, that speak unto thee, am He."

THE work was done: the Lord was received. A poor Samaritan sinner receives the Messiah of Israel, Whom the priests and the Pharisees had rejected from among the people. The moral effect upon the woman is evident. She forgets her waterpot, her toil, her circumstances. She is engrossed by this new object

that is revealed to her soul—by Christ; so engrossed that, without thinking, she becomes a preacher; that is, she proclaims the Lord in the fulness of her heart and with perfect simplicity. He had told her all that she had ever done. She does not think at that moment of what it was. Jesus had told it her; and the thought of Jesus takes away the bitterness of the sin. The sense of His goodness removes the guile of heart that seeks to conceal its sin. In a word, her heart is entirely filled with Christ Himself.

## STUDIES IN THE BOOK OF ROMANS

(Continued from p. 184)

though this declaration is made in the midst of a context which is loaded with references to the resurrection, the Apostle is painstakingly cautious not to speak of any resurrection for the old man. You may ask, "Why? pray tell!" and there can be but one answer to your question: **THERE IS NO RESURRECTION FOR THE OLD MAN!** The old man is crucified with Christ but shall not rise. This is the glorious fact of our wondrous standing, bought for us by the shedding of the blood of Him Who is the head of all principality and power.

Consonant with this thought are the Apostle's next words:

That the body of sin might be destroyed.

The word translated destroyed is elsewhere translated, "brought to nothingness," "done away," "abolished," "made utterly void." And what is this body of sin which is brought to nothingness, done away, abolished, and made utterly void by the cross? In the light of the cumulative evidence of the Scriptures we must answer, the body of sin comprehends the old nature and all the evil deeds which he has ever wrought. The body of sin includes the principle of sin as well as the mass of appallingly wicked deeds which that evil nature has caused man to commit. Hence the body of sin would include everything which Satan has accomplished by bringing about the fall of man in Eden. The passage before us is simply teaching that it is God's purpose utterly to do away with, to bring to nothingness, to abolish, to make utterly void everything which Satan accomplished by instilling this sinful nature into the race. No wonder Paul has nothing to say about the resurrection of the old man. **HE IS NOT TO BE RESURRECTED!** He and all his list of accomplishments are to be done away, abolished, made void. The solemnizing truth of all this is that when we come to eternity, all that will be left will be that which God made. Everything which Satan made shall be done away. Since God made the soul, the soul is consequently eternal and endless. Since Satan brought the old man into existence by inciting Adam to disobedience, the old man and his works—the body of sin—shall be destroyed, done away, brought to nothingness.

Then the Apostle adds to his discussion of the crucifixion of the old man,

That henceforth we should not serve sin.

Notice, his language reveals that though the old man is crucified in the standing of the believer, yet the believer must recognize that there is a possibility of his serving sin, else there would be no point to the statement, "We should not serve sin," for sin is one of the names of the old man. Since the old man was crucified with Jesus, and since that crucifixion means the eventual and potential destruction of sin, henceforth we should not serve the old man. To serve him is to bow to a defeated master. How can we permit such a humiliating condition? How can we bring such reproach on the cause of Christ?

Paul's description of the old man may be summed up in this wise. The old man of the believer was cruci-

fied with Christ, but did not rise, and shall not rise. So in his standing the Christian has no old man. But in his state he still has an old nature, and is in need of the ringing exhortation, "We should not serve sin."

We proceed to the Apostle's discussion of the crucifixion of the soul. This is found in verses 7, 8, and 9:

He that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with Him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

It does not take long in the study of this remarkable section of Romans, dealing with the "Righteousness of God Fulfilled," to discover that the Apostle uses the pronouns, "we," "our," "ours," "he," and "ye," to set forth the soul. Take, for instance, verse 7:

He that is dead is freed from sin.

The pronoun "he" cannot refer to the old man because it speaks of something which has been under the power of sin (the old nature) and now is freed from sin. The pronoun "he" cannot refer to the old man because it speaks of something that is freed from sin, whereas the old man is vile—he cannot be freed. "He," here, must refer to the soul, because it is the soul which is freed from sin by the mighty redemptive work of Jesus.

He (that is, the soul of the believer) that is dead is freed from sin (that is, is freed from the old man).

How did the soul of the believer become dead? We learn the answer to this question in verses 4 and 5:

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

The soul of the believer was identified with Christ in His death. As the old man was crucified with Him, so the soul was crucified with Him. But there is a radical and outstanding difference—**THE SOUL WAS CRUCIFIED WITH HIM AND BLESSEDLY RAISED WITH HIM AS WELL**, for verse 8 says,

Now if we be dead with Christ, we believe that we shall also live with Him;

**BUT THE OLD MAN WAS CRUCIFIED AND DID NOT RISE.**

The truth of identification is brought to a blessed climax in verse 9:

Knowing that Christ, being raised from the



dead dieth no more; death hath no more dominion over Him.

The delightful and happy conclusion for the Christian can hardly be escaped. Since the believer's soul is identified with Jesus in both death and resurrection, and since Jesus, being now alive, dieth no more, the wondrous conclusion to which Paul has led us is that the believer, being one with Christ, like Christ dieth no more; he is eternally secure. This passage does not mean that the body shall not die, but his soul will never die, he is saved forever. He has become possessor of life in Christ just as long as Christ shall stay alive. The believer's salvation rests entirely on Christ; if Christ dies, the believer dies; if Christ lives on, the believer lives on. When the record declares, "Christ dieth no more," it says also that the believer dieth no more.

**V**ERSES ten and eleven make an application of identification truth and show the pathway of victory over sin.

In that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

When Jesus died, He died unto sin once. The word translated "once" means "once for all." Jesus died unto sin, that is, the old man, once for all. So complete and effective was the Saviour's dealing with the old man at Calvary, it will never have to be done again. He died unto the old man, sin, once for all. The old natures of the race were indeed placed upon Him when He hung on Calvary. Every vestige of old nature, from Adam to the consummation of all things, was there on our blessed Lord and Saviour Jesus Christ. And He died unto sin, the old man. He died unto the old man once for all, so that we may say that He not only died unto sin, but He now is dead unto sin, that is, the old man. As our Saviour is presented unto us in the present time, He is dead unto the old nature. He does not in any wise respond to the old natures of the race. He has finished the task concerning the old nature, and is dead unto it. He consistently and normally ignores the old natures of mankind. There may still be many active old natures on earth, but our Lord need no longer consider them, for He knows that the old man (sin) has been permanently handled and defeated at Calvary. He died for the old man once for all, and is consequently dead unto sin but alive unto God. This is the other side of His finished work.

The exhortation of verse eleven is based on these facts.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Since Christ is now dead to sin (the old man), the believer, because of the fact of identification with Christ, is admonished to reckon HIMSELF dead to sin (the old man) but alive unto God. To reckon oneself dead to sin is to take the position, "My soul is unresponsive to the old man." This is far different from the advice which some give, to "count the old man dead." God's Word exhorts my soul to reckon ITSELF dead, or unresponsive to the old man, whereas to begin reckoning the old man dead is to give him psychological recognition. One of the best known writers says, "God says to reckon the old man dead." This is exactly contrary to what God does say. He says,

Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let us heed the word of appeal and walk in God's appointed way of victory. No matter how great may have been your distress, or no matter how complete may have been your defeat in the past, here is the way of victory. No matter how completely you may have been

bound in the fetters of sin, here is the way of victory. Reckon yourselves dead to the old man and alive unto God.

Let us recapitulate.

We have seen identification stated.

We have seen identification operative.

We have seen identification applied.

When identification was stated, the Spirit said that we have been united with Him in His death.

When identification operative was set forth, the Spirit told us that the old man was crucified with Him and did not rise; and the soul was crucified with Him, but, praise His name! it does rise from the dead.

And in identification applied we are told to reckon ourselves dead indeed unto the old nature but alive unto God.

Believer in Christ Jesus, God is waiting for you to yield yourself to Him and to reckon yourself dead to the old man. He is giving you now the blessed opportunity to surrender all to Him. Has He been dealing with you to give your life to Him for His service? Do not delay, but obey now and reckon yourself dead indeed unto sin but alive unto God. Have you drifted into worldliness or indifference? Don't let such a condition continue a moment longer, but just now yield yourself to Him, and reckon yourself dead indeed unto sin but alive unto God.

## AND THE CHILD GREW

(Continued from p. 187)

of the Temple, and many were enquiring concerning what was happening. And again the sorrowing hearts of those loved ones were mystified, perplexed, and amazed, as He spoke to them with all the authority of Deity, "How is it that ye sought Me? Wist ye not that I must be about My Father's business?"

So the Law was kept, and the Saviour who had come to offer Himself a sacrifice for the sins of His people, having broken the silence of childhood, and emerged into the full glare of noontide light, retires again into obscurity until the eighteen years of submission, in that particular way, to His heavenly Father's will should be complete.

The following note by the late Dr. C. I. Scofield, the famous Bible editor, summarizes the scriptural facts in the following suggestive words: "The student will note how simply the humanity of our Lord is presented. He is born of a woman, after true gestation. He is wrapt in swaddling clothes and laid in a manger. When eight days old He is circumcised and named. He is brought into the Temple like any other Jewish child. He grows in mind and body; and, as a true human being accountable to God, increases in His favor. He is, therefore, sweetly and perfectly human. But interwoven with all this, and inseparable from it, are things which go with no other infancy and youth. As yet unborn, He was "that Holy Thing," free from the Adamic taint because generated by a creative act. The birth is announced by angels. He is declared by them, and by the Holy Ghost to be the Christ, and as a lad of twelve years He is in full consciousness of His divine paternity. His Deity does not efface His humanity, but neither does His humanity restrain or impair His Deity. He is the Second Man. The first man was of the earth earthy. His body was formed of the dust of the earth, and he became a living soul by the inbreathing of God. The Second Man is the Lord from Heaven, receiving an unfallen human spirit, soul, and body by a creation, not in the Garden of Eden, but in the womb of a virgin."



## WHO GIVES A GUEST CHAMBER?

(Continued from p. 195)

After the nation's hate had crucified Him as its curse, the broken band of disciples foregathered again in the upper room. How changed was it, and they! Disheartened and disillusioned, their King crucified, His kingdom crushed, no wonder the doors were shut. No wonder fear filled their hearts. Into such an atmosphere came the risen Christ, with His immortal message of peace.

To the upper room, after the forty days of waiting and fasting and suspense, there came the promised Paraclete, to empower the infant, expectant Church for its pilgrimage through the age, to the consummation of His coming. We do not know the ultimate fate of this feasting place, or the name, the life, or the death of its owner. But when we consider the evolution of that upper room, we are filled with wonder and praise: wonder at the change that came over its destinies; praise that He can still transfigure and transform gifts yielded in like manner to Himself.

**T**HINK once again of the Master's miracle. Beyond the usual Passover feast, the humble owner had no premonition of the purposes for which his chamber would be used. Yet being yielded to the Master was but the first act, that literally opened its humble door to glory ineffable. So that around it center the most sacred memories of the Church through all the centuries. Such glory is the goal that is set before you, all you that are His. For should you ask what the guest chamber signifies today and to you, at once there comes to mind the Master's challenge to the Christian: "Behold, I stand at the door and knock: if any man hear . . . and open . . . I will come in, and will sup with him, and he with Me." We know the assured result of such an interview; we have read of the burning hearts, the climax of the Emmaus walk.

And that such a state of heart is possible today, many indeed can humbly testify. **WE HAVE SEEN SOME OF THE WORLD'S MOST WONDERFUL CATHEDRALS, HAVE TROD WITH REVERENT STEPS WHERE MULTITUDES OF MEN HAVE BOWED AND WORSHIPPED: YET SUCH RESPLENDENT SHRINES HAVE NOTHING OF THE MAJESTY AND THE MUNIFICENCE OF KNOWING THE SAVIOUR, IN THE MIDST AND IN THE HEART. COMPARED WITH THAT MAJESTIC PRESENCE, THE BURNING BUSH IN THE BURNING HEART, ALL HUMAN TEMPLES PALE AND PALL.** For at His entrance, as always, the clouds disperse, the shadows flee away, before the coming and the shining of the Sun of Righteousness, Who brings to the believer "a rapture and a glory and a calm, a life that is an everlasting psalm."

Now light breaks on the deeper meaning of that verse, "Old things are passed away; behold, all things are become new." For this is indeed literally true when we are yielded to Him, and filled with His Spirit. There are no illusions about the old life. Our friends and relations assess us at our true value; they are so painfully aware

of our limitations and weaknesses, our faults and failings. But when we step out in faith on the promises of God, and accept the empowering of His Spirit for sanctification and service, a new factor is introduced into our lives which nullifies all estimates, and upsets all calculations.

Then all things do literally become new. For as the Saviour accepted and consecrated and magnified the gift of the upper room, changing it from a humble dwelling-place into the banquet chamber of the King of kings, so He can do with all other gifts, all hearts, all lives. He can make Jacob the Supplanter to become Israel, the Prince with God. He can change Simon, cowering round the fire into Peter who spoke the Word of God with boldness. And Saul the fanatic He changes into Paul the faithful witness. John, the sleeper of Gethsemane, becomes John, the seer of Patmos. While the gift of the lad with his few barley loaves and fishes is transformed to feed five thousand.

The new-found glories of the guest chamber, then, yield us some faint glimpse of how He can multiply a gift. Such must be the greatest incentive to the wayfarer, to step out in faith, and trust Him to the full. Whoever you may be; however endowed with, or however devoid of, natural advantages—there is almost no limit for your life, if you are wholly yielded to, and wholly possessed by, His Spirit. For in such a life, so yielded, He will develop talents that are now diverted from Himself, and He will discover fresh talents, latent and undreamed of, and cause them to redound to His glory and to your joy.

**O**NE last fact is an encouragement to the faint-hearted. The chamber was "ready," as far as the goodman was concerned; yet two most trusted disciples were sent to "prepare" it further for the Master. We too, however "ready" we may be, need to be prepared for our Master and His coming in glory. He would send His gracious Spirit to make such preparation. For we cannot prepare our hearts. We can but empty; He must fill and empower. "Come not to find, but to MAKE this troubled heart a dwelling worthy of Thee as Thou art." That is the divine order and ordinance. **THE ONE PRE-REQUISITE IS AN EMPTY, HUNGRY HEART, WITH SUCH HE CAN WORK HIS WONDERS.**

This prospect then is open to the poorest disciple. For it is not true that any are too poor to make such an investment. None are poorer than was this nameless man. All kings' sons have as great a capital to invest, at the same heavenly interest. For though we may not all be householders, yet at least we are all HEART-holders. Houses the Master has in plenty; "many mansions" He calls them. But hearts are different. Why, hearts He died for. Hearts He desires. He made them, He alone knows how to guard and guide them. **"MY SON, GIVE ME THY HEART."**

*God has decreed that He will be unknown  
except in Christ. --- Luther*



# THE DISPENSATIONAL OUTLOOK OF CHRIST'S TEACHINGS

(Continued from p. 193)

they rejected their King, and in so doing, rejected the Kingdom (Matt. 21:1-11 and parallel passages). How our Saviour's heart must have almost broken as He wept over the city of Jerusalem (Luke 19:41-42). But that is not all. While Pilate did not offer the Kingdom to the Jews, He made public acknowledgement of Christ as King (Mark 15:9). He even went so far as to say, "Behold your King!" But the Jews cried out, "Away with Him! Crucify Him!" Then was Jesus, the true Messiah, the promised Seed delivered to them to be crucified. This was the fulfilment of Christ's own words in direct statement and parable.

The postponement of the Kingdom is definitely taught by our Lord and Saviour. While the King was to be away, the Kingdom was to be postponed, or held in abeyance. As to the length of the postponement, the Scripture has only one thing to say—it will be for a long time. This, our Lord indicated in one of His parables.

The Kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. After a long time the lord of those servants cometh, and reckoneth with them (Matt. 25:14, 19).

We of this age are living in this interval called the "long time." However, as "evil men and seducers are waxing worse and worse," and as we are living in "perilous times," we may well believe that the "long time" is nearing an end, and that our Lord will soon come to catch up His church (I Thess. 4:13-18).

## III. THE KINGDOM COUNTERFEITED

THE Saviour said, "I am come in My Father's Name, and ye receive me not: if another shall come in his own name, him ye will receive" (John 5:43). Christ compares Himself with the Man of Sin. The point of comparison is, like the Saviour, he shall offer himself to Israel; and the contrast is, that unlike the rejection of Christ by the Jews, the Antichrist will be accepted. Satan's Christ will come in his own name and in lofty pride and arrogance, and Israel will receive him as her long-promised Messiah, and will make a covenant with him. He will be as a strong man in the house (Israel), guarding it, until the One Who is stronger than he comes and binds him (Matt. 12:29; Luke 11:21-22; Rev. 19:19).

Christ taught distinctly concerning the dispensation of the Tribulation. This term is used to designate the period between the rapture of the church and the second coming of Christ in glory. The world's darkest midnight is yet to come.

There shall be a time of trouble, such as never was since there was a nation even to that same time (Dan. 12:1).

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be (Matt. 24:21).

It shall be a time of wars, perplexity and distress among nations.

Ye shall hear of wars and rumors of wars . . . for nation shall rise against nation and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes, in divers places (Matt. 24:6-7).

There shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for

fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25-26).

It shall be a period of dreadful wickedness. "Iniquity shall abound and the love of many shall wax cold" (Matt. 24:12). There shall be the open persecution of God's elect, the godly remnant of the Jews (Matt. 24:9, 22). Multitudes shall seal their testimony with their own blood (Luke 21:12-18). Only the righteous remnant of Israel shall be preserved unharmed (Luke 21:18). The religion of this unprecedented period will be the wicked worship of Antichrist. He will set up his image in the holy place of the restored temple, and will compel all to worship upon pain of death (Matt. 24:15; Rev. 13).

This will be a time without a precedent. The world will have no peace in it; it will be full of hatred and malice. War and violence will be let loose, and human life will be of no account. Gaunt famine will sweep over the world. It staggers us to think of the height the sin of man will reach under the reign of "the man of sin." The wickedness of today with all the lawlessness, crime, and brutishness (little of which we hear and know about); the love of pleasures, the desecration of things sacred, the evil men who wax worse and worse—all these things foreshadow that time. Yet even the evil of the present day cannot begin to be compared with the consummate wickedness of that day.

## IV. THE KINGDOM CONSUMMATED

IN THIS same chapter (Matt. 24) so full of dispensational teaching, we are carried on by our Lord to the great dramatic end of the Tribulation. The event which brings the Tribulation to an end is the second coming of our Lord in power and great glory. This event will also bring in everlasting righteousness. Christ is coming back to reign.

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory (Matt. 24:29-30).

The judgment of the nations will take place at the inception of Christ's kingdom reign. The Son of Man, once despised and rejected, shall judge the nations. The One Who stood before Pilate, with the elders and chief priests accusing Him and with an angry mob demanding His crucifixion, the One Who wore the scarlet robe and the crown of thorns, the One Whom the soldiers spat upon, the One Who was crucified upon the cruel cross—this One shall be the Judge of the nations. He Who was judged by men and Who bore the righteous judgment of God against sin, shall be the Judge of men and nations.

When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: And before Him shall be gathered all nations (Matt. 25:31-32).

The description of the judgment of the nations follows in Matthew 25 to the close of the chapter. He will come in glory and He will judge with authority and righteous judgment. The nations will be on trial in the presence of the Son of the living God. The test by which judgment will be given will be their treatment of God's "little ones" (Israel) during the Tribulation. The unrighteous nations shall go away into everlasting punishment; whereas, the



righteous nations shall inherit the Kingdom and shall have a part in the millennial reign of Christ.

The Saviour indicates a phase of the government of the Kingdom in stating that His disciples shall have a special place in His rule and righteous judgment.

In the regeneration, when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt. 19:28).

This is the reward which the twelve disciples shall receive. This is determined and prophesied. Likewise, there shall be kings to rule over cities, as is indicated in Luke 19:17, 19.

What an age the Kingdom will be. Every king will be a resurrected king. Every governor will be a resurrected governor. And over all will be the King of kings and Lord of lords, the One Whose Name is above every name that is named, and Who loved us and gave Himself for us.

With aching hearts we cry out; "Oh God hasten Thy great purposes! The earth needs Thy Son. With heart-breaking apostasy and declension, with unrest on every hand, we cry out for Him. Hasten the rapture of the church! Let the Tribulation quickly pass! God, hasten the advent of the King.

## THE LORD JESUS CHRIST IN THE MIDST

(Continued from p. 189)

But as you gaze upon the Cross, consider the question, "Why did the spotless Lamb of God take that place?" He answers, "Because 'I loved you.'" And so the Word refreshes our soul: "For God so loved the world that He gave His only begotten Son." "Having loved His own which were in the world, He loved them unto the end." "Herein is love, not that we loved God, but that He loved us and gave His Son a propitiation for our sins." "Oh, what wondrous love and mercy, Thou didst lay Thy glory by, and for us didst come from heaven, as the Lamb of God to die."

No wonder John Newton cried out:

In evil long I took delight,  
Unawed by guilt and fear,  
Until a new object met my sight,  
And stopped my wild career,  
I saw one hanging on the cross,  
In agonies and blood,  
Who fixed His dying eyes on me,  
As near that cross I stood.

The story comes to us of a poor old woman who lay dying in a tenement district. She was a Roman Catholic and was asking one of the women to call the priest. Her friend said: "I'll tell him, but he may not be able to come for two or three days." In the meanwhile a godly Christian woman happened to find this poor dying woman and told her the story of the cross and our Saviour's wondrous love. She told her of the spikes driven through His hands and feet and of the crown of thorns on His brow. The poor woman said: "Will I know Him, can I tell Him by the print of the nails in His hands?" And she was assured that this was the real test and then went her way after the poor woman had received the Lord with joy. The next day the priest came and saw the shadow of death upon her face. He fixed up his little curtain and said: "Sister, I see that you are not long for this world, so I have come to hear your confession. I know you are weak, but do the best you can." And the dying woman said, "Let me see your hands." But he again urged her to confess. Finally thinking it would humor her, he put out his hand, and she reached forth and felt for the nail prints. "Oh no," said the woman, "You are not the One I confessed to, for He has the print of the nails in His hands." Oh wondrous love and mercy! We shall know Him one day by the print of the nails in His blessed hands. And because this is true, how we should bow before Him, pouring out our hearts in thankfulness for all He has done for us. Thank God we are

"redeemed not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot."

NEXT we behold Christ after His resurrection in the midst of His disciples. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John 20:19).

What a scene this is! Without is the angry Jewish mob. Within, tense and anxious, the disciples wait behind barred doors. Strange stories have come to them that some of the women have seen the Lord, but they have received such messages as idle tales. Not only did Thomas doubt, but so also did the others. But back in Matthew 18:20 our Lord had said, "Where two or three are gathered together in My Name, there am I in the midst of them." Now He has been raised from the dead, so the women said, and while they wait there is a knock at the door. To the lips of every one comes the words, "It is the Lord." They go to the door and call, "Who is there?" The answer is of the two who had gone to Emmaus: "Let us in. We have good news." They are admitted and tell of their experience, that they have seen the Lord and talked with Him. The rest do not believe the report. They question within themselves: "Is this possible? Has He risen from the dead? Will He appear to us?" But, lo, even as they question within themselves, Christ appears there in the midst of the disciples with the message, "Peace be unto you." What rejoicing there must have been! What a glorious moment that was when Christ stood in the midst of His people.

Think also how much was defied and vanquished by that appearance in their midst. There was death, for He had destroyed death and was now alive forever more. There was time, for He was now the ever-living Lord. There was space, for suddenly He appears from a distance. There was matter, for He entered the room though the doors were shut.

In view of all this, we may well ask, "Can He not appear here? Is He not in our midst?" And we may answer with assurance, "Yes, He is here." His Word tells us, "I will be in the midst of them." Ah here He ever loves to dwell, in the midst of His people. So, beloved, if you are gathered together where the Name of Christ is exalted, there Christ is in the midst.

THERE is blessing for us in the consideration of each of these incidents. What lessons of obedience and trust we may learn as we view Christ in the midst of the doctors and passing through the midst of the hostile mob. How needful it is that we remember the picture of the Lord Jesus upon the cross in the midst of the two thieves, dying for our transgressions. How comforting it is to view that final picture of Christ in the midst of His people, fellowshiping with, and bringing blessing to them.

THE Old Testament closes with graphic pictures of the coming King. Matthew opens with the glad tidings that the King has come. —H. C. Fulton



## THE RENT VEIL

(Continued from p. 192)

abideth alone; but if it die, it bringeth forth much fruit."

Take note of that word, "Abideth alone."

Yes, in His unsacrificed humanity Christ "abideth alone."

But the moment He dies, then the way is open for relation to God, for union with Christ in resurrection, and for participation in His life; hence, for multiplication of sons in His likeness.

WHEN THE VEIL WAS RENT, THE WAY INTO THE HOLIEST OF ALL WAS OPENED.

Because of the perfect sacrifice of Christ, the way into the presence of God is now opened for all; but as of old the high priest must needs present the blood of an accomplished sacrifice, as his only plea to enter the most holy place, so he who would enter before God and worship today, must come with the blood of the cross as his only plea.

And because the blood of the cross is the blood of an accomplishment and accepted sacrifice, and has been shed so freely for all, he is invited to come with assurance, and with boldness, in the name of that blood.

"Having, therefore, brethren, BOLDNESS to enter into the holiest by the BLOOD OF JESUS, . . . let us draw near . . . in full ASSURANCE OF FAITH" (Heb. 4:19-22).

## IN THE HARVEST FIELD

(Continued from p. 197)

was the lack of love, which was universal . . . There is not time to mention all the joy and victory, or the many answered prayers."

In the semi-annual praise and prayer letter of the Emmanuel Mission to Seamen, we find this paragraph:

"The S. O. S. message of the S. S. N. . . . told of the total loss of all on board except three men; for hours the wrecked crew hung on to jagged rocks; the ship went to pieces, and one by one the men were swept to their death in icy waters. When our record of ship visitation was consulted, we found that on that very last journey the Gospel had been placed in every room on the ship, the Lord leading Brother Kuiper specially to that vessel. In these last hours do men think? Cannot God bring to remembrance His Word read just before the shipwreck? Yes, we believe God spake to many hearts.

R. N. Muir, from Africa, writes: "Out here there is much doing, of course, because we are in one of the hottest of the enemy's sectors. It is for this place we are trained and it is here we are learning daily in the very little things how far short we come of carrying on what revolves upon us as a worthy warfare. Let us put before you some of the recent battles we have had. There is much to learn. It may be you will receive some light which will help brighten up your efforts as you sit in class with your students and so teach them how to use offensive and defensive tactics and strategy. This last is a most important department for in it there is all the wonderful possibilities of a wholly surrendered man or woman . . . It makes no difference where these things take place. Africa is just as bad a place or just as important a place as any other country. It is not a matter of geography."

The annual commencement exercises of the Class of 1933 of the Denver Bible Institute took place at 8:00

o'clock on Friday evening, June the second, in the Institute Auditorium.

Those who made up the class of 1933 were Patrick James Clifford, President, Bertha Grace Crooks, Ruth Nathan, Ernest Leslie Fowler, Ernest Edgar Lott, Helen Winifred Geary, Mary Haruko Takamine, Elmer Seger, and Henry Aaron Jansen.

We trust that each one of these young people will press on in the service of Christ our Saviour, that they will indeed heed the admonition of the class motto, and "Follow on to know the Lord."

Rev. H. A. Wilson has been granted a leave of absence from the Denver Bible Institute and the Church of the Open Bible for an indefinite period. The illness of his parents makes this leave of absence necessary. We wish to express heartfelt appreciation to Brother Wilson for his services as Assistant Pastor of the Church of the Open Bible, as Director of the Evening School, as Director of the Missions Course, and as Assistant Editor of "Grace and Truth." His life and teaching have been a great blessing to us. We are glad to be able to announce that Brother Wilson will continue to write the fine Sunday School Lessons which have been appearing in the magazine, and which have been so highly commended by readers. Rev. Wilson, his wife, who also has been a faithful and much loved worker at D. B. I., and their son Richard, departed for Fort Duchesne, Utah on June 12, traveling by auto.

## AS THE EDITOR SEES IT

(Continued from p. 182)

### What Is Communion?

THE old nature is constantly seeking to deceive the soul as to what constitutes true communion, and to substitute for it something spurious. In his delightful little book, "Lectures on the Levitical Offerings," Dr. H. A. Ironside discusses one phase of such old nature activity, which we are persuaded is well nigh universally experienced. His discussion is so valuable and so vital that we pass it on to you.

At one time in my early Christian life, I had an idea that communion consisted in very pious feelings and frames of mind, and in order to have these emotions I would read every devotional book I could find, and would often jot down in a diary my thoughts when I had, what seemed to me, a distinct sense of piety that was very delightful and solemn. In after years I came across this book and could hardly believe that I had ever had such strange, conceited thoughts and supposed them to be the result of communion with God. I realize now that I thought communion consisted in having God find delight in my pious feelings. But that is not it at all. I enjoy communion with God when my soul enters into His thoughts concerning His Son.

Did you ever go into a home where a dear mother had been entrusted with a new baby? How did you get into heart communion with that mother? You talked perhaps about various things, but you could not strike a responsive chord in her heart until you said something about the little one. All at once she brightened up and began to tell you what a wonderful baby it really was, and soon you and she were completely en rapport, for you were both occupied with the same little personality. The illustration is a very feeble one. That child of hers is entrusted to her for but a brief period, but the God of the universe has been finding His delight in His blessed Son throughout all the ages of eternity, and now He says, as it were, "I want to take you into fellowship with Me in



*THE account of Jesus' resurrection is the culmination of the Gospel narrative and of the message of grace He brought to man.*

—*"Presbyterian Witness"*

My thoughts about My Son. I want to tell you about Him. I want you to understand better the delight that I find in Him, and to see more fully what His work and devotion mean to me."

### *The Unbelief of Israel*

A PATHETIC scene was witnessed in Detroit, Michigan, recently, when in company with an agnostic, a Roman Catholic, and a Modernist, a Jewish Rabbi, L. M. Franklin, told, "Why I am what I am." One of the things, as reported by the Detroit News, this Rabbi said, "Judaism has never placed faith in the supernatural or miraculous....the Jew long ago gave up the idea of an anthropomorphic deity." What a heartbreaking confession of unbelief! Such, however, is the low level to which modern Judaism has sunk. It has surrendered its heritage of faith. It has renounced its confidence in the miraculous manifestations of the mighty power of the God of Abraham, Isaac, and Jacob, and in the Holy Scriptures of truth through which His Spirit has told us the story of those mighty miracles. It has renounced its Messiah, the Lord Jesus Christ.

But another aspect of the unbelief of Israel appears in a most interesting news item reported by Ernest Gordon in his monthly "Survey of Religious Life and Thought" in the "Sunday School Times," February 11.

A retrial of Jesus is reported to have taken place in Jerusalem the 25 of July last, before a packed assembly. The court was composed of a number of highly regarded Jews, and the proceedings were led by Dr. Beldeissel, a prominent Jewish jurist. The prosecutor was Dr. Blandeisler who, from a typewritten document of a thousand pages, sought to uphold the judgment of the Sanhedrin." They acted according to their conscientious opinions. They saw in Jesus a leader of insurrection against the government, who had gathered men about himself and announced himself king. He had proclaimed a new religion, and for that offense numbers had been earlier condemned." After an address of four hours the speaker closed with an appeal for a confirmation and ratification of that earlier judgment. "Sound reason demanded it."

In a breathless silence the assembly listened to the defense by Dr. Reichswehr, who stated that he was to prove that the judgment was unjust and that Jesus was the object of a judicial murder, against the law. Pilate himself declared His innocence by washing his hands of the responsibility "No one had been able to accuse Him of any offense before the people. Jesus preached a religion of self-abnegation which the religious egoism of the time would not recognize." So he continued for five hours. Then the judges went aside to confer, and when they came back declared that, with four votes to one, they affirmed the complete innocence of the accused. The complaint against Him was based on a regretful mistake, and the divine judgment would fall on the Jewish people until they freed themselves from this sin.

This is symptomatic of certain tendencies in present-day Judaism. Its fault lies in presuming to summon the Lord from Heaven again before a

human bar. It is too late for that. The days of His humiliation are over. He now is Judge with countenance shining as the sun in his strength, before Whom even His best-beloved disciple falls at His feet as dead.

Surely it is a step in the right direction that Israel should admit that Christ was a man unjustly condemned.

But this falls far short of the faith which the Spirit of God is yearning to see in His covenant people. Not yet has Israel recognized Jesus as her Messiah. Not yet has she trusted Him as her Saviour or given homage to Him as her King. Not yet has she worshipped Him as her Lord and God. And not until she does this will her sorrows be ended.

Thank God the day is coming when Israel shall abide no longer in unbelief. The day is coming when she will confess her sin in rejecting the Lord Jesus Christ and shall own Him as her Lord and King. When her heart shall turn to the Lord, the veil which is now upon it shall be taken away. At His coming again she shall mourn for Christ as one mourneth for an only son (Zech. 12:12), and in that day she shall voice as her confession the inspired words of Isaiah.

He is despised and rejected of men; a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all (Isa. 53:3-6).

### *Why Do we Worship on Sunday?*

A READER asks why Protestant Christians keep holy the first day of the week.

Without attempting to go into an exhaustive study of the historical background of Sunday observance, we may say that there are at least two good reasons for this custom.

First, it is especially fitting for Christians to worship on the first day of the week, because that is the day of our Lord's resurrection. Christ rose from the dead on the first day of the week (Matt. 28:1-6).

Again, in worshiping on Sunday, we are simply following apostolic custom, for the Scripture either states or implies in a number of places that this was the day on which the early church met particularly for worship (see Acts 20:7; I Cor. 16:1-2).

It should be recognized, however, that there is no commandment in God's Word for Christians to "keep Sunday," nor are they commanded to keep the Sabbath day. On the contrary, the commandment to keep holy the Sabbath day was given exclusively to the Jews; and the Spirit of God warns believers in this dispensation against being overtaken in legalism, specifically saying, "Let no man judge you in respect of meat, or of drink or of the new moon, or of Sabbath days, which are a shadow of things to come, but the body is of Christ."

Sunday is not the Sabbath, and should not be confused with it. In worshiping on Sunday, and observing it as a day of rest, we are not keeping the Old Testament Sabbath, but rather we are celebrating the resurrection of our Lord.



# JEWEL-PEARL

by JOY LEISTER

*HERE is a fascinating little story sent to us by Miss Lillian Daniel, a graduate of the Denver Bible Institute now serving with the China Inland Mission. It is a true story setting forth both the terrible need of China and the blessing which the Gospel brings. It was Miss Daniel's privilege to know Jewel-Pearl personally, though the story itself is written by Miss Joy Leister, a missionary who was in the city of Anhwe when Jewel-Pearl first arrived. As you read, lift up your heart to God in prayer not only for the one family mentioned but for the millions in China who are in like need of the message of life.*

*THERE was a day early in the summer of 1931 when little Jewel-Pearl hugged herself in real fear in her curtained-in bed, as the conversation of her father and a neighbor drifted to her ears. The night was hot, not a breath of air moved the curtains, and the room was stifling.*

The East Dyke had broken not many miles from her home, and it was reported many people were drowned and many homes gone. And the neighbor who had just come from there was telling her father he feared more dykes would break and that there was no stopping this flood. Fear shook her big father's voice, and if "Dada" was afraid, how dreadful a thing it really must be! Surely the gods would avert such a calamity. Now was the time for them to intercede in China's behalf. But no! her thought was interrupted by her father's voice, "Friend neighbor, do you remember the strange doctrine we heard in this city a few months ago? The foreigner brought us the news of the true God and His Saviour Son. We laughed then, with unbelief in our hearts. Could it be, do you think, the wrath of this God causing the flood?"

"Certainly No! Sir! What have we sons of the Middle Kingdom to do with the foreigner's God? Away with the Foreign Devil and his doctrine! Perchance 'tis the wrath of our gods on our ignoble heads for allowing the foreigner footing in our honorable city. But I must be gone friend, there is still much business to do tonight."

It was a distinct relief to Jewel-Pearl to have the neighbor gone, and to hear once again the familiar sounds of her father and mother in the next room. The mat partition that served as a wall between the two rooms came only three-fourths of the way to the ceiling, so little Jewel-Pearl could easily hear the pour-

ing of tea, the breaking of peanuts, and the shuffling back and forth of her father's loose slippared feet as he barred the doors for the night and set the benches in place again. Then the light went out and in a bit all was quiet again.

It must have been three in the morning when Jewel-Pearl was awakened with the preternatural intensity of childish fear. The wind was high and there was that strange sound of roaring water in her ears together with the babel of many voices and the scurrying of many feet. The frightened, startled cry of a woman pierced the night, then another and another until they became one confused sound of wailing men and women.

She hurried to the big door only to cling frightened to the long skirts of her father's gown. "Don't tremble so, little Jewel, we are safe with our house built on the higher ground. But pitiful indeed are our neighbors. Alas! Hear their cries—Pitiful! Pitiful! The waters came too quickly for them to save the children and their possessions. They say many are down there loath to leave their little homes, so are perched on the straw roofs, whole families of them, and the waters are rising, and there are not nearly enough boats for all. The mud walls of many of the houses have collapsed and now whole families that sought protection on the roofs are drowned. Alas! Alas! what can the meaning of all this be?"

We will draw a curtain over all the horrible tales and events that burned themselves invincibly on Jewel-Pearl's mind the next few days. Her father was the school teacher in the little local school, but alas, now there was no school; only the roof now marked the place where it had once been. And each day the water rose higher and higher. The local guard was forced to leave the city and that only added horror on horror to the poor people. What could not happen now that the soldiers were gone! Surely the bandits would come.

Her father, when he saw the waters were fast coming to his own house, quickly sold the chickens and pigs and moved the water-buffalo to higher ground. Then as the water splashed its hungry way over their own door sill her father left to barter for a few small boats. He returned unsuccessful and that night the water was ankle deep in the little house on the hill. Every few hours they tested the mud walls to see if the foundation would still hold. All the boxes and small articles were moved up to the tables and benches.

The round black eyes of Jewel-Pearl got larger and larger with fright and for the first time in all her



seven years, days passed without a smile, without a game, and without the happy banter of her father. It was even hard to keep sticks dry for fuel for the evening rice. And each day brought new tales of horror to their ears.

Then as they feared they would—the bandits came in little boats, pillaging from house to house, killing where they met resistance, and often leaving a family destitute of their last meal. Could anything be worse than this! Was there still more bitterness yet in store for this people to eat? A deep cry rent the heart of the school teacher when he saw the bandits arrive and he went forth once more to try to find some little hired boats to save his family and furnishings. Now the water was well past his knees and little Jewel had she stood on the floor would have had the water to her shoulders.

He came back late that evening with the first joyous note in his voice for weeks. Tomorrow, at the rising of the sun, the boats would be at the door, and that day they would be off. All day the water had been steadily rising and there was no sleep in the little mud house that night. All their possessions were sorted and re-sorted, for the little row boats would only hold a limited amount of things. Many of their possessions had to be sacrificed to the insatiable desire of the water—or the bandits. But now was the time for haste—not regret.

The furniture which consisted of a table, a bed, a few benches and a strong box or two, were all moved safely away from the trembling walls. And so the first streaks of early dawn lighted up the eastern sky as the welcome sound of oars and of men's voices carried across the water. Slowly and carefully the precious things were piled in the little boats and with hearts nigh to breaking they rowed away from this little house. Neighbors were up to wave a tearful good-by from their own demolished houses, and as they took the last bend in what was once the old familiar road, they looked back and saw the walls had collapsed, and all that was left of the little home built with their own hands was the roof, and the stark bare poles that held it up.

Days and nights were spent in the open boats until they came to the city of Wuhu. Here were gathered thousands and thousands of refugees from all over the province of Anhwei, with the same sad tale of horror.

---

*CHRIST was a great and wise Teacher, the greatest Who ever taught. He was a great and holy Example, the only perfect life that was ever seen on earth. But he was immeasurably more than example or teacher. He was the Saviour Who died to take away the sin of the world.* —"Herald and Presbyter"

---

A temporary straw shack was built next to a long row of similar shacks, and after its completion Jewel Pearl's father went on alone to the city of Ningkwefu a two day's journey by foot from Wuhu, there to see a distant relative and find out if there was room for his family in that place.

If it hadn't been for the sadness of his heart due to the extreme "bitterness he had eaten" he might have enjoyed that visit to the ancient city of Ningkwefu. It was good to see his relatives again, but alas! as fortune turns the wheels of thought, here he was confronted not only with the foreigner's God again, but with his relative a firm believer in the "new religion." Mr. Wang and he had been school teachers together back in the old days, and now he not only believed in the "true God" but was the pastor of the small Ningkwefu church.

And strangest of all Wang lived on the same compound with the foreigners. As a guest in the Wang home he could daily observe the ways of these strange people. They certainly seemed innocent enough. The two young "teachers" it is true could hardly speak at all, but Mr. and Mrs. Birch had no trouble speaking his language.

The days passed quickly with each one full of wondrous tales of the Saviour God. True, it all sounded so restful and peaceful after the harrowing experiences with the dispositions of the gods—but he would wait. China had suffered much at the hands of these same foreigners, and can any good come from such a source? But pastor Wang knew all he had to fight so wisely refrained from pressing the matter. Instead he daily helped him select a plot of ground for his new home.

It wasn't long before Jewel-Pearl and her parents were living in the new mud house outside the big East Gate of the city of Ningkwefu, nor long before she made her first visit to the "Jesus Hall." It was no small walk for a little girl to make alone from her home at the East Gate, across the city to the North Gate where the chapel was. But every seventh day found her there on time and she never missed a Sunday. To her it was all so strangely new and wonderful and her sensitive, yearning heart quickly loved this Saviour.

Each week her father helped her learn the difficult characters in the memory verse, and by the end of the first quarter of Sunday School she had a most perfect record—never missed a lesson, and knew all the memory verses by heart. The big foreigner Mr. Birch was her teacher, and though he faithfully presented the Gospel each week to her, he never dreamed of the transformation it made in her little heart. He only knew her black eyes steadily watched his as he talked drinking in all he said.

The hot weather came quickly and fiercely to this little inland city of China, and with it more than its usual scourge of dreadful diseases. A virulent form

of measles came like a dreaded poisonous dragon, winding its snaky way in and out of the crooked streets, attacking rich and poor alike. The little ones died by the hundreds. The foreigner's little boy lay between life and death for many days. Much prayer went up and he was spared. The disease spent itself, but on its heels quickly came the small pox which took even a greater toll of life. All around were the stricken homes, and just across the street from the foreigner's house a little Christian, "Precious Son" lay dying. Day and night the streets rang with the clanging of the cymbals from the idol processions beseeching the gods to have mercy. It was heart-rending.

The days got hotter and hotter and few dared trust themselves out of their houses more than was necessary. Then cholera and dysentery came like an angry scourge in the wake of its fiendish sisters. The people were worn out with suffering and grief, and took this added plague with a stoicism known only to the suffering East.

Little Jewel-Pearl was no exception. This last disease finally laid its cruel hands on her small body, doubling her up in an agony of pain. For a week she lay weak and spent, too ill to know the anxious thought her parents had for her. Then at the peak of her suffering she supernaturally revived and brightened up, to the alarm of her father, who said, "Ah, Mother she is too weak and sick to be so gay, I fear she is leaving us." But there was no dampening the spirit of the little one, she called her parents and asked them to quickly bring the "Paper." They, knowing she was dying, thought she spoke of the paper money burned at the heathen funerals. But no, she meant her Sunday School leaflet, and when they brought it to her she asked her father to read her the last Sunday's lesson, the title of which was "Obeying God's Call" and the memory verse, "Surely I will be with thee."

Then as happy as a little bird she told them she was going to leave them to live in the heavenly home, for

Jesus her Saviour wanted her there. And mother must bathe her quickly and dress her in clean clothes for, "I must be clean for the Lord," she said. "Aren't you afraid, little Jewel," her father asked. "Why no Dada, the Lord is with me and I'm so happy." Her mother could not restrain her violent weeping and little Jewel-Pearl comforted her and said, "Don't cry Mother, 'I'm going to heaven with Jesus.'" Then pain for a moment distorted her little face and wrung her father's heart. "Well, my dear, if you are going, then go quickly, and suffer no more."

She closed her eyes and they thought she had gone, but a glorious smile lit her whole face, and she said, "Oh, I must go back and tell Mother." She told her she had just seen the Lord and He was gloriously dressed in white linen, much like the white gown her mother was wearing, and that heaven was so lovely with many, many flowers there. "I had to come back to tell you, Mother."

Then pain again convulsed its little victim and after it passed away she opened her eyes and saw her parents bending over her and feebly said, "I'm a little afraid now, Mother," "Why my dear, don't be afraid," said her heathen mother, "just tell them pastor Wang sent you, and it will be all right."

"Oh, yes, Mother now I am happy and I'm going in by the Big Gate, and I'm going up-up-up." She motioned the steps upward with her little hands and was gone. The consummation of a little life lived three months for Jesus.

Her father was profoundly moved and declared though he had seen many of his people die, never once had he seen such a death. When the portals of death are opened to a heathen, and he sees the other side, he is terrified.

Since little Jewel-Pearl's death her father has read nearly all of the Bible and now he is no longer an opium smoker. Let us pray for the salvation of both the father and mother.

## Christ's Care

*Give to the winds thy fears,  
Hope, and be undismayed;  
God hears thy sighs; and counts thy tears,  
God shall lift up thy head.*

*Through waves, through clouds and storms,  
He gently clears thy way;  
Wait thou His times so shall the night  
Soon end in joyful day.*

*When He makes bare His arm,  
What shall His work withstand?  
When He His people's cause defends,  
Who, who shall stay His hand?*

—Paul Gerhardt



## Our Readers Appreciate THE ROMANS STUDIES!

During the past few weeks we have received many letters concerning "*Grace and Truth*," similar to the one quoted below.

Will you kindly send the May number of the "*Grace and Truth*" along with the June number as we require them for the Sunday School lessons and also for the *wonderful studies in the book of Romans*.

The "*Grace and Truth*" has been most helpful to us and we value it more than any other paper that we have ever read.

No doubt you, too, have been following through, from month to month, the series of studies in the book of Romans. If so, you undoubtedly agree with us that the editor, Clifton L. Fowler, has produced a masterpiece of Bible study. We know of nowhere else where the Bible student can find such a crystal clear presentation of the glorious and amazing truth of the book of Romans.

There are yet fourteen of these studies to appear in "*Grace and Truth*" before the series is concluded. We believe you would greatly regret missing even one study of this valuable series, so we urge you not to let your subscription expire. Send in your renewal early.

Then, too, remember to take advantage of our new club offer. "*Grace and Truth*" will bring just as much blessing to your friends as it does to you. They too would enjoy these studies in the book of Romans. Give them a chance to subscribe at the reduced club rate—one dollar for a year's subscription in clubs of five or more. You know, of course, that one free subscription is given for every club of ten.

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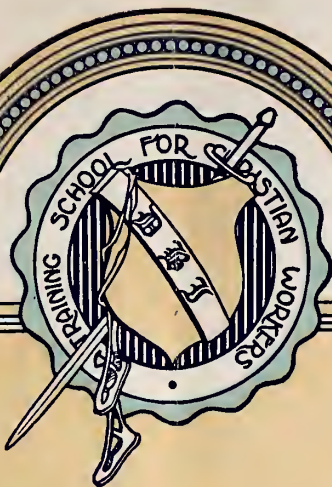




*The Son of man  
is come  
to seek and  
to save that  
which was lost.*

*Luke 19:10*





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### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

# AS THE EDITOR SEES IT

## *The Mysteries*

**AS** THE student of the Bible enters the sacred Book he finds much which is difficult, baffling, and mysterious. This is because in the very nature of things God's thoughts are far above man's thoughts. But apart from the general fact that man sometimes finds God's Revelation difficult to apprehend, there are twelve specific truths in the Bible which are finitely called "mysteries" by the Holy Spirit.

It is apropos that the *Mysteries Number* of "Grace and Truth" should set forth these twelve mysteries in its opening editorial. The twelve mysteries appear in the Scriptures in connection with eight subjects.

1. There is one mystery concerning the Person Christ. It is called "The Mystery of God and the Son."

...the acknowledgment of the mystery of God and of the Father—even Christ (Col. 2:2).

We speak the wisdom of God in a mystery even the hidden wisdom which God ordained before the world unto our glory (I Cor. 2:7).

...that God would open unto us a door of utterance to speak the mystery of Christ (Col. 4:3).

The article by Nixon in this number will bring the reader into glad acquaintanceship with the beauty and wonder of this mystery.

2. There is one mystery which concerns Israel, called "The Mystery of Israel's Blindness."

I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your

own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in (Rom. 11:25).

The Bible teaches the Restoration of Israel. The Apostle's reference to this mystery clearly indicates the fact of Israel's restoration, because Israel's blindness is set forth as being only partial and temporary, partial because He says, "Blindness in part is happened to Israel," and temporary because He says "until the fulness of the Gentiles be come in." Israel's blindness shall some day end. Israel's fulness shall yet come.

3. There are three mysteries which pertain to the Church.

a. The Mystery of the Body, the Church.

.... For His Body's sake, which is the Church .... even the mystery which hath been hid from ages and generations (Col. 1:24-26).

.... He made known unto me (Paul) the mystery .... the mystery of Christ which in other ages was not made known .... the same Body .... the mystery which from the beginning of the world hath been hid in God (Eph. 3:1-9).

.... the mystery which was kept secret since the world began (Rom. 16:25).

b. The Mystery of the Rapture.

Behold I shew you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Cor. 15:51-52; see also I Thess. 4:16-17).

c. The Mystery of the symbolic relationship of Christ and the Church.

Husbands love your wives even as Christ also loved the church .... so ought men to love their

**WE** SOMETIMES fear that we have laid the need of the Denver Bible Institute before our readers so often that the appeal has lost a measure of its force. We trust that such is not the case. The need is very, very real, and very pressing. The Saviour's Name will be dishonored if we are longer unable to meet our obligation. The very existence of the school is threatened. Pray earnestly that God will work on our behalf.



wives as their own bodies .... a man .... shall be joined to his wife; this is a great mystery, but I speak concerning Christ and the Church.

In the beauty of biblical symbolism the Apostle presents the nearness and the dearness of the Church to her Lord. The symbolic significance of the husband is the Lord Himself. The symbolic significance of the wife is the Church.

4. There is one mystery concerning the body of truth, the blessed faith, which has been entrusted to us to proclaim. It is called "The Mystery of the Gospel."

.... to make known the mystery of the Gospel (Eph. 6:19).

.... the mystery of the faith (I Tim. 3:9).

The need of this present hour in the world's history is men who know this mystery, and are willing to give their lives for the proclamation of the Gospel.

5. There is one mystery pertaining to the individual Christian life. It is called "The Mystery of Godliness."

.... great is the mystery of godliness (I Tim. 3:16).

This mystery is discussed by Dametz on page 239 of this issue of "Grace and Truth."

6. There are three mysteries setting forth matters pertaining to the dispensation of the Tribulation.

a. The Mystery of the Seven Stars.

The mystery of the seven stars which thou savest in my right hand (Rev. 1:20).

b. The Mystery of the Woman and the Beast.

And upon her forehead was a name written Mystery Babylon, the great mother of harlots (Rev. 17:5).

c. The Mystery of Iniquity.

The mystery of iniquity doth already work (II Thess. 2:7).

The mystery of iniquity is the organized blasphemous manifestation which Satan will put across in the last half of the Tribulation. This awful mystery is already at work, and what it is already doing is indicated in Patmont's article on page 242. But the final expression of this mystery is yet future.

7. There is one mystery concerning the date of the Second Coming. It is called "The Mystery of God."

In the days of the voice of the seventh angel when he shall begin to sound, the mystery of God shall be finished (Rev. 10:17).

The mystery of God is the mystery of the date of the second coming. Of course, the date will be known some day, but up to the present time we may still say, "No man knoweth the day nor the hour." We do wisely to beware of those who have been seized by the date-setting mania. The right attitude for us of this day, is the attitude of the Thessalonians who turned to God from idols, to serve the living and true God, and to wait for His Son from heaven.

8. There is one mystery concerning the will of God in the Coming Kingdom. It is called "The Mystery of the Will of God in the Dispensation of the Fulness of Times."

Having made known unto us the mystery of His will .... that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him (Eph. 1:9-10).

One glance at the twelve mysteries will convince the child of God that they cover the great outstanding themes of Scripture. How gripping this becomes when we remember that Paul taught that we are *stewards of the mysteries* (I Cor. 4:1). Now a steward is a man to whom something has been entrusted that he might give it out, not that he might keep it. We are entrusted with the mysteries that we might give them out—give them out in the class room, from the pulpit, on the street, by the spoken word and by the printed word, in song and in testimony, in season and out of season, night and day, in health or sickness, to the mighty audience or to the single listener—give them out to a needy world, until Jesus comes.

And it is required in stewards that a man be faithful.

## Change of Address

AFTER each mailing of "Grace and Truth" the United States Post Office returns to us a large number of magazines. Almost invariably the reason given is that the subscriber has "removed." Perhaps you have forgotten that second class mail cannot be forwarded from one address to another, but must be returned to the publisher. Or it may be that you merely do not realize the amount of expense for us in handling such mail. In addition to the office expense involved, we must pay the government return postage on the magazines, postage on government cards notifying us of the change of address, and postage on the remailing of the magazine. In the meantime the subscriber has probably become concerned about his magazine and written stating that he has failed to receive his copy for the previous month, which means that we must either write to him explaining the situation or mail him an extra copy of the magazine. Usually we do the latter. Of course, in the end our records are straightened out and we proceed as usual. But how much easier it would be if our subscribers would drop us a one cent post-card at the time they change their address, notifying us of the change.

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MEMBERS of secret societies are sworn to the utmost secrecy in regard to what takes place in their assemblies. But it is not so in regard to those who are initiated into the mysteries of grace. They are commanded to publish them everywhere, so that every one may be partaker with them of like precious faith. —Hugh MacMillan

# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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**T**HE portion of Romans which comes before us in this study is the sixth chapter, from the twelfth to the twenty-third verses:

Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:12-23).

Every man and woman knows that life is a conflict. Even though a man lose his standards of honor, integrity, and morality, as many are doing in these days, still the inner conflict rages. Though many young people are turning away from the old-fashioned standards, that soul is doomed to disappointment who hopes that turning away from the standards taught in the Word of God will bring the soul any liberty. Alas! this new "freedom" concerning which we hear so much today, but which is nought but license, can bring nothing but bondage and despondency. In the colleges the acknowledged result of the rejection of the old-fashioned faith and the breakdown of the old-

**N**O MORE vital truth could be brought home to the soul of the Christian than that which is presented in this nineteenth study on the book of Romans. Read it not only that you may understand the passage under discussion, but also that your soul may be refreshed and encouraged in the things of God.

fashioned standards of purity of life is a bumper crop of suicides. And this condition is brought about because young life is prone to be restive under any and every form of restriction, and sometimes the life of Christ seems to them to be *all* restrictions. This attitude of mind makes young men and women an easy prey to the new Christ-rejecting philosophy of "self-expression." The fact of the matter is, any scheme of life which carries with it what is called "self-expression" is indescribably dangerous to the soul, for "self-expression" is nothing more or less than turning a man loose to express in his life the impulses, desires, and passions of his being, and the Bible tells us plainly how terrible those passions are. If the "Modernist" succeeds in bringing in an era of "self-expression," then our vaunted civilization will deteriorate into a flaming jungle of beastiality. What we men need is not "self-expression," but rather Christ-expression, and it is to this end that the whole revelation of God is given unto us.

In the Bible we see opened up to us the pathway of simple faith which insures victory in the conflict, for the conflict of our souls is real. He who seeks to escape along any of the avenues of unbelief is doomed to crushing disappointment and utter failure. It is Jesus Who saves; it is Jesus Who keeps; it is Jesus Who imparts strength for the conflict; it is this same Jesus Who gives victory to His own in every surging battle of life, for it is a matter of common observation that no man escapes the conflict. There is a conflict for every soul, but only the Christian can overcome in that conflict, for only he has the secret of victory where-



with to meet the onslaught of the enemy. This secret is brought before us in the Scripture which we are studying.

In this Scripture the Apostle sets forth two discussions of the Christian's conflict and three discussions of the Christian's victory in the conflict.

**W**E FIRST face his statements concerning the conflict. These statements occur in verse sixteen, and verses nineteen to twenty-one. Verse sixteen says,

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

And verses nineteen to twenty-one say,

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

In our last study in this remarkable book of Romans, we saw that the Bible lays down the basis of true psychology when it shows that the Christian, the man who believes in Jesus, is a being who is made up of three intelligent elements, each one of which functions very much as a separate and distinct personality. These three elements we found to be the soul, the old man, and the new man. The soul is the man himself. The two men, the old and the new, are the two natures imparted by the two federal heads of the race. Adam has passed on the old man, which is utterly wicked and corrupt, to all who have experienced the physical birth. Christ has passed on the new man, the absolute personification of righteousness and true holiness, to all who have received the spiritual birth, the second birth. That which we speak of as the Christian's conflict is the warfare of the two natures to gain the ascendancy over the soul, and the soul itself must make the decision as to who shall reign over it. Until the soul learns to lean on the Saviour, the presence of these two warring elements makes the outcome of the conflict uncertain.

In Galatians 5:17 Paul says, speaking of this very thing,

For the flesh (that is, the old nature) lusteth against the Spirit, and the Spirit (the new nature) against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

In the passage which is before us in Romans six, the Apostle uses some descriptive names for the two natures, calling the old nature "sin," and the new nature "obedience." His words are:

Know ye not (ye believing souls, for the "ye" here refers to believing souls), that to whom ye

(believing souls) yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin (the old nature) unto death, or of obedience (that is, the new nature) unto righteousness?

Here the words "sin" and "obedience" become the names of the old man and the new man, and the soul is warned against obeying "sin," the old man, and counseled to obey "obedience," the new man.

To obey sin (that is, the old nature) leads to death. This evidently refers to some kind of spiritual death; but what kind? It cannot mean the awful spiritual death of the man who has not accepted Jesus, for that man is lost, and this passage is speaking of a saved man. It must therefore refer to the spiritual death in the experience of the Christian—the saved soul—who obeys "sin" instead of obeying "obedience" (the new man). Such death does not involve the loss of salvation as some have taught, for salvation cannot be lost. The Scriptures plainly declare that salvation is of the Lord, and whatsoever the Lord doeth it shall be forever. Hence the death here spoken of, instead of involving salvation, involves rewards; and instead of being the spiritual death of the lost, it is the heart-breaking spiritual death of the backslider.

The Bible is careful to let us know that God is married to the backslider, and everybody knows that with God there is no such thing as divorce. A soul must be a Christian before he can be a backslider, otherwise he would have nothing to slide back from. Hence when God says He is married to the backslider, He is telling us that by His grace the backslidden Christian is saved in spite of his sin, for in the mind of God there is no divorce.

The soul that yields to the old man is dead, he is a backslider and needs restoration to the joy and fellowship of the Lord, but he is not lost, because God is married to him forever and forever—married to him divorcelessly!

On the other hand, the soul who obeys the new man—the nature which bears the significant name of "obedience"—is not backslidden and dead, but is specifically declared to be "righteous." This is not the righteousness of God which is ours in our standing, but is a blessed righteousness which is ours in our state, and which becomes the believer's as a beautiful fruitage of going on with the Lord.

Surely Paul's discussion of the conflict and of the result of the soul's yielding to either one of these spiritual forces is most instructive. And to that Christian whose heart yearns for all that God has for Him, it would lead to the decision to obey that wondrous entity called "obedience" (the new man) and never more to permit the soul to be deluded into obeying the old man.

The Apostle's further discussion of the conflict in the soul of the Christian brings out the fact that he uses other names, but presents the conflict in much the same fashion as in verse sixteen. This further discus-

(Continued on p. 266)

# THE MYSTERY OF THE BODY

by THE EDITOR

*IN THIS discussion Clifton L. Fowler, President of the Denver Bible Institute and Editor of "Grace and Truth" presents the teaching of Scripture concerning the exceedingly important and often discussed, but frequently misunderstood subject—"The Mystery of the Body." May God grant to every reader of the magazine the blessing of a clarified thinking with reference to this mystery.*

"THE mystery of the Body" is one of the most interesting of the mysteries. It is also one which is distinctly dispensational in character, having a special bearing upon the age in which we live.

It has been correctly said (see the Dametz article in this number of "Grace and Truth") that the word translated "mystery" means a "sacred secret." Its usage in the New Testament also shows that it does not refer to a secret which is unknown to everybody, but to a secret which those who are sufficiently interested may come to know. Hence, in discussing this mystery, the apostle Paul finally brings us to the place where he tells us in so many words exactly what "the mystery" is. Observe the simplicity of his declaration:

.... for His Body's sake, which is the Church even the mystery which hath been hid from ages and from generations (Col. 1:24, 26).

"The mystery" here set forth by Paul is the Church, which is His Body—a mystery which is but dimly or confusedly apprehended by many.

It is regrettable that any misunderstanding exists concerning this subject, for a proper understanding of the mystery of the Church which is His Body will solve many of the problems of the Bible study over which conscientious students puzzle and ponder. It is a truism, that to be scripturally instructed in "Body truth" is an unmistakable boon to the believer's life.

THE beginning and ending of the earthly history of the Body are clearly indicated in Paul's writings. He teaches that the beginning of the Body, the Church, occurs on a specific day, and the ending occurs on a specific day.

The apostle Paul breaks boldly into the subject in I Corinthians 12:13:

For by one Spirit are we all baptized into ONE BODY, whether we be Jews or Gentiles."

With simplicity that is downright naive, and brevity that can only charm, Paul lays down the ultimatum that the baptism of the Spirit is the beginning of the "one body."

The beginning of the baptism of the Holy Spirit is not hard to discover. A few days before the day of Pentecost our Lord Jesus said to His disciples, "Ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). The beginning of the baptism of the Spirit was then still future, but was drawing very near. Later, when Peter had to defend himself against the Jerusalem brethren, because he had actually preached the Gospel to Cornelius, he said,

As I began to speak, the Holy Ghost fell on them, AS ON US AT THE BEGINNING.

Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? (Acts 11:15-17).

There is not much room for question here. The beginning of the baptism of the Holy Spirit is located and designated. Peter calls the manifestation which occurs in the home of Cornelius, "the baptism of the Holy Spirit." He says, moreover, that it was the same as occurred to the apostles "at the beginning"—a self-evident reference to Pentecost. Thus the "beginning" of the baptism of the Holy Spirit is declared by the Scriptures to be on the day of Pentecost.

Now, since Paul declares in I Corinthians 12:13 that it is the baptism of the Spirit which inducts us believers into the "one body," we see at once the date of the beginning of the Body. The only conclusion which is permissible in view of the language employed by the Scriptures, is that the Body began when the baptism began. The baptism began on Pentecost, hence the Body, which is the Mystery, the Church, began on Pentecost.

It seems to us that any other conclusion does violence to the Word of God, and lays open the believer's soul to possible fanaticism and inevitable confusion.

The conclusion of the earthly history of the Body, the Mystery, the Church, is her catching up to meet the Lord in the air. I Thessalonians 6:16-17 tells the story.



Thus we see that the beginning of the earthly manifestation of the Mystery, the Church, which is His Body, is the day of Pentecost, and the culmination is the day of the Rapture.

**T**HE mystery of the Body is set forth by Paul as possessing five features.

1. *Christ is the Head of the Body.*

The headship of the Body is given to our Lord Jesus Christ Himself. This place of preeminence can be filled by no other, indeed is deserved by no other.

This Supreme One (Christ) has given, as its HEAD; to His Church, which indeed is Messiah's Body (Eph. 1:22, Way Tr.).

Though man is prone to be very reluctant to grant to the Saviour the recognition and honor which He merits, yet God the Father has no such reluctance, and He unhesitatingly presents His blessed Son as the Head of the Body, which is the Church. Again in Ephesians the same truth is stated with a plainness of speech that is almost startling:

Christ is the HEAD of the Church (Eph. 5:23).

And once more He declares it, this time in Colossians, emphasizing its importance by his very repetition.

He is the HEAD of the Body, the Church (Col. 1:18).

This headship of our blessed Lord is an absolute fact, but sometimes believers are slow in their entering into it. Paul throws out a suggestion for the stimulation of spiritual growth, in this connection, which we do well to heed.

.... holding the truth in love, we may grow up to him in all things, who is THE HEAD, the Christ (Eph. 4:15, Darby Tr.).

When the great Apostle seeks to diagnose the disorders which had broken out in the Colossian Church, he deftly puts his finger on the sore spot, by the use of a most graphic and telling expression. He blames their condition on

.... not holding the Head (Col. 2:19).

This terse, energetic, pithy way of putting it, was simply Paul's way of saying that they had drifted into false and hence dangerous doctrines, because they had permitted themselves to be diverted from the simplicity of a life of occupation in Christ—they were "not holding the Head."

2. *The believers are members of the Body.*

An indescribably blessed privilege and honor is bestowed upon all the believers in Christ Jesus. They are exalted to oneness with Christ in the mystery of the Body.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one Body in Christ, and every one members one of another" (Rom. 12:4-5).

When he states it to the Corinthian believers, he boils it down to delightful clarity as well as perspicuity.

Now we are the Body of Christ, and members in particular (I Cor. 12:27).

This remarkable spiritual fact brings precious responsibilities which Paul has discussed in a most illuminating way.

For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased him" (I Cor. 12:14-18).

Then when Paul would show them how they were inducted into the Mystery, the Body, which is the Church, he gives them the teaching of I Corinthians 12:13:

For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

The way into the Body of Christ is by the baptism of the Holy Spirit. And this applies to all believers, because he explicitly says, "we all." Not one is left out. And in case there should be some question as to whom this all inclusive "we all" refers, a reference to the opening verses of the Epistle to ascertain who Paul is addressing will answer the question. We find that the Corinthian letter is addressed to "all that in every place call upon the name of Jesus Christ our Lord." Hence "we all" is all believers. Thus it becomes evident that all believers have received the baptism of the Spirit and are members of the Body of Christ. Amazing grace! Surpassing blessedness!

3. *There was not, before Paul, a revelation of the Body.*

God saw fit to keep the mystery secret during ancient ages. As this age of the Body opened, He made the revelation through Paul concerning the Church which is His Body, even the Mystery.

.... for His Body's sake, which is the Church;

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God;

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints (Col. 1:24-26).

Paul was chosen of God to declare the truth of the Mystery, and Paul fully understood that such was the case.

Whereby, when ye read ye may understand my knowledge in the mystery of Christ,

Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;

That the Gentiles should be fellow heirs, and of the same Body, and partakers of His promise in Christ by the Gospel:

(Continued on p. 268)

# THE MYSTERY OF GOD

by CLIFFORD L. NIXON

I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh:

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of THE MYSTERY OF GOD, and of the Father, and of Christ;

In Whom are hid all the treasures of wisdom and knowledge.

And this I say lest any man should beguile you with enticing words (Col. 2:1-4).

IT IS evident from the closing words of the above Scripture that the Colossian believers were in danger. If we were to read on through the remaining verses of this chapter, this thought would greatly be emphasized to our minds, for over and over note of warning is sounded.

The nature of the danger, moreover, is evident. There was the ever present peril of the false teacher. The particular heresy which endangered this church seems to have been the first presentation of what was after generations developed into Gnosticism. Half Jewish and half oriental, its mystical character had certain charm for those inhabitants of a country which had ever been the chosen home of mystic and magical cults. The new heresy affected both the faith and practice of the church. It taught that God was gradation of celestial intermediaries (of whom Jesus was but one), emanations from His Essence, and all combining to compose His Divine 'Plentitude.' Hence these celestial hierarchies must be adored; and, as matter was polluting, and the body a degradation, self-abasement and rigid asceticism must be practiced as a necessary preliminary to invoking the intercession of 'pure beings' (Arthur S. Way).

No marvel, in view of these facts, that Paul should say for the Colossians, that they should come "to the knowledge of THE MYSTERY OF GOD." They were endangered by oriental mysticism. The means of safety lay in the understanding of "the mystery of God."

Three questions remain for our solution: (1) What is "the mystery of God"? (2) How is an understanding of "the mystery of God" a protection against error? (3) How does one come to understand the mystery of God?

## I. WHAT IS "THE MYSTERY OF GOD"?

THE 'mystery of God' is Christ, as incarnating the fulness of the Godhead, and all the divine

HERE is an article which especially honors the name of our Lord and Saviour Jesus Christ.

Read it with a responsive heart, and you will be made to rejoice anew that you have such a glorious Redeemer.

wisdom and knowledge for the redemption and reconciliation of man," answers Dr. C. I. Scofield, and so we too would answer. We believe, as does Dr. Scofield, that the prayer Paul offered on the behalf of the Colossians was, "That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of *the mystery of God even Christ*, in Whom are hid all the treasures of wisdom and knowledge." Those who gave us the *Twentieth Century New Testament* held this same view, for they translated the last portion of this Scripture, "Strive for a perfect knowledge of *God's hidden Truth, even Christ Himself*, in Whom all treasures of wisdom and knowledge lie hidden." And Way, in his characteristic style, gives us the wording, "To the comprehension of *God's mystic secret—which is Messiah*; for in Him is all the hid treasure of divine wisdom and spiritual illumination."

In view of the rest of the chapter, moreover, it seems evident that this is the correct translation. It is hardly likely that the Colossians were so familiar with the expression "the mystery of God," that the words needed no explanation. Hence, we would expect the following verses to serve as the interpretation. And they do, for all the remainder of the chapter speaks of Christ. Read there of the perfection of Jesus: He is the One "in Whom are hid all the treasures of wisdom and knowledge," and "in Him dwelleth all the fulness of the Godhead bodily." Read of our perfection in Him: "Ye are complete in Him, Which is the head of all principality and power." Read of the completeness of His victory on the cross: "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Read of the fact that Christ is the head of the Body, "from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with



the increase of God." Read in the opening verses of the third chapter that Christ should be the object and center of the believer's affection: "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." Since Paul, having stated his desire that the Colossian believers come to a knowledge of the "mystery of God," proceeds at once to an extended discourse on the perfection of Christ and the completeness of the salvation which He has wrought, it follows that Christ is "the mystery of God."

There is yet another line of evidence tending to prove that Christ is "the mystery of God." Four times in the second chapter of Colossians Paul warns against the false teaching that has begun to corrupt the church. The first of these warnings we find in the portion of Scripture quoted at the beginning of this article: "This I say, lest any man should beguile you with enticing words." In this instance, as we have already noted, the safeguard Paul presents is an understanding of "the mystery of God." But notice that as we turn to the other three warnings, the safeguard in each case is devotion to the truth concerning Christ. In verse eight we read, "Beware lest any man spoil you after philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and *not after Christ.*" In verses sixteen and seventeen we have, "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but *the body is of Christ.*" In verses eighteen and nineteen we are exhorted, "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not *holding the Head.*" Since there can be no doubt that the means of protection in each case is the same, it follows that Christ is "the mystery of God."

In another writing of Paul's, the great Apostle speaks of "the mystery of God," using a slightly different expression—"the wisdom of God in a mystery." We refer to First Corinthians 2:7-8: "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." Here it stands self evident that the mystery is Christ—that One Whom the princes of this world crucified, and "Who of God is made unto us wisdom" (I Cor. 1:30). Thus, we have the confirmation of our conclusion that "the mystery of God" of Colossians is Christ.

And surely, the work of the Saviour and the marvel of His Person constitute one of the great mysteries of the Book. Nay more, do they not constitute the great mystery the Scriptures are given to unfold?

Which of us, apart from the revelation of the Bible could in any wise conceive of such a salvation, so full so free, so marvelous? What, even though it is declared by Divine Revelation, is harder for men to grasp than this, that they may be saved by a simple act of faith in the Saviour Jesus Christ? Ah! and more, which of us, even now that we have placed faith in Him, can claim to understand all that which concerns that wonderful One Who was both God and man, that One in Whom dwelt all the fulness of the Trinity and yet was crucified by wicked hands, that One Who knew no sin and yet was made sin on our behalf? Christ Jesus is "the mystery of God."

There is, however, one other possible explanation which should be mentioned. It may be, in spite of what we have just said, that "the mystery of God" is the same as that glorious truth which Paul presents in the third chapter of Ephesians as the mystery "hidden in God"—"That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel." But mark this: If the body of Christ be "the mystery of God," then the whole acceptance of the chapter is placed, not upon the composition of the body, but on the One Who is its Head. There can be no doubt that the requisite of the Colossian believers as Paul saw it, and as God saw it, was that they might comprehend the fact that Christ was the One Who fully met their need—that in Christ dwelt all the fulness of the Godhead, that by Him the redemption of mankind has been completed, and that all worship not wrought in Christ and any worship not directed to God through Christ is both futile and sinful. Hence in the final analysis, this other possible solution carries our minds to exactly the same goal, and that goal is Christ.

## II. HOW IS AN UNDERSTANDING OF "THE MYSTERY OF GOD" A SAFEGUARD AGAINST ERROR?

**T**HAT the understanding of "the mystery of God" is a safeguard against error, there can be no doubt.

(Continued on p. 261)

**A** PATENT lock is a "mystery." It is as easily opened as any other, provided we have the proper key, but without the key it cannot be opened at all. The mysteries of the New Testament are divine truths which till then had been "kept in silence."

—Sir Robert Anderson

# MYSTERY BABYLON THE GREAT

by H. A. WILSON

*HERE is a crystal-clear discussion of the mystery spoken of in the seventeenth and eighteenth chapters of Revelation. Wilson takes the definite position that the city called Babylon in Revelation is ancient Babylon rebuilt. In our opinion he has proven his point well, but it is your privilege to read the article and judge for yourself.*

**I**N THE seventeenth and eighteenth chapters of the book of Revelation the Spirit of God gives us a prophetic vision of a great city, named "Mystery Babylon the Great, Mother of Harlots and Abominations of the Earth."

## I. HER IDENTITY

**F**ROM the writings of the commentators one might conclude that the greatest mystery connected with this great city was her identity. Some vehemently insist that Bablyon is Rome; while others just as vigorously assert that Babylon is Babylon. And, since one cannot be neutral in a controversy of this kind, let us at once confess our adherence to the latter school of thought.

It is not surprising that many have thought that Mystery Babylon the Great is Rome, political and ecclesiastical. As a matter of fact, the two cities have much in common, and certainly there is a close connection between them, for even though one does not admit that Rome is the mother of the harlots and abominations of the earth, he cannot deny that at least she is one of the daughters, and that she bears a striking family resemblance to the mother of them all. More than that, Rome is, beyond all possibility of doubt, a clear foreshadowing of Bablyon as she shall be in the Tribulation.

After carefully studying the evidence in the case however, we are convinced that in the Tribulation, which, according to the Scripture, will be the age immediately following the one in which we live, ancient Babylon will be rebuilt, and it is to this restored Babylon that the Scripture refers when it speaks of

Mystery Babylon the Great. The fact that Revelation seventeen describes this woman as sitting upon a "beast" which is readily identified as the first beast of Revelation 13, indicates that the Antichrist will be the one who rebuilds this great city, and gives to her a glory surpassing even that of ancient Babylon, and, for that matter, surpassing the glory of any city which the earth has ever seen.

In a recent issue of *The Sunday School Times*, W. D. Herrstrom, pastor of the Akron Evangelistic Tabernacle, published a most interesting and significant article entitled, "Will there be a Gold Rush to Babylon?" in which he both suggested a possible and likely reason for the restoration of that city and showed most convincingly how easily its restoration could be accomplished, and that almost over night.

Many reasons might be mentioned for our conclusion that Mystery Babylon the Great is literally ancient Babylon rebuilt, chief among which are those which follow.

First, an extended analogy may be drawn between the facts which Scripture declares concerning ancient Babylon, and those which it declares concerning future Babylon, which comparison is of such a nature as to constitute a demonstration of identity. We will not attempt to develop this analogy at length, though it has been done by the Editor of "*Grace and Truth*" in classes which the writer has been privileged to attend, but will endeavor only to convey an idea of the character and force of this evidence by calling attention to two points of analogy, taken from two passages, the first relating to ancient Babylon, and the second relating to future Babylon. Of ancient Babylon it is said that she was given to pleasures and dwelt carelessly; of future Babylon it is said that she shall live deliciously. Ancient Babylon is described as saying in her heart, "I am and none else beside me; I shall not sit as a widow, neither shall I know the loss of children"; whereas future Babylon is described as saying in her heart, "I sit a queen and am no widow, and shall see no sorrow" (Cf. Isa. 47:8 and Rev. 18:17). It does not take many such striking points of analogy as these to convince the student of the identity of the two cities which are the subject of comparison.

Second, the judgment of ancient Babylon falls far short of fulfilling the prophecies of judgment which the Spirit of God has pronounced against her. As Pastor Herrstrom points out, the overthrow of ancient Babylon was brought about by the conquest of invading armies, whereas the prophecy of Isaiah 13:19 indi-



cates that her final judgment and overthrow shall be in the nature of a supernatural visitation resembling the judgment of Sodom and Gomorrah. Also "the city of Hillah, situated amidst the ruins of ancient Babylon, has a population of 30,000, mainly Arabs and Persians"; whereas the prophecy of Isaiah 13:20 says specifically, "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there." Surely there is something lacking, to say the least, up to the present time, in the fulfillment of these prophecies of the final judgment of Babylon, which clearly indicates that the prophecies relate to some future event, rather than to events which are past; and this necessitates the rebuilding or restoration of Babylon in the future. On the other hand, the prophecies of the doom of future Babylon exactly dovetail into the prophecies relating to the judgment pronounced against ancient Babylon (Compare Isa. 13:19 with Rev. 18:18; 19:21-23; compare Isa. 47:8-9 with Rev. 18:7-8; compare Isa. 47:15 with Rev. 18:15-19). Thus the very passage used to support their argument by those who oppose the thought that Mystery Babylon the Great is literally ancient Babylon restored, upon investigation affords conclusive evidence that the two are identical.

And finally, by no stretch of imagination could Rome be called "the mother of the false religions" (such is the symbolic meaning of harlotry) and abominations of the earth, though this is the status of Mystery Babylon the Great. On the other hand, it is possible to trace directly to ancient Babylon many, if not all, of the false religions of the orient, and many of those of the occident, as well, including Mariolatry, and others of the abominations of Romanism.

In the light of these and other such considerations, we are irresistibly led to the conclusion that Mystery Babylon the Great is ancient Babylon rebuilt.

But the fact which we consider most significant as pertains to Mystery Babylon the Great is that it is Satan's substitute for God's city, the New Jerusalem.

Satan is always trying to counterfeit the things of God. From the day when, lifted up with the pride of his heart, he said, "I will be as God" (Isa. 14:13), to the end of time, Satan is seeking to make good his boast by counterfeiting everything which God has done. He has continually sought to make himself God. He sought to make himself God at the time of his own fall; he sought to make himself God in the garden of

*THE secret of the Lord is with them that fear Him; and He will shew them His covenant.*  
—Ps. 25:19

Eden; he has been seeking to make himself God throughout the ages; and his effort will reach its climax in the Great Tribulation, when he will institute mock trinity, with himself usurping the place of God the Antichrist as his imitation of Christ, and the false prophet as the satanic substitute for the Holy Spirit. And at this time also he will build this great city, which will surpass in glory any city ever built on earth, as substitute for God's city, the heavenly Jerusalem.

That Mystery Babylon the Great is indeed Satan's substitute for the New Jerusalem may be seen in the following series of significant comparisons and contrasts.

#### THE NEW JERUSALEM

#### MYSTERY BABYLON THE GREAT

- |  |  |
|--|--|
| 1. The New Jerusalem is constructed of gold and precious stones, and pearls.<br>Rev. 21:19-20                            | 1. Mystery Babylon the Great is decked with gold, and precious stones and pearls.<br>Rev. 17:4   |
| 2. Into the New Jerusalem they shall bring the glory of the nations.<br>Rev. 21:26                                       | 2. Mystery Babylon the Great is supported by the kings of the earth.<br>Rev. 17:9-12             |
| 3. The New Jerusalem is the virgin bride of Christ.<br>Rev. 21:2, 9-10   | 3. Mystery Babylon the Great is the harlot consort of Antichrist.<br>Rev. 17:1-2, 5              |
| 4. The New Jerusalem is the mother of the faithful.<br>Gal. 4:26   | 4. Mystery Babylon the Great is the mother of harlots and abomination of the earth.<br>Rev. 17:5 |
| 5. The New Jerusalem is clothed in fine linen, white and clean.<br>Rev. 19:8   | 5. Mystery Babylon the Great is clothed in purple and scarlet.<br>Rev. 17:4                      |
| 6. Of those who dwell in the New Jerusalem it is said that "God shall wipe away all tears from their eyes."<br>Rev. 21:4 | 6. Because of Mystery Babylon the Great men shall bewail and lament.<br>Rev. 18:8-9, 17-19       |

#### II. HER INIQUITY

THIS mighty city, Mystery Babylon the Great like all great cities of men, will be a very wicked city; but in the enormity of her iniquity she will surpass all others. And so it is written, "Come out of her, My people, that ye be not partaker of her

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*THOSE mysteries of the Bible are like the mountains of the world; they give grandeur to the landscape and fertility to the soil.*

—Joseph Darc

# THE MYSTERY OF GODLINESS

by MAURICE G. DAMETZ

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory (I Tim. 3:16).

**T**HIS is a "three sixteen" which ranks in importance with John 3:16, Second Timothy 3:16, and First John 3:16.

In this passage we have presented another one of the mysteries—the mystery of godliness. One of the translators renders it, "confessedly great is the sacred secret of godliness." The word rendered godliness means piety, holiness, a godly walk. Surely the sacred secret of a godly walk is a secret which should be understood and entered into by Christians everywhere. Present-day tendencies to depart from high standards of life call for a knowledge and use of this well-nigh forgotten secret—the secret, or mystery, of godliness.

And the sacred secret of that most eagerly desired boon, a life of piety, is clearly declared. The secret, or mystery of godliness is God manifest in the flesh. The mystery of godliness is God declared righteous in the Spirit. The mystery of godliness is God beheld by angels as He suffered, died, and rose for unworthy man. The mystery of godliness is that blessed One Who is now preached to the Gentiles. The mystery of godliness is the wondrous Saviour Who is believed on in the world and Who now is received up into glory. In a word, the mystery of a godly life is knowing the Christ.

But how may one know Him? Because the Bible is self-interpreting, this question may be quickly answered. The believer gets to know his wondrous Lord by occupation in Him. This is exactly what the apostle Paul is teaching in this passage. He first declares great is the sacred secret of godliness, and then sets forth the secret by beautifully cataloging six of the glorious phases of the work of our blessed Lord. In effect, the Apostle is saying: The secret of being a godly man is by steadily beholding this marvelous Christ, Him Who was manifest in the flesh and declared righteous; Him Who was seen by adoring angels and proclaimed to the Gentile nations; Him Who was believed on in the midst of a wicked world and has now been received into glory and is at God's right hand. Look upon Him and find in Him the mystery, the secret, of godliness. Christ-centeredness lifts the burden and fights the battle. Our crushing affliction works glory for us if we keep looking at the eternal Son of God. The mystery of a holy walk is occu-

**H**ERE is a brief, but helpful article from the pen of the Rev. Maurice G. Dametz, pastor of the First Presbyterian Church of Valley, Nebraska. Souls, tangled and perplexed, because of having failed to find the "sacred secret of a godly life" will rejoice in the truth of God's Word presented in this study.

pation in the Saviour. This is the way we may come to know Him. This is the secret.

The text is divided into three couplets. Each member of these couplets points to some phase or angle of the work of the Lord Jesus Christ, from His miraculous coming into the world to His miraculous exit from the world. And this we will attempt to cover in the form of three questions.

## I. WHO WAS HE?

**C**HRIST was God. The flesh was the form of His manifestation. "God was manifest in the flesh."

His condescension in the form of human flesh is the theme of Philippians 2:6-8. The flesh was His garment. It did not reveal Him in all the glory and majesty of His deity. Therefore men seldom dispute the humanity of Christ—the doubt has usually been as to His deity. But, though He limited Himself to a human body, our verse says, "God was manifested in the flesh and justified in the Spirit." That is, He was declared righteous by the Spirit of God. He was God manifested in the flesh. He was God vindicated, or declared so by the Spirit. The vindication of His deity was three-fold and complete.

1. By the prophecies: We find the prophetic portrait of Him in the Messianic prophecies, and the correspondence is complete.
2. By the miracles (Luke 4:18): The Spirit in Christ vindicated His claim. His words and works were such as could only have been spoken and wrought by God.

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# BEHOLD, I SHEW YOU A MYSTERY

by JOHN L. PATON

"**B**EHOLD, I shew you a mystery!" How these majestic words must have electrified the Corinthian believers! The apostle Paul is about to reveal to them a truth of which they have never before heard. They are to be permitted to understand one of the secrets of God.

"Behold. I shew you a mystery!" How these words should electrify the souls of believers today! God has chosen to reveal to us his marvelous, gracious purpose concerning His church, and concerning us as believers of this age. Surely our hearts should quicken with interest as we read Paul's revelation of this glorious mystery.

## I. THE NATURE OF THIS MYSTERY

"**B**EHOLD, I shew you a mystery," said Paul, and then, clearly, definitely, and concisely he tells us just what this mystery is. "We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52). In another place he presents the same truth from a slightly different viewpoint and with added detail. We read, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this I say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord

in the air: and so shall we ever be with the Lord" (I Thess. 4:13-17). The mystery which Paul revealed, then, is that of the Rapture of the church.

Most clearly, moreover, the Rapture is one of the mysteries of the Bible. Believers in other ages had known and believed in a future resurrection. Job had given clear testimony to his faith in a bodily resurrection hundreds of years before, in the words, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job. 19:25-26). Daniel spoke of the resurrection in no less definite language. His statement was, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2). And but a very short time before the opening of the present dispensation, Martha had borne testimony to Christ concerning her brother, "I know that he shall rise again in the resurrection at the last day" (John 11:24). Yes it was revealed in the Old Testament and in the Gospels that there should be a resurrection of the body but it was not revealed that there should be a special resurrection for believers of this age, that at that time living believers should be instantaneously transformed and that both groups should be caught up together from this world into glory. The Rapture of the Church remained a mystery until it was revealed by the apostle Paul.

## II. THE IMMINENCE OF THE CONSUMMATION OF THIS MYSTERY

"**B**EHOLD, I shew you a mystery; We shall not all sleep," declared the Apostle; and it stands self-evident from that declaration that to him the Rapture of the Church was an imminent event. Paul fully expected that he should be among those who would be alive at the return of Christ. In the next

**T**HE second coming is such a vitally important subject that we are devoting the next issue of "Grace and Truth" to its presentation. The present number, however, would be most incomplete without a discussion of the "mystery" revealed to us in First Corinthians fifteenth—the Rapture of the church. Accordingly, we bring to our readers this excellent study by Paton.

**"MYSTERY"** in the new Testament means something that was once hidden but now is revealed.

—The Sunday School Times

erse he says, "The dead shall be raised incorruptible, and *we shall be changed*" (I Cor. 15:52). Further, in I Thessalonians 4:16-17 he added, "The dead in Christ shall rise first: then *we which are alive and remain*, shall be caught up." From these passages it is clearly seen that Paul held the hope of Christ's coming as an imminent hope.

Was the Apostle mistaken in so looking upon the Rapture? No, he was not. He wrote the words we have noted above by the inspiration of the Spirit of God. He could not have been mistaken. The Rapture of the Church is an event which could have taken place in the days of the apostle Paul. It is an event which may take place this day. Then, as now, it was God's purpose that believers be looking for the return of the Son.

If anything, we of today have even more reason to expect the soon return of Christ than had the apostle Paul. "Now is our salvation nearer than when we believed" (Rom. 13:11). Since the days of Paul we have seen abundant fulfilment of the prediction that in the last days perilous times shall come (II Tim. 3:1). In the last few years we have seen what appears to be the setting of the scene for the drama of the Tribulation. Surely, in view of such world conditions we should have a surging, joyous hope that the Rapture may be very soon. At any moment now we may hear the shout of the Lord as He descends from heaven. The trumpet blast may sound before another hour has passed. The archangel's voice may be heard before another day dawns. Our rapture into the presence of the Lord may be but a matter of moments.

Forever with the Lord!  
Amen; so let it be,  
Life from the dead is in that word,  
'Tis immortality.  
Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my moving tent  
A day's march nearer Home.

## II. THE INCLUSIVENESS OF THE PROMISE OF THIS MYSTERY

"**BEHOLD**, I shew you a mystery; We shall not all sleep, but we shall all be changed," is Paul's statement concerning the inclusiveness of the promise made in the revelation of the Rapture. We shall all be changed, and the "we" of this statement,

as in all the church epistles refers to the members of the Body of Christ. The Corinthian letters are addressed to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2). We are not among those who believe that the Rapture will include believers of past ages as well as ours, for Old Testament passages referring to the resurrection of the just quite evidently have reference to the resurrection which immediately precedes the Kingdom. Most certainly, moreover, we are not among those who believe that either the church or a part of it shall go through the Tribulation. The Rapture precedes the Tribulation, and the promise of the Rapture is all-inclusive as far as the believers of this age are concerned.

When the writer, as a young lad, was first introduced to the truth of the Lord's coming he was often filled with fears that he would have to go through the Tribulational period. But these fears have long since been dispelled through the clear teaching of the Word given forth at the Denver Bible Institute. There he learned that the Old Book taught that neither the church nor any of its members would ever enter the Tribulation. One of the passages which the Lord used to bring this knowledge to his soul was II Thessalonians 1:7-8: "You who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with His mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Here we have the inspired assurance to the believers of this age that when that dreadful day of vengeance, the second coming of our Lord in judgment upon his enemies, bursts upon the wicked of the earth, they shall be in a place of rest and security. We shall be away from this world during the age of Tribulation, safe in the keeping of the Lord.

## IV. THE TRANSFORMING POWER OF THE KNOWLEDGE OF THIS MYSTERY

"**BEHOLD**, I shew you a mystery; We shall not all sleep, but we shall all be changed .... Therefore, my beloved brethren, be ye steadfast,

(Continued on p. 265)

**O**UR blessed hope—a mystery hid before but now made known—let us ever keep it before us day by day.  
—"Our Hope"



# THE MYSTERY OF INIQUITY FORESHADOWED

by LOUIS RICHARD PATMONT

**T**HE article here given is a very brief digest of Louis Richard Patmont's book, "The Mystery of Iniquity," a review of which appears in another section of this issue of "Grace and Truth." It has been our privilege within the past month to have Dr. Patmont with us for a series of lectures, illustrated with stereopticon slides. He has a vital, clear-cut message concerning the horror and menace of Communism. We wish that every American citizen and especially every Christian in America might hear the message. It is not within our power to see our wish fulfilled, but we can bring to our readers at least a taste of the facts which Dr. Patmont presents. Dr. Patmont has recently visited Russia and made a thorough investigation of conditions there. He knows whereof he speaks.

The mystery of lawlessness doth already work  
(II Thess. 2:7, R. V.).

**I**T IS in no wise our purpose to claim in this discussion that "the Mystery of Iniquity" in its fullest manifestation is already here. The author does not desire to repeat the mistake of others who at various times have named Napoleon I, The Pope, Mussolini, and a host of others as the Antichrist. The revelation of the Man of Sin and the full outworking of "the Mystery of Iniquity" will take place in that future age of Tribulation which follows the Rapture of the Church. Certainly, however, in Russia at the present time we have a most remarkable foreshadowing of the conditions which will prevail in that future dispensation. In that land, the spirit of antichrist even now holds sway.

In Russia today conditions are perhaps the most appalling the world has ever seen. There men are indeed in the midst of troublous times. The people, with the exception of the terrorists themselves and the Red army, are in the throes of starvation and want. Even the paid workers who enjoy the favor of the government are suffering intense privation. In Lenin-grad thousands of beggars filled the streets; hundreds actually starved—dying from hunger and exposure. The despairing faces of these poor creatures present scenes never to be forgotten. Nor will I ever forget the crowd of unsupervised, homeless children, who eke out their miserable existence by begging and stealing. All dwellings were overcrowded. In some cases, as many as six persons of mixed sex lived in a single room, many of them degraded to the level of animals.

Of the Beast of Revelation thirteen it is said, "And he causeth all, the small and great, and the rich and

poor, and the free and the bond, that there be given them a mark in their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that had the mark, even the name of the beast or the number of his name" (Rev. 13:16-17, R. V.). In Russia today a rigid control of food, raiment, and money has reached such proportions that their distribution other than through channels directed by the Moscow central executive committee and its subsidiaries is next to impossible. The privilege to buy and sell is restricted to those who have accepted the Bolshevik regime. The disfranchised, and they number into the millions, are not only deprived of the privilege to buy and sell, but according to official decree are not entitled to living quarters or employment. The rule is that the disfranchised are arrested under some pretext or other and transported into exile.

Millions of unfortunates, mere boys and girls, are condemned to live the life of vagrants along the country side. They do not know their parents. They are filthy and in rags, infested with vermin, prostituted, and infected with venereal diseases. The drug habit has assumed alarming proportions among them. The Communists' acts with reference to this class has been most diabolic. In one case a large group of the disfranchised were driven from the railroad station in Rostoff on the Don River, loaded on freight cars, and dumped off in a prairie many miles from the city to die of cold and exposure. Later the bodies were saturated with kerosene and burned.

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# THE BATTLE OF THE AGES

by EVANGELIST PAUL HUTCHENS

CHARLES BLANCHER stamped his way down the four wooden steps of the neat little porch with unusual celerity, while those same steps squeaked and groaned as if in startled protest.

"Why can't a fellow spend his evenings where and with whom he pleases without being constantly harassed by an over-solicitous family?" he growled to himself. "Land of the free and home of the brave! ooh! This land may be a home of the brave but my home is certainly a home of the bored! First it's Sis at the piano, singing and playing those old revival songs, and then it's Harry, quoting some crazy, non-sensical stuff from that evangelist. And now, to cap the climax, Dad has to insist on my going to that meeting tonight—bosh! I wish every evangelist in this country would go jump in the lake!"

With that Charles shrugged his shoulders, let out a pent-up sigh and, opening the door of his car, slid into the driver's seat, stepped on the starter and was off down the boulevard.

Decorated with red, blue and green ribbons, and embellished gaudily with harness suggestive of the old horse and buggy days, his car presented a spectacle for onlookers, some of whom stared in amazement at this strangely-bedizened thing of the street. Others grinned knowingly to themselves and recalled with tolerant memories the idiosyncrasies of their own youthful days.

Charles would not have been called a bad young fellow by those who knew him intimately; he was merely wilful and unrestrained. Like the wild young thing that he was, he took life as he found it, not stopping to count the cost. To him the world was all aglow with an alluring, sparkling grandeur, and its charms, as displayed in its glaring enticements, drew him irresistibly into their ever tightening tentacles. Was it not the popular thing to disdain the church in these days, to scorn all religion, and, like the age in which one lived, to shake off the shackles of superstition and be free?—free from old-fashioned theology and such things as sermons, moral codes, and prayer meetings?

True, he had gone to church as a boy, but Sunday school and church were all right for women and children! Now that he was a graduate of high school, college days would soon be here, the summer months would quickly roll by.

College!

Oh boy! Football! Parties! Dances! Dates! Ah, life was going to be one grand, glorious thrill.

That is, if that "bloomin' evangelist" hadn't come to town! Why couldn't the churches let good enough alone? Why import some one to come in and get everybody all excited over religion! Of all the persons in the world to take up this religious "bug," his father should have been the last! First his sister Nina, who was what they call "converted" and now was singing in the choir every night; then Harry; and now Dad! Why Dad hadn't even believed there was a God up until a few weeks ago! Must be some mysterious power in those meetings! Charles shrugged his square young shoulders, gripped the steering wheel all the tighter, and stepped his foot down harder on the accelerator. They wouldn't get him inside that church tonight, no sir! Nor tomorrow night either!

"But Son, this preacher is different! He makes you like the gospel," Charles' father had said only a few minutes ago.

To which statement Charles had blurted out obstinately. "I don't care if he's as different from the average preacher as a giraffe is from a rhinoceros, I don't expect to be anything else but indifferent. I simply sha'n't go and that's all there is to it. There's no sense in having the whole family go 'batty' over religion!"

"Well suit yourself, my boy," had been his father's kindly warning. "But if you don't go tonight, I hope you'll always remember that you disobeyed my express command and slighted my most earnest wish."

But Charles had not heard the last few words, for he was already out in the hall and opening the front door.

His car sped swiftly down the boulevard, dodging in and out, and flying along with the roaring traffic.

YOU undoubtedly have unsaved friends in need of just the message given in this delightful story by Evangelist Paul Hutchens. Give them a chance to read at least this much of this issue of "Grace and Truth." The Saviour is still able and willing to save; and it is our prayer that some may be led to place faith in Him through the reading of this story.



It was five o'clock in the afternoon, and the downtown shoppers and employees were racing to their homes in the suburbs and country districts.

It was not a time for pleasant driving, and since he was in no mood to enjoy a spin anyway, Charles turned into the State highway that led out to Zambel's Summer Resort and steered grimly on. Might as well go there as anywhere. Any place but home or church! He had enough cash in his pocket to pay for a lunch at the Zam-Zam dining room. Perhaps he might meet some old friends there, too. Bathing was excellent at the beach, and night swimming was getting to be exceedingly popular.

He had just parked his car alongside another of similar make and settled himself dejectedly to reflect on that unpleasant interview with his father and to bemoan his unhappy lot in life, to comfort himself with soothing thoughts of whimpering complaint, when he was rather rudely jarred into a still more unwelcome frame of mind by a touch on his elbow.

"P-P-Pardon me s-s-sir, m-m-may I h-h-and you an i-i-invitation to ch-ch-church tonight?"

The speaker was a freckled-faced, crooked toothed, broad-grinning young fellow of about his own age.

"No, thanks, I'm not interested!" Charles snapped. He turned his back impudently and lighted a cigarette. If there was one thing he hated worse than church it was a stuttering young man who believed in the church.

"S-S-Sorry to s-s-see you s-s-s-so set against y-your b-b-b-best f-f-f-friend!" the other returned, grinning good-naturedly. "M-M-Maybe y-y-you're just b-b-blind like I used t-t-t-to be. You s-s-s-see—"

"No, I don't see and I don't want to be bothered! THANK YOU!" Charles roared portentously.

Once more alone, he glowered gloomily about him as if in defiance of any other attempt of any one to intrude upon the sanctity of his cherished but surly frame of mind.

But he was not destined to be left alone for long.

No sooner had his unwelcome friend of the stuttering voice disappeared, passing out handbills as he went, than his attention was attracted by two young women who were also passing from person to person and from car to car, apparently soliciting or advertising something.

Charles breathed a sigh of relief and the clouds of morbidity raced quickly from the sky of his mind, blown by the anticipation of a time of jesting with the

approaching girls who were now headed straight for his car.

Quickly he straightened his tie and ran his comb through his pompadour, casting a hasty glance in the mirror above the windshield for confirmation of his flattering opinion of his appearance. He knew he was handsome, and the fawning words of his many admirers had served to enhance this notion until honest admiration had developed into a self-satisfied egotism. A tete-a-tete with a beautiful girl was one of the thrills of his life; and it was to such a thrill that he was looking forward when the girls paused at the door of his car.

"May we invite you to a very interesting meeting tonight?" one of them asked in a silvery voice, seemingly made more silvery by an accompanying smile.

"Oh Yeah!" Charles returned, using the favorite slang expression of the day. "Last year was leap year and this doesn't happen to be April first!" He took another puff at his cigarette and blew an indifferent ring over the top of the windshield, smiling to himself as he reasoned that he had made a very clever remark.

"Oh is that so?" returned the same girl flashing another radiant smile. "No, it isn't leap year, but neither is it 'fall year.'" She looked him straight in the eye as if in scorn for his freshness.

It was apparent that had she chosen to do so, and had she known him personally, she might gladly have joined in a clash of wits in which banter and irony might flow freely in friendly combat.

But her face took on a more sober expression, and she continued animatedly, handing him an attractively printed dodger, "We wish to invite you to our meeting tonight—a real meeting where there will be scores of young people, and where you will have the best time of your life."

Charles glanced skeptically at the small advertising sheet in his hand, and read:

### ATTENTION YOUNG PEOPLE!

*Have the time of your life tonight! 7:30—9:30  
Hear thrilling Music and a Masterly Address  
on*

*"The Most Wonderful Thing in the World"*

*At Grace Church, Corner of Phileo and Maranatha*

*(Continued on p. 264)*



*God moves in a mysterious way His wonders  
to perform. --- Cowper*



# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS OF THE BIBLE

## THE NUMBER SIX

by R. S. BEAL

*THERE are many Christians who have never awakened to the fact that the numbers of the Scripture have a definite significance. Others know that the numbers in the Bible do have meaning, but do not know what that meaning is. Hence, this series of studies by pastor R. S. Beal of the First Baptist Church of Tucson, Arizona meets a very real need. The discussion of the number six here given is especially valuable. Read with such care that you will remember both the meaning of the number and the proof presented.*

**T**HE Scriptures declare that six is the number of man. Just as the great pyramid of Egypt is stamped with this interesting number, so is man. The first family tree of man is rooted in Cain, and so far as the divine record is concerned, six constitutes the line which ends with Lamech, the first polygamist.

The first occurrence of six, which is man's special number concerns the final day of the creative work of God. It was on the sixth day that God fashioned his body and breathed into it the breath of life. Man was created last so that he could claim no part nor lot in the work of God. He stood in the midst of God's handiwork an object of divine grace and favor. With Adam's fall, sin entered his heart and the curse of God fell upon him.

The Bible gives us the record of the giant Goliath, who defied the people of the living God. This mighty being is marked in a strange way with the number of a man. He wore six pieces of armor, his height was stamped with a six as well as the weight of his spearhead. He also had six fingers on each hand and six toes on each foot.

An outstanding woman of wickedness in Scriptures is Queen Athaliah. After killing, as she thought, all the seed royal, thus protecting her throne from any possible claimant, she reigned exactly six years.

Nebuchadnezzar of Babylon, erected a great image of gold on the plains of Dura. As we view his

figure, it is to find it bearing the number six in its height and width. And when the band sounded as a call to fall down and worship it in obedience to the word of an idolatrous emperor, six instruments were played.

Jesus was the Son of man and as such, we see again this number coming into prominence. The spiritual significance of the water pots at the wedding celebration in Cana of Galilee is enhanced when we recall that there were but six of them, reminding us that Jesus the Son of God, was truly man. Six times was he charged by man as one possessing a demon.

It was at the sixth hour of the day that the rabble crowd had Jesus nailed to the cross and at that time the sun refused to give light to the world, and for the space of three hours dense darkness covered the earth. How wonderfully significant this special six becomes as we recall that the One Who hung upon that cruel tree was man's substitute. The Son of man was meeting the judgment of a righteous God because the sins of the world were reckoned against Jesus and He was dying in man's stead.

Again, I would remind my readers of the grand truth that the uniform usage of the numbers in the Bible bears glorious testimony to the unity of its authorship. Arithmetic witnesses to the fact that none need be ashamed of the Gospel for it is a message which has come from God, and bears the mark of His finger-print in its every word.



# IN THE HARVEST FIELD

Conducted by ELMER SEGER

This excerpt from a recent periodical ought to be a blessing to those who are facing problems and trials and who desire that God's will shall be supreme in their lives. God answers prayer. We should remember this fact as we pray for the missionaries on the field. God will surely honor our prayers.

"It is possible that years ago we prayed some prayers that are in their fulfilment right now. When we asked the Lord to let come to us anything that would make us more like Himself, we may not have realized just what it might mean to us, but we meant it and He is taking us at our word. He is acting upon the innermost desire of our heart, in spite of the 'ouching' of the flesh. We may not have understood them when we prayed, but He did. He knew what it would mean to us to have them answered, but He holds us to our desire, and He holds Himself to His answer."

Two weddings of interest to readers of "Grace and Truth" have recently taken place. The one is the wedding of Miss Dee Stuckey of Steamboat Springs, Colorado and the Rev. Benson Male of Yampa, Colorado. The ceremony took place in the Congregational Church at Steamboat Springs on May twenty-seventh. Readers will remember that several fine, helpful articles by Mr. Male have appeared in "Grace and Truth" in the last several months. The other wedding is that of Miss Edith Clark of St. Louis, Mo. and Mr. George Palm of Canon City, Colorado. They were married June 5, in the Community Church, Denver. For about a year prior to their marriage they gave their time and labor to the work of D. B. I. Mr. and Mrs. Palm, an Mr. Male are graduates of the Denver Bible Institute. For both of these couples we covet God's richest blessings and lives of fruitbearing for the Saviour Who died for us.

Another bit of news has come from the Philadelphia School of the Bible. How thankful we can be for a school like this, which stands for the truth and sends out workers into the harvest field, trained and ready to meet the vital issues of the day. The word this time is an announcement of the fifteenth annual commencement of the Day and Evening Schools, held in the First Baptist Church on Thursday evening, June twenty-second. There are thirty-two men and women in this class.

Dr. Louis Richard Patmont, publicist and lecturer, gave us some stirring messages on Bolshevism in a series of meetings in the Denver Bible Institute Auditorium, June 25-29. His subject as announced was, "The Spirit and Face of Bolshevism." The startling pictures which

he showed brought scoffing remarks from the Communists, but awakened the Christians to the great need of standing for the truth. One of the outstanding points of Dr. Patmont's ministry here was that he exalted Christ and the Bible. He emphatically rejected Communism as the panacea for all ills; in fact, he made it clear that he believed the Saviour alone able to solve the problems of any people. As Patmont depicted the futile attempts the Bolsheviks have made to solve all problems in patent medicine style, it made us rejoice the more in the truth of a chorus which is sung here at D. B. I.

The Saviour can solve every problem,  
The tangles of life can undo;  
There is nothing too hard for Jesus;  
There is nothing that He cannot do.

We are certainly happy for Dr. Patmont's visit with us.

We rejoice with Mr. and Mrs. Russell Taft in the birth of a daughter, Patricia Ann, on June twentieth. Mr. and Mrs. Taft are both graduates of the Denver Bible Institute, class of '29, and have been associated with the school since then. Readers will remember Mr. Taft as the former editor of the "Harvest Field" page of "Grace and Truth."

Here is an Inner Circle note from the South Africa General Mission which should bring forth both praise and prayer from God's children who are interested in this work.

"The Muirs of Luampa, N. Rhodesia, write very praisefully of the work in their district. They strike a special note of gladness and joy in connection with God's blessing upon the native Christian's work in the absence of white workers. Mr. Muir speaks of the Holy Spirit as the Sole Director, yea, the very soul of the work. Thirty natives have recently been added to the Kaba Hill assembly. They meet daily for communion with God. Luampa M. S. ministers to nine hundred villages, and is the only Christian effort in the district."

Word has been received that Miss Lillian Daniel, who has been at Ningkwofu, Anhwei, China, has received an appointment to work at Lanchi, Anhwei. Under the direction of an older worker, Miss Aeadshaw, she is to re-open that station. There has been no foreign worker

(Continued on p. 262)



# UNEVANGELIZED AFRICA

## THE LEPER COLONY AT MISEBERE, ITURI

"And Jesus put forth His hand and touched him."

As in His day, so here today, lepers are seeking help. How sad their lot! Isolated and ostracized in their little grass huts in the bush, they live out their miserable lives—CONDEMNED. Often they are hungry, if their relatives forget to bring food. Their long hair, a sign of trouble, is a silent witness to their hopeless condition.

Here in the colony they are provided a home with a few of the comforts of life. They have their own gardens, and those who can work grow a variety of food. How loath they are to leave the colony, and how much they value its protection and comfort.

I have just come from the colony after holding morning service. We are glad to be able to bring comfort and hope to those who are afflicted with this dread disease. Among them there are some who have experienced something of the Grace of Our Lord, and their faces testify to an inward peace, but as one sees them with their huge sores and their fingers and toes gone, one's heart goes out in sympathy.

Many of them are weak, and it seems that they have little resistance left, and easily fall victims to other diseases. This morning I visited two who are seriously ill. It was encouraging to have their headman accompany me as I left their camp. He visited a number of villages with us and assisted in giving out the Gospel news.

Through the kindness of a nearby mining company, we have lately been supplied with medicine for our leper colony. This was sorely needed and we return thanks. Will you continue to pray that permanent arrangements may be made for their provision? The supervision of a doctor is needed. They are a challenge to our faith and love. Pray that many of them may be brought to a knowledge of Christ Jesus, and that among them there will be bright trophies of grace.

We are deeply grateful for your faithful intercession for the work here. God has answered prayer in setting at liberty captives who have been held in bondage all their lives by Satan.

Yours in His missionary service,  
"Under His shadow we dwell among the heathen."

Allan and Marjorie McIntosh

## "GOLDEN VIALS"

(Rev. 5:8)

May the Spirit bring to your remembrance in prayer:

THESE FAITHFUL MISSIONARIES who are carrying on with no helpers, that they may have ABUNDANT STRENGTH AND WISDOM AND GUIDANCE (Eph. 3:6-7; Col. 1:9-12).

THE LEPER COLONY, that the inmates may place faith in Him Who is able to save (Acs 16:31).

THAT GOD MAY SEPARATE unto this work a DOCTOR for their supervision (Acts 16:2-3).

THE NEW LABORERS, who have set their faces toward the field in faith that God will supply their needs and move them forward speedily (John 4:34, 36; Phil. 4:19).

THE NATIVE TEACHER-EVANGELISTS, that their words may be in truth the words of God to their fellows (I Thess. 2:13).

THE SEED THAT IS SOWN, that God may give the increase (I Cor. 3:6-7).

THAT THE SPIRIT MAY WORK in great conviction of sin and of need of the Saviour, causing many thousands in this dark land to seek Him Who will save to the uttermost (John 16:8-11).

THE PRAYER HELPERS, that their labor of love may not be hindered (Col. 4:12).

Literature and information of the work upon request.



"THEY THAT SIT IN DARKNESS"

UNEVANGELIZED AFRICA MISSION  
Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St., Los Angeles, California



# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## THE MYSTERY OF INIQUITY

"The Mystery of Iniquity" by Louis Richard Patmont is, we are convinced, both the latest and most authentic book on the subject of Communism now in print. Dr. Patmont is but recently returned from a special tour of Russia. He is himself a fluent speaker of the Russian language, and disguised as a native he was able to visit many out of the way places not seen by the average tourist. Most American tourists are only permitted to see the model institutions maintained by the government for exhibition purposes. Dr. Patmont went further and saw more. He reports the actual conditions in Soviet Russia at the present time. The report is a horrible one, but nevertheless it is true; and if ever there was an hour in which it was useful that men know the truth, this is the hour. The book deserves a candid, thoughtful reading.

One feature of the book which merits special consideration is the mass of illustrative material employed. Many full page illustrations are given. Some of these are actual photographs of scenes, the occurrence of which seems almost unbelievable. Other illustrations are actual reproductions of some of the most horrible of the Communistic posters.

In the introduction to his book Dr. Patmont makes it clear that he looks upon the happenings in Russia as foreshadowings, rather than fulfillments of prophecy. We feel that it would have been well had he mentioned this fact more definitely in some of the later sections of the book. If the reader will but bear the introduction in mind, however, there will be no cause for confusion. Accordingly, we have no hesitancy whatever in giving the book our fullest endorsement.

"THE MYSTERY OF INIQUITY," by Louis Richard Patmont. 5 $\frac{3}{8}$ x7 $\frac{3}{8}$  inches, 235 pages, Price the Deluxe Edition bound in imitation Levant Leather \$2.00, Standard Edition (special strength cover paper) \$1.50. Published by the Graeter Publishing Concern, Fresno, California.

—C. L. N.



## MEAT IN DUE SEASON

"Meat in Due Season" is a series of discourses on prophecy. It is written by the well-known fundamentalist, Dr. A. C. Gaebelein, who, during his many years of ministry, has given special attention to prophetic truths. In this book he deals with various phases of prophecy. He defends the premillennial position concerning the imminent, personal return of the Lord Jesus Christ. He turns the spotlight of Scripture upon the fallacies of the theories of partial rapture. He gives attention to the coming

age of the Great Tribulation, and to its present foreshadowings in world events. Of course, he discusses the coming Antichrist in the light of the dictators of today. The intense interest of the Jews in rebuilding their national life in Palestine is another phase of prophetic fulfillment upon which Dr. Gaebelein writes. He shows from Scripture that the mass of unfulfilled prophecy concerning the nation Israel is yet to find its fulfillment in the government which God will set up on earth in the reign of Christ for a thousand years upon the Davidic throne. This series of prophetic studies includes a brief exposition of the passage in Daniel concerning seventy weeks. This series of interesting, fundamental discourses should commend itself to all who take heed to the more sure word of prophecy, and who are looking for the blessed Hope.

"MEAT IN DUE SEASON," by Arno C. Gaebelein, D. D. Cloth, 227 pages, 5x7 $\frac{1}{2}$  inches, price \$1.25. Published by Arno C. Gaebelein, Inc., 456 Fourth Ave., New York, N. Y.



## VICTORY, THE WILL OF GOD FOR ME.

As L. L. Legters says in his book entitled, "Victory, the Will of God for Me," success in practical Christian living is called by various names. Some of them are: the victorious life, the Spirit-filled life, the surrendered life, the life of the fulness of blessing, the life of faith, and the abundant life. Under these various names Mr. Legters discusses this subject of Christian victory which should be of constant interest to every believer. He presents phases of victory which are of definite practical value. He evidences a personal knowledge of the experience of walking with the Lord, as well as a clarified understanding of the Scripture concerning his subject. The wholesome simplicity of his discussion is a good index of the simplicity of the secret of the victorious life. He rightly emphasizes dependence upon the Lord Jesus Christ as the source and sustainer of Christian victory, for it is only by keeping one's eyes off self and upon the Lord Jesus that a consistent experience of victorious Christian living is possible. Such discussions of the believer's walk as this one by Mr. Legters should be well circulated; it bears upon a vitally important theme.

"VICTORY, THE WILL OF GOD FOR ME," by L. L. Legters. Art stock cover, 78 pages, 5x7 inches, price \$1.25. Published by the Christian Life Literature Fund, 1114 Chestnut St., Philadelphia, Pa.

All books of which favorable mention is made may be ordered from the Institute Book Nook.

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THE BELIEVER'S HERITAGE

I Pet. 1:3-7

### I. THE BELIEVER'S LIVELY HOPE

I Pet. 1:3

### II. THE BELIEVER'S INCORRUPTIBLE INHERITANCE

I Pet. 1:4

### III. THE BELIEVER'S ETERNAL SAFETY

I Pet. 1:5

### IV. THE BELIEVER'S FRUITFUL OCCUPATION

I Pet. 1:6

### V. THE BELIEVER'S SURE REWARD

I Pet. 1:7

—C. R. L.

## A CALL TO TESTIMONY

### I. A FAITHFUL TESTIMONY AN ESSENTIAL OF CHRISTIAN LIVING

Col. 4:6

Eph. 4:29

### II. A FAITHFUL TESTIMONY A FRUIT OF FAITH

II Cor. 4:13

### III. A FAITHFUL TESTIMONY A CHARACTERISTIC OF OBEDIENCE

Matt. 4:19

### IV. A FAITHFUL TESTIMONY A MEANS OF FRUITBEARING

Prov. 11:30

Prov. 14:25

### V. A FAITHFUL TESTIMONY A CONDITION OF REWARD

Mark 8:38

### VI. A FAITHFUL TESTIMONY A MARVEL OF SIMPLICITY

John 15:27

I John 1:3

Ps. 107:2

—H. A. W.

## ALTERNATIVE ATTITUDES TOWARD SIN

I John 1:8-10

### I. WE MAY DENY THE EXISTENCE OF SIN AND SINS

A. We may deny that we have an old nature

I John 1:8

cf. Eph. 4:22; Col. 3:9

If we do:

1. "We deceive ourselves"

2. "The truth is not in us"

B. We may deny the commission of evil deeds

I John 1:10

cf. Rom. 3:23

1. Different phases of this denial

a. We may deny the existence of evil

b. We may admit evil but deny our responsibility for it

c. We may deny the fact of sin in our case

2. Results of this denial

a. We contradict God

cf. Rom. 3:4

b. We demonstrate that God's Word is not in us

### II. WE MAY CONFESS OUR SIN

John 1:9

A. The meaning of Confession

Dan. 9

Ps. 51

B. The reason for Confession—restoration of fellowship

Isa 59:2

C. The results of Confession

1. Forgiveness

2. Cleansing

—C. L. N.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson One

Sunday, Oct. 1, 1933

## SAUL IN TARSUS

Lesson Text: Acts 21:39; 22:3, 27, 28; 26:4-7; Phil. 3:3-6  
Devotional Reading: Ps. 119:9-16

### Golden Text:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

In order to appreciate the marvellous transformation which God wrought in changing Saul of Tarsus into Paul the Apostle, we need to become familiar with his background and condition of life before his conversion. This our present lesson gives us the opportunity to do.

### 1. THE CITIZENSHIP OF SAUL.

(Acts 21:39; 22:27-28)

Saul's citizenship is shown in three verses in today's lesson. From these verses we learn two most interesting and significant facts.

First we learn that Saul was a citizen of Tarsus of Cilicia, his birthplace. "Paul said, I am a man which am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city" (Acts 21:39). What it meant to be a citizen of Tarsus may best be judged by Paul's own words "A citizen of no mean city", but this information may be helpfully supplemented. The Encyclopedia Britannica says "Tarsus was made an autonomous city by Antiochus IV Epiphanes, 171 B. C. and then it began to strike its own coins. It became one of the richest cities of the east under the Romans after 104 B.C., and was favored by both Anthony and Augustus. The reception there of the former by Cleopatra, who sailed up to the city in a magnificent vessel, was a striking historical event." From this we may learn something of what was in the mind of the Apostle Paul when he declared himself a citizen of no mean city.

But more than this, Saul was a citizen of Rome. McClintock and Strong's Encyclopedia tells us that, while Tarsus had been made an autonomous city, it had not had bestowed upon it the "jus civitate", which would have made its citizens, citizens also of Rome. It was possible, therefore for a man to be a citizen of Tarsus, and yet not a citizen of Rome.

But in addition to being a citizen of Tarsus, Paul was a Roman Citizen. "The chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great price obtained I

this freedom. And Paul said, But I was free born" (Acts 22:27-28).

What it meant to be a citizen of Rome may be judged by the actions of the chief captain when informed that this was Paul's status. The Apostle had been bound with thongs, preparatory to being scourged in the effort to extort a confession as to why the speech which he had made shortly before had made the Jews so violent. "McClintock and Strong" say, "It appears from a variety of passages in the classic writers, a Roman citizen could not legally be scourged, this punishment being deemed to the last degree dishonorable and the most demeaning indignity and insult upon the Roman name. 'A Roman citizen, judges,' exclaimed Cicero, in his oration against Verres, 'was publicly beaten with rods in the forum of Messina; during this public dishonor, no groan or other expression of the unhappy wretch was heard amid the cruelties he suffered, and the sound of the strokes that were inflicted, but this: I am a Roman Citizen!' Neither was it lawful for a Roman citizen to be bound or to be examined by the question or torture to extort a confession from him." We are further informed that the penalty visited upon a magistrate who so treated a Roman citizen was most severe. The Encyclopedia Britannica adds the interesting information that "The early law of Rome was essentially personal, not territorial. A man enjoyed the benefits of its institutions and its protection, not because he happened to be within Roman territory, but because he was a citizen—one of those by whom and for whom this law was established." These bits of information will help us to understand why, when it was learned that Paul was a Roman citizen, "Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him" (Acts 22:29). This will help us also to realize what a privilege it was to be a citizen of Rome, one of the proudest countries that history has ever known.

But when he had come to Christ, Saul enjoyed a privilege which was incomparably greater. And in this privilege all believers share with him. He tells us what this privilege is in Philippians 3:20-21, where he says, "Our conversation (literally citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the



working whereby He is able even to subdue all things unto Himself." And again he tells us in Ephesians 2: 9, "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." What a privilege it was for Paul to be a citizen of heaven: and what a blessing it is for us to share that privilege with him!

## II. THE PARENTAGE OF SAUL (Phil. 3:3-5)

**Saul was well born.** We are not told much about his birth, but what we are told is most eloquent. Hear his own testimony: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews" (Phil. 3:3-5). In addition to this, we know that his father was a Jew possessed of full Roman citizenship, for Saul was a Roman citizen by birth; so his father must have been a man of unusual attainments and distinction, for this privilege was not enjoyed by all Jews—rather they were in a state of vassalage to Rome. But after all, what greater distinction can a man have by birth than to be born a Jew—a member of that nation singled out by God from all other nations of the world for peculiar honors and blessings as the chosen people of the Most High? To this day Jews are proud of the fact that they are Jews, and rightly so. To this distinction Saul could lay full claim—he was a "Hebrew of the Hebrews."

**But how much greater the distinction and privilege which was his when, upon accepting the Lord Jesus Christ as his Saviour, this man became a child of God.** Talk of the blue blooded aristocracy of the earth; or descent from nobility, or of ancestors who came over in the Mayflower! Talk of family trees, here is a family connection which, in comparison, makes all others pale into insignificance. The soul who has trusted the Lord Jesus Christ as his Saviour is a child of God! "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). He is with all believer's a member of "the household of God" (Eph. 2:19). He has the unspeakable privilege of approaching the Most High and calling Him "Father." Yea, more than that, he is actually indwelt by the very nature of God Himself, begotten in him by the miracle of the new birth, and by the Spirit of His Son who accomplished this miracle and Who dwells within his heart (II Pet. 1:4; Rom. 8:15; Gal. 4:6).

## III. THE EDUCATION OF SAUL (Acts 22:3)

**Saul was also well educated.** He tells us that he was brought up in Jerusalem "at the feet of Gamaliel, and taught according to the perfect manner of the Law of the fathers" (Acts 22:3). How great this man who was Paul's instructor was may be learned from the esteem in which he was held by the Jews. "As a grandson of the great Hillel, a rabbi of Israel," the Encyclopedia Britannica tells us, Gamaliel took a leading position in the Sanhedrin, and enjoyed the highest respect as an authority on the subject of the Law and in the interpretation of Scriptures. His renown in later days, summed up in the words (Mishna, end of Sotah) 'when Gamaliel the elder died, regard for the Torah (study of the Law) ceased, and purity and piety died.' As "McClintock and Strong" point out also, Gamaliel was more liberal than many of the Jewish Rabbis in that he permitted Saul, his student, to become familiar with the Greek classics, whereas by many the very knowledge of the Greek language was forbidden. And the personal kindness and fairness of the man is clearly attested in his counsel to the Sanhedrin to let the Christians alone (Acts 5:34-40). It was under such a tutor that Saul was educated.

**But how much better the instruction which Paul received, when as a humble believer he opened his heart**

**to the tutelage of the Spirit of God!** The wisdom of this world at its best is foolishness with God. "Hath not God made foolish the wisdom of this world?" (I Cor. 1:20). But the instruction of the believer incomparably surpasses all such wisdom, and the Holy Spirit's tutelage the instruction of any man. Such was the instruction which Saul enjoyed when he had trusted the Lord Jesus Christ as his Saviour and yielded his life to Him; and such is the instruction which we may all enjoy, for the Scripture says, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:9-13). Let us learn from this that while the Holy Spirit is our tutor, the Word of God is our text book, and it is through the pages of His Word that the Holy Spirit teaches us.

## IV. THE RELIGIOUS ZEAL OF SAUL (Acts 26:4-7)

**Saul was also religious in the extreme.** He says, "After the most straightest sect of our religion I lived a Pharisee" (Acts 26:4-7) and his zeal may be seen in the words, "concerning zeal, persecuting the church"—a testimony which is most clearly illuminated by the story of his persecution of the saints as narrated in the book of Acts (Acts 7:58; 8:1-3; 9:1-2). In his persecution of the saints and opposition to the name of Jesus, Saul thought that he was doing God service. Yes, Saul was exceedingly religious.

**But what a contrast is seen in Paul the Apostle.** When he had given his life to the Lord, he devoted his whole life to preaching the faith which once he destroyed. Where before he blasphemed the Name of Christ, the passion of his life now became to glorify that name. Instead of persecuting the saints, he gave himself unsparingly for them, expressing by word and deed his willingness to be made an offering upon the altar and service of their joy. It is expressive of the complete transformation in this man's outlook on life, that he should cease to be known as Saul, the Pharisee, and henceforth be known as Paul, the Apostle. "Saul" means "asked," implying popularity; whereas "Paul" means "a little one," and is expressive of the humility and self-effacement which characterized this life after he had renounced the privileges and social prestige of the Pharisees in order to become the devoted bondservant of the Lord Jesus Christ.

**Surely the apostle Paul exemplified in a most remarkable way what it means to give a whole hearted response to the appeal of Romans 12:1-2:** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." And in view of these facts which we have considered above, we are better able to appreciate what his testimony meant when he said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; If by any means I



might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3: 7-12).

### VITAL-TRUTH ILLUSTRATION

In Tremont Temple there were two colored men in membership; one of them was Robert. He was born in slavery; never saw the inside of a school, and learned to read only through great effort of his own. But black Robert knew more about the Bible than any other man in Tremont Temple. Why? I will tell you why. For years black Robert never read his Bible except on his knees.

For two, three, four hours at a time, he staid on his knees reading the Bible. He never went to bed that he did not put the Bible under his pillow, and when they found him dead in a hospital ward they found the Bible under his black curly head.

I had the privilege of being under the teaching of one of the greatest Hebrew scholars of his day. He thought Hebrew, he was saturated in Hebrew; a gentle Christian man, a great scholar, with a great brain. He would come straight to the desk, open that old Hebrew Bible, drop his face right down between the pages, and say something like this: "O, Lord Jesus, may Thy Holy Spirit teach us thy Word." Do you wonder that he knew his Bible? He knew it by the same process that black Robert knew his. You can't read your Bible without the Holy Spirit.

—Dr. Cortland Myers.

Fourth Quarter, Lesson 2

Sunday, October 8, 1933

## SAUL IN DAMASCUS

Lesson Text: Acts 9:1-31  
(Assigned for Printing: Acts 9:1-12, 17-19a)  
Devotional Reading: II Cor. 5:14-21

### Golden Text:

"Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold all things are become new" (II Cor. 5:17, R. V.).

In this lesson we study what is commonly called the "conversion" of Saul. The word "conversion" is a very appropriate word when used in this connection, in more senses than one, but we fear that it is sometimes used with a wrong meaning in mind, and that its use confuses the thinking of those who hear it. For this reason let us seek to understand the meaning of this word, and see how it has a most fitting use in connection with the experiences which we study in the life of Saul.

"Conversion" means simply a turning. When a lost man accepts the Saviour, it is entirely appropriate to call his decision a "conversion," for in making this decision he has turned from unbelief to faith in Christ. The Scripture says of the Thessalonians that they "turned to God from idols." It is also appropriate to speak of the decision to separate from the world and to yield the life to the Saviour as a "conversion," for certainly it is a turning from rebellion against the will of God to dedicating one's self to fulfilling His will, and from seeking one's own pleasure to seeking His pleasure, from self-dependence to dependence upon the living God. It is to this aspect of conversion that the Scripture refers, when, having stated concerning the Thessalonians that they had turned to God from idols, it adds, "to serve the living and true God and to wait for His Son from heaven" (I Thess. 1:9-10).

It is a common tendency to regard with suspicion and incredulity a testimony of faith in Christ which is not accompanied by a marked change in the manner of life of him who gives it. We feel that such an attitude gives evidence of failure carefully to distinguish the things that differ, for, as we have seen, "conversion" has two aspects, one relating to conversion from unbelief to faith in the Saviour, the other pertaining to conversion from self-will to yieldedness to God's will. It is possible for a soul really to trust the Saviour and to be saved even though the life may not immediately be transformed. If this were not true, why should God's Word be continually appealing to believers to put off "the sin which doth so easily beset," to yield themselves to God, and their members as instruments of righteousness unto God, to be separated from the world, and to be transformed by the renewing of their minds? On the other hand, as the Scriptures which word these appeals clearly attest, it is a thing

greatly to be desired, and certainly the normal thing, that the decision to trust the Saviour should be followed by a transformation in the life. It cannot be too strongly emphasized, however, that transformation in the life is the fruitage of the decision to accept the Saviour and of a second decision—the decision to yield ourselves unto God, and to be occupied with Christ.

With many of us the decision to yield ourselves to God and the consequent transformation of our lives comes sometime after the decision to trust the Saviour. With Saul of Tarsus, however, the decision to yield the life followed so closely upon the heels of the decision to trust the Saviour that the two decisions seem almost to be one and the same, hence the need for carefully distinguishing between the two in order to avoid confusion.

Now let us proceed to the study of the conversion of Saul, using as our key thought that which is expressed in the Golden Text, "If any man is in Christ, he is a new creature, the old things are passed away; behold all things are become new" (II Cor. 5:17, R. V.).

### I. A NEW BIRTH

**Saul of Tarsus was born again on the road to Damascus.** The evidence of his new birth, as afforded by the narrative is very brief but very convincing. Beyond all possibility of doubt, Saul was a militant unbeliever when he started on that journey; but just as far beyond the possibility of doubt is the fact that at the conclusion of the journey he was a humble believer in the Lord Jesus Christ.

If one knows the Scriptures it is not hard to learn the exact moment when this man's heart turned from unbelief to faith in Christ. When that dazzling light burst from heaven, and that thunderous voice smote upon the ears of Saul, he knew that he was face to face with God, the God of his fathers. And the words which that voice spake—"Saul, Saul, Why persecutest thou Me?" carried with them the conviction that this God was Jesus Christ. Of course, Saul had heard the Gospel which the Christians preached, how that Christ died for our sins, that He arose from the dead, and that He is coming again, but he had frankly rejected that Gospel. Now, in an instant, in the blazing white light of the glory of God in the face of Jesus Christ, his soul was convicted of the truth of that despised Gospel, of his sin in opposing it and putting its messengers to the martyr's death, of the fact that this Jesus Whom he had hated is both Christ and Lord. And so, from his astonished heart the question burst, "Who art Thou, Lord?" That question was not



asked primarily for the purpose of learning the identity of Him Who spoke—he knew that it was God—but for the purpose of confirming the astounding thought which had overwhelmed his soul, that the despised Nazarene, against Whose Name he had fought with relentless fury, was actually God, as He had said, and as His followers had declared Him to be (John 1:1, 14; 20:28; Acts 20:29).

Saul's question, "Who art Thou, Lord?" indicates that when he saw the Lord Jesus Christ, in that amazing vision, clothed with the glory of God, and heard His voice speaking with him, his conversion from unbelief to trust was instantaneous. The Scripture tells us that "No man can say that Jesus is the Lord but by the Holy Ghost" (I Cor. 12:3). On the other hand, it says, "If a man have not the Spirit of Christ he is none of His" (Rom. 8:9). In calling Jesus "Lord," therefore, Saul gave clear evidence that in that very moment he had trusted Him as his Saviour—he had received the Spirit of Christ—he had been born again! (John 3:5,7; Gal. 3:26; I John 5:1).

Now consider how closely parallel our experience is to Saul's. We may not actually have persecuted the saints and put them to death, but by nature we were just as truly in opposition to the Name of Christ, for we were indwelt and dominated by the carnal nature, concerning which the Scripture speaks when it says, "The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be" (Rom. 8:7). And we have not seen a light, or heard a voice from heaven with our physical members, but certainly we have heard the voice of our Saviour speaking to us in the pages of His Word, or through the lips of a faithful messenger, and believing that which was spoken, we have passed through the experience of which the apostle Paul testifies when he says, "God, Who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). We, too, have trusted Jesus Christ as our Lord and Saviour, and so have been born again (Gal. 3:26).

## II. A NEW LIFE PURPOSE

If there be any who doubt the significance of Saul's use of the word "Lord," in his first question, feeling that its implication of faith is negated by the words, "Who art Thou?" surely there can be none who doubt the significance of his use of this word, "Lord," in his second question. When our Lord had answered this first question with the words, "I am Jesus, Whom thou persecutest," instantly, with full knowledge of the identity of Him to Whom he spoke, Saul again said, "Lord"—"Lord, what wilt Thou have me to do?" (Acts 9:6). And as Saul's first use of the word "Lord" gave evidence of the faith which had dawned in his soul, so his second use of this title is eloquent in its testimony of his abandonment of himself to the will of Christ. His decision to yield himself to Christ followed almost instantly upon his believing on Him as his God and Saviour. Thenceforth his life was to be dedicated to the purpose of proving what was that good and acceptable and perfect will of God.

God is calling upon all of His children for the same decision which Saul testified in asking the question, "What wilt Thou have me to do, Lord?" Romans 6:13 says, "Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Again in Romans 12:1 he says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Yes, God wants each and every one of His children to yield the life to Him, and to let Him mold and use that life as He sees fit. And if we willingly respond to His appeal, a sweeping transformation will be seen in our lives.

Notice the transformation in the life of Saul, which followed as the fruitage of his twofold decision to trust the Saviour and yield to Him. In the opening part of the ninth chapter of Acts we see Saul actively representing

the enemies of our Lord in the persecution of the saints; in the closing part of this chapter we see him championing the cause of those whom he had persecuted. In the beginning of this chapter we see him breathing out threatenings and slaughter against the disciples of the Lord; in the end of the chapter we find him preaching that Name which before he despised. In the first part of the chapter he is presented as a proud and bigoted Pharisee, walking in self-will; in the end of the chapter he is seen as the humble bondservant of Jesus Christ, seeking with all his heart to do the will of Him Who had called him out of darkness into light. Such is the transformation which occurs in every life which owns Jesus Christ as both Saviour and Lord; and so, after telling us of the mercies which we experienced when we trusted the Saviour, and on the bases of those revealed mercies appealing to us to present our bodies, a living sacrifice, to the Lord, God's Word goes on to say, "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12:2). If God's children could only realize for a single instant what God wants to do with their lives—what it means to put to the test what is His good and acceptable and perfect will—they would dedicate themselves without hesitation or reservation to the life purpose which Paul expressed when he said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:13-14).

## III. A NEW FELLOWSHIP

When Saul had trusted the Saviour and yielded his life to Him, he entered into a new relationship. His companions before had been the priests and Pharisees of Israel—the enemies of our Lord Jesus Christ, and the enemies of all who called upon His Name. But now he joined himself to the company of the disciples, and began to fellowship with them.

This is the fellowship which God wants all His children to enjoy. He warns us against having fellowship with the world, saying that "the friendship of the world is enmity against God" (James 4:4). He warns us against partaking with worldlings in their evil deeds, calling those deeds the "unfruitful works of darkness" (Eph. 5:11), and He warns us against participating in the false worship of this world, saying, "I would not that ye should have fellowship with devils (demons)" (I Cor. 10:20).

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On the other hand, the Spirit speaks frequently of the blessing which comes to God's children through the fellowship of the saints—for instance Paul thanks God for the fellowship which he enjoyed with the Philippians in the Gospel (Phil. 1:5). And John says, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us" (I John 1:3). What rich blessing God's children do enjoy in fellowshiping with one another!

But there is another aspect of the new fellowship into which Saul entered, which far transcends all other considerations. Having trusted the Saviour he began to enjoy fellowship with God. Before, he had been a zealous religionist. He had thought that he was doing God service, even when he was persecuting the saints. But he had been self-deceived. In reality, by nature and by practice he was an enemy of God. What a shocking awakening was his, when, like a flash of lightening it was revealed to him that in his persecution of the saints he had actually been heaping indignities upon the One Whom he professed to serve. But what a joyous experience it was to learn what fellowship with God really meant, and what a blissful experience to live in the consciousness of His momentary presence and fellowship. This fellowship God wants all his children to enjoy, for He has said that we are "called into the fellowship of His Son," (I Cor. 1:9). And so John says, "truly our fellowship is with the Father, and with His Son, Jesus Christ" (I John 1:3).

#### IV. A NEW TESTIMONY

Another thing which became new when Saul had trusted Christ and yielded to Him was his testimony. Certain verses in the ninth chapter of Acts present a striking contrast. Verses one and two say that "Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem." On the other hand, verse twenty says, "Straightway he preached Christ in the synagogues, that He is the Son of God. Verse twenty-two says, "Saul increased the more in strength, and confounded the Jews which dwelt in Damascus, proving that this is very Christ." Verse twenty-nine says, "He spake boldly in the Name of the Lord Jesus and disputed against the Grecians." Surely, when he was converted, Saul had a new testimony.

Such should be the experience of every Christian, and such will be his experience as he truly yields himself to the Lord Jesus Christ. In calling upon us to yield ourselves unto God and our members as instruments of righteousness unto Him—to present our bodies a living

sacrifice, the Spirit of God includes the tongue. What a powerful member the tongue is! Of the tongue by nature, the Scripture says that it is a member which "no man can tame, it is an unruly evil, full of deadly poison" (James 3:8). But when it is yielded to the Lord to be used of Him, how powerful it is for blessing. "There is that speaketh like the piercings of a sword, but the tongue of the wise is health" (Prov. 12:18). "A wholesome tongue is a tree of life" (Prov. 15:4).

#### VITAL-TRUTH ILLUSTRATION

The beloved Major D. W. Whittle relates in "Something to Read" the story of his conversion, which was truly a calling to minister to others. He was a Lieutenant in the Civil War, and his mother had put a Testament in his haversack on his leaving home, but he never touched it until after going through many battles, his company was one day swept from the field in a charge of the Confederates, and he himself was picked up wounded and taken prisoner to the prisoners' hospital in Richmond. There his arm was amputated; and after many days and nights of suffering, he was at last well enough so that he craved something to read. Then he thought of the Testament and took it out and read it through. It so gripped him, and he understood so much of its teaching concerning the way of salvation, that he read it again and again. Still he had no thought of becoming a Christian himself, until one of the men nurses came to him in behalf of a wounded boy, also a prisoner, who was begging for someone to pray for him. He said he himself was a wicked man, and could not pray and could not again face the dying boy without someone to pray. He was astonished when Whittle said he was just as wicked and unsaved; for he had noticed that he read the Testament and did not curse. Moved by his appeal, Whittle arose and went with the man who led him to where a fair-haired boy of seventeen lay near death. He eagerly confessed to a Christian rearing, but that since joining the army he had fallen into sinful ways, and he pleaded earnestly to be instructed and prayed with. As clearly as though he had heard the spoken words, the voice of God said to Whittle, "You know the way of salvation. Get down on your knees, accept Christ, and pray for this boy!" He took the boy's hand in his and dropped to his knees, and in a few broken words confessed his own sins and pleaded forgiveness in Christ's name. He then prayed earnestly for the boy, who became quiet and pressed his hand, but who was dead when Whittle arose from his knees. He believed the boy to have been saved, and it was the beginning of a new life of joy and service for himself.

Fourth Quarter, Lesson 3

Sunday, October 15, 1933

## PAUL IN ANTIOCH

Lesson Text: Acts 11:19-30; 12:25  
(Assigned for Printing: Acts 11:19-30; 12:25)  
Devotional Reading: Col. 3:12-17

#### Golden Text:

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Today's lesson may be approached from three angles, each of which is exceedingly instructive and profitable.

#### 1. AN EXAMPLE OF DISPENSATIONAL DISTINCTIONS

The book of Acts relates events which occurred at a juncture of two dispensations—the dispensation of Law, and the present dispensation of Grace, or, as we prefer to call it, the dispensation of the Body of Christ. This

book is, therefore, essentially transitional, and one has the key to its interpretation when he recognizes that it covers a period of time in which the old dispensation was coming to its close and the new dispensation was beginning, and that the events which it narrates exhibit this transition. In the opening chapters of the book, the emphasis is laid upon the old dispensation, and the events which are narrated in that part of the book bear the earmarks of that dispensation. In the closing chapters of the book emphasis is laid upon the new era which was ushered in when the Jews had rejected their Messiah, and the events which are narrated in that portion of the book bear the earmarks of the new dispensation which was then beginning. This distinction is not hard and fast, for there is an overlapping of the old and the new



evident throughout the book, but generally speaking it will hold good. In the first part of the book Peter was to the forefront, because he was pre-eminently the Apostle to the circumcision, that is the Jews, who in the old dispensation held a place of peculiar importance. In the last part of the book, however, Paul was to the forefront, because he was distinctly the Apostle to the Gentiles, with whom God began to deal in a new way in the new dispensation, when Israel had rejected Christ. Many other marks of transition might be pointed out, but those which we have mentioned will be sufficient to convey an idea of what we mean when we speak of the transitional character of the book of Acts.

In the chapter which we are studying this transition is very apparent. In chapter ten, you will remember, we have the story of how by very special dealing God led Peter to preach the Gospel to the Gentile, Cornelius, and of how he believed, with all his house. And in the first part of chapter eleven we have the story of how the Jewish brethren at Jerusalem called him to account for having dealt as he did with the Gentiles. When they had heard Peter's story, however, "they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). Here we see the first approach to a recognition among the disciples that a transition is occurring—that God is beginning to give the Gentiles a recognition which had not before been accorded them. The attitude of the brethren at Jerusalem seems to have been the general attitude of the believers of those early days, however, for the Scripture says, in the opening verse of our lesson. "They which were scattered abroad upon the persecution that arose about Stephen travelled as far as Cyprus and Antioch, preaching the Word to none but unto the Jews only" (Acts 11:19). This matter of preaching to the Jews only was distinctly a relic of the old dispensation, in which our Lord had said, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24), and in which He had instructed His disciples, in preaching the Gospel of the Kingdom, the distinct message of that dispensation, to go not into the way of the Gentiles," but to "go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). On the other hand, the preaching of the Gospel to the Gentiles was characteristic of the new order, which our Lord had anticipated in His parting instructions to His disciples, to "go into all the world and preach the Gospel to every creature" (Mark 16:15; Matt. 28:19).

In this new order of things the apostle Paul was to have a special place. When God called him, it was that He might use him to preach the Gospel to the Gentiles (See Acts 9:15; 26:16-18). Consistent with this, Paul later declared that while God had committed to Peter the apostleship to the Circumcision, to himself had been committed the apostleship to the Gentiles (Gal. 2:7-9; Rom. 11:13). In addition to having a special part in the ministering of the Word to the Gentiles, Paul was also to be God's instrument in giving to all men the revelation of the Mystery, the Church, which is the Body of Christ, which is also the distinctive characteristic of this new dispensation (Eph. 3:1-9; Col. 1:25-27). What could have been more fitting and appropriate, in the light of these facts, that when Barnabas found at Antioch a thriving Gentile church—the first distinctly Gentile church in history, so far as we can learn—he should have sought out Paul to have part with him in ministering to that church. In this we see Paul embarking upon the ministry which was to be his life work—the exercising of the gift of apostleship among the Gentiles.

Thus we see from both angles—the purely Jewish ministry of the majority of the disciples, which marked the closing days of the closing age, and the peculiar ministry to the Gentiles of the apostle Paul, which characterized the incoming age—an example of the dispensational distinctions to be found in the book of Acts.

## II. AN EXAMPLE OF CHURCH WORK

In this brief section of Scripture we may see also a most profitable example of church work, for in it we

find suggested the goals toward which all church work should be directed, and the methods which should be employed in seeking to attain those goals.

First notice the aggressive evangelism of the disciples. Everywhere the saints went—those who had been scattered abroad by the persecution which arose at Jerusalem following the martyrdom of Stephen—they preached the Gospel. And mark especially that it was not the apostles, but what we would call the "laymen" of the church who did this preaching. This is surely God's thought for His church: first, that an aggressive effort should be made to reach all men, everywhere, with the Gospel, and, second, that the work should be done largely by the lay members of the church. If only the church had this vision today, everywhere a Christian family went a church would spring up. Does a family of believers move into a locality where there is no sound preaching of the Word, and no Gospel services? Then the head of the family will preach the Gospel to those he meets, and will start services on his own account, as he is able to gather together a little group who have responded to his message. This, we believe, is God's thought for all his children, that each and every one of them should have part in evangelizing earth's Christless millions, and particularly in evangelizing his own neighbors and friends and kinsfolk (Matt. 4:19; Prov. 11:30).

Notice also that this evangelistic ministry was balanced with a clear, constructive teaching ministry. When the disciples had won a number to the Lord in Antioch, the church at Jerusalem, hearing the news, sent Barnabas to them to follow up the work which had been done. He "exhorted them all that with purpose of heart they would cleave unto the Lord," and then he and Paul "assembled themselves with the church and taught much people" (Acts 11:23, 26). It is to the failure to follow up with a clear, sound teaching ministry, that we may trace the apparent failure of many evangelistic meetings—the fault lies not with the evangelist, but with the fact that those who have been won to the Lord have not been given the teaching which they needed to establish them in the Faith and in the Christian life.

Again, we note that there is an exceedingly practical suggestion for methods in church work in the fact that Barnabas took Paul with him into the work at Antioch. Barnabas, you will remember, was the man who had presented Paul to the apostles at Jerusalem, and apparently he was the first to recognize Paul's gift. Having recognized that gift, he now seeks to encourage this new Christian in the work to which God has called him, so he takes him with him to the work of ministering to the Gentile church at Antioch. Here is a practical hint for Christian workers everywhere. We should be constantly on the look-out to discover the gifts with which God has endowed the souls committed to our care, or those with which we are associated in our Lord's service, and we should do everything in our power to enlist those souls in actual service and to encourage and train them in that service. Does a pastor wish to encourage the members of his church in soul winning? He can find no better means than to take one of his deacons, or others who give evidence of a real interest in spiritual things, with him when he actually engages in soul-winning endeavors, and when he has a few in his church who are aggressive and fruitful soul-winners, then let him encourage these experienced workers to take with them others less experienced, to help in the work. In this way frequently a soul's interest may be awakened in the Lord's work, and he may be encouraged to press on into that work himself. Have we not in our Lord's actions a confirmation of the value of this method? Did He not associate twelve with Himself, before He sent them forth to preach? And when He sent the disciples forth, did He not send them two by two? (Mark 3:14; Luke 10:1).

## III. AN EXAMPLE OF PERSONAL PIETY

Now consider for a few moments the truths which we may gleam from this lesson for our own personal lives.



First, we should let the example of those unnamed saints, of whom mention is made in our lesson, be a challenge to us. These men, undaunted by persecution, preached the Gospel everywhere they went (See Acts 8:1, 4). And some of them, in their ardent love for the Lord Jesus Christ and their diligence to make Him known, actually did a thing which was almost unprecedented in preaching to the Gentiles as well as to the Jews. Stop and think! How many souls have you told about the Lord Jesus Christ during the past month, or the past year, or the past several years, or during your whole life-time? It is heart-breaking to realize that the average Christian would be compelled to answer, "Not one!" to all these questions. Could not Paul cry shame upon us as well as upon the Corinthians, to whom he said, "Some have not the knowledge of God, I speak this to your shame" (I Cor. 15:34)? Let us abide in Christ and permit Him to abide in us—then shall we glorify our heavenly Father in bearing abundance of fruit; and then shall we insure that we shall receive a full reward at our Lord's coming again (John 15:5-8, 16; II John 8).

Again, notice the generosity of the Antioch Christians. When they heard that the saints at Jerusalem were suffering from famine, "every man, according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did" (Acts 11:29-30). Here is a most arresting example. How many Christians today have such a love for the brethren? How many have such a willing spirit of eagerness to stand by brethren in need? We have known a few, thank God, but their number is pitifully small. May God grant in His grace, an increase in the number of those who have such a Christian spirit of generosity and love as that which prompted the gifts of those saints at Antioch. And to all who are willing to let the Spirit of God work such a spirit in their hearts, we would say, "God is not unrighteous to forget your work and labor of love which ye have showed toward His Name in that ye have ministered to the saints and do minister" (Heb. 6:10).

And finally, note the personal piety of Barnabas. How one's heart goes out toward the man when he reads, "He was a good man, and full of the Holy Ghost, and of faith" (Acts 11:24). Such men are the crown of the Gospel in this world. Such men make it easy for souls to believe, instead of difficult. A friend of mine, who was preaching in the mountain districts of Colorado had found it very difficult to get any response to his

message in most of the communities where he preached. But one day he came into a new community, where, to his amazement, a great company gathered in response to the invitation to gospel meetings, and a large number of decisions to trust the Saviour were witnessed. Upon being asked how he explained the difference which he had witnessed in the reception of the Gospel here from that which it had received elsewhere, he answered without hesitation, "It is almost entirely due to God's use of one Christian family in that neighborhood. The thing which has counted most forcibly, apparently, is not what they have said, though they have born a faithful testimony, but the fact that what they have said has been backed by an earnest and godly life." May God give us more such Christians, who, in life, as well as by word of mouth, will adorn the doctrine of our Lord Jesus Christ.

### VITAL-TRUTH ILLUSTRATION

As testimonies were called for in a great evangelistic service, a man arose and said, "I was saved five weeks ago through a deaf-mute. I was at a railway station, about to take a train. I was ragged, dirty, and partly drunk. The deaf and dumb man came up to me and taking a piece of paper from his pocket, wrote on it, 'Jesus is my Saviour. He helps me every day. Read John 3:16.' And he put the note in my dirty pocket.

"It seemed, as I was in the next town, with money all gone, as though I was more hungry and miserable than I had ever been in my life. I put my hand in my pocket, and felt the piece of paper, and read what was written. I did not know what John 3:16 was, and determined to find out, though I was weak and faint. I went to a house and before I could ask the woman who came to the door, she said, 'No beggars allowed.' I said, 'I am not begging, but I want to look at your Bible a minute.' She was startled, and shut the door in my face. At the next house they handed me a Bible; I looked at the words of the text and handed it back.

"I slept that night in an old shed down by the river, but it was the happiest night of my life. I read the paper over and over, and repeated John 3:16, and now I am a saved man, and can say as could the deaf mute, 'Jesus is my Saviour. He helps me every day.'"

—"Christian Life"

Fourth Quarter, Lesson 4

Sunday, October 22, 1933

## PAUL IN ASIA MINOR

Lesson Text: Acts 13-14  
(Assigned for Printing: Acts 13:1-5, 13-15; 14:19-23)  
Devotional Reading: Eph. 2:13-22

### Golden Text:

"And He said unto them, Go ye into all the world, and preach the Gospel to the whole creation" (Mark 16:15, R. V.).

In the chapter assigned for today's lesson we have three messages—a message of warning, a message of salvation, and a message of worship.

### I. A MESSAGE OF WARNING

When the deputy, Sergius Paulus, at Paphos, desired to hear the Word of God, the message of the Apostle was opposed by a Jew named Barjesus, a sorcerer. When this man sought to deter the deputy from listening and responding to the Truth, Paul, filled with the Holy Spirit, said to him, "O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways

of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand" (Acts 13:10-11). In Paul's words to this sorcerer, and in the blindness which befell him, we have a message of warning.

The blindness of this man is typical of the condition of all lost men. In them, the Scripture says, "the god of this age hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, Who is the image of God should shine unto them" (II Cor. 4:6). The physical blindness of this man, Elymas, was the result of his hardening of his heart in spiritual blindness, and it should serve as a warning to those, who, blinded now by Satan, are rejecting the Gospel, for as surely as they persist in the hardening of their hearts and the shutting of their eyes against the light, so surely will



a more terrible darkness come upon them, for they will be cast into "outer darkness, where there is wailing and gnashing of teeth" (Matt. 22:12; 25:30).

**This man's condition is also typical of the spiritual condition of Israel.** Because that nation hardened her heart, closed her eyes, and stopped her ears against the Gospel, the Spirit of God sent Isaiah, the prophet to say to her, "Hear ye indeed, but understand not and see ye indeed, but perceive not." In consequence of her sin and stubbornness God said, "Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isa. 6:9-10; Matt. 13:14-15). The men of Paul's generation were committing the same sin as the men of Isaiah's time, and the result was bound to be the same. And so Paul wrote on another occasion, "Blindness in part is happened to Israel until the fulness of the Gentiles be come in" (Rom. 11:25).

**Elymas' experience was a picture also of the experience of any believer who may reject the light of God's Word.** Light rejected can only bring increased darkness. This is true of the unbeliever, for every time he rejects the Gospel message he makes it more difficult for him to accept it later. And it is true of the believer, for, while he is saved through trusting the Lord Jesus Christ, yet it is possible for him to harden his heart against truth which he is not willing to accept, and this hardening of his heart is bound to be disastrous, for it will plunge the soul into a spiritual darkness which is the more agonizing because of the light which has been enjoyed. Beware, then, lest in rebelling against the truths of God's Word you bring upon yourself that which was spoken by our Saviour, when He said, "If, therefore, the light that is in thee be darkness, how great is that darkness" (Matt. 6:23).

**In view of these facts, how good it is to know that no soul need continue in darkness.** If they are only willing to trust the Saviour, God is able and willing to do for all who are now unbelievers what He has done for all His children, of whom Paul says, "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (11 Cor. 4:6; See also Matt. 4:16). To Israel the promise is given concerning the veil which is upon her heart, and which is now blinding her whenever the Law of Moses is read, "When it (that is Israel's heart) shall turn to the Lord, the veil shall be taken away" (11 Cor. 3:16). And to the believer whose heart has been darkened by rebellion and self-centeredness, the Scriptures say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

## 11. A MESSAGE OF SALVATION

When Paul had come to Antioch in Pisidia, he went into the synagogues, and there he brought a message to the Jews. In the first part of his message he recited the mercies which God had shown to Israel in generations past. In the second part of his message he brought this recital up to date, showing that in Jesus Christ, God had provided salvation. And he brought this message to a close by warning those who heard him of the imminent peril of their perishing through rejecting this salvation. A very fitting summary for the conclusion of his message would be the words of Heb. 2:3: "How shall we escape if we neglect so great salvation?"

Two facts impress themselves upon our hearts with especial force as we study this passage.

First it is in our Lord Jesus Christ that the promises are fulfilled which God made to Israel. Paul said, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is written in the second Psalm, Thou art my Son, this day have I begotten Thee; and as concerning that He raised Him up from the dead, now no

more to return to corruption. He said on this wise, I will give you the sure mercies of David" (Acts 13:32-34). Trace the promises made to Israel in the Old Testament, and you will see that the fulfilment of each and every one of those promises depends on the person and work of Christ. The promises to the believing individual of salvation and participation in Kingdom blessings depend upon Him, for it is only through His death and resurrection that any one can be saved and fitted to enter into that Kingdom. And the promises to that nation as a whole, of peace, and joy, and prosperity, and every temporal and spiritual blessing, depend upon our Lord Jesus Christ, for they shall be fulfilled only in His Kingdom, when He shall sit upon the throne of His father, David.

**The second fact which particularly impresses us is that through the death and resurrection of our Lord Jesus Christ, salvation has been provided for every one who believes.** "Be it known unto you, men and brethren," said the apostle Paul, "that through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things from which ye could not be justified by the Law of Moses" (Acts 13:38-39). To have our sins forgiven us is to have the penalty of those sins remitted. Because Christ bore our sins in His own body on the tree, and there drained to its last bitter dregs the cup of God's wrath against our sins, now, trusting Him as our Saviour, "We have redemption through His blood, even the forgiveness of our sins" (Eph. 1:7). To be justified means to be declared righteous, as righteous as though we had never committed any of those horrible sins which have defiled our souls and marred our lives; yes, more than that, it is to be declared as righteous as though we had performed every good and righteous work which we should have performed but failed to do. What a forgiveness is ours through our Lord Jesus Christ—a forgiveness so full and complete that He could say, "Verily, verily I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life and shall not come into condemnation (judgment), but is passed from death unto life" (John 5:24). And what a righteousness is ours through His grace and mercy, "even the righteousness

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of God, which is by faith of Jesus Christ unto all and upon all that believe, for there is no difference, for all have sinned and come short of the glory of God" (Rom. 3:22-23).

### III. A MESSAGE OF WORSHIP

And now, in concluding our study, let us notice that Paul's message to the people at Lycaonia dealt in a vital manner with the subject of worship.

The Lycaonians were guilty of a twofold sin.

They recognized, as they should, that the mighty works which Paul and Barnabas did in their midst, could have been wrought only by divine power, but instead of giving glory to God, they ascribed this wonder working power to their heathen Gods. And in keeping with the traditions of heathenism, they thought that Paul and Barnabas were the embodiment of these gods in human form. Barnabas they called "Jupiter," and Paul they called "Mecury," because he was the chief spokesman. And so the priest of Jupiter was about to lead the people in sacrifice to Paul and Barnabas, paying them divine honors, and would have done so, had they not been restrained. So Satan seeks to pervert the worship of the one true God, and so he has succeeded among the heathen in perverting the instinct of worship which God has implanted in the hearts of all men, for when men have rejected the worship of the only true and living God, they have invariably turned to serve and worship the creature more than the Creator (Rom. 1:21-25).

In such actions, also, the Lycaonians exhibited the harvest of the horrid seed which Satan planted in the human heart in the fall. "Ye shall be as gods" was the bait which Satan held out to Adam and Eve, and from that day to this man has been trying in every possible way to deify man (Gen. 3:5).

Some men would have been tempted to accept the honors which these poor, ignorant people sought to pay

to Paul and Barnabas, but not so with these faithful messengers of the cross. As soon as they realized what was going on, they rent their garments, and ran among the people, declaring themselves mere men, and men of like passions with them, and they bore witness, saying, "We preach unto you that ye should turn from these vanities unto the living God, Which made heaven and earth." Such is the spirit which all God's children should possess, and such is the spirit which all will possess who are seeking to be true and faithful ministers of Jesus Christ. It is our task, not to get glory for ourselves, but to give glory to God. But we may be well assured that if we seek to glorify Him now, He will glorify us with Himself at His coming again (Rom. 8:17).

### VITAL-TRUTH ILLUSTRATION

Once when I was working in Poona, India, I conversed with a naval officer and some army men and their wives. The naval officer said, "Why don't these missionaries stay at home and mind their business? Why do they come here and worry these people? You can get all the converts you want at one rupee a head." It was at the time of the Armenian massacres, and there were rumors that the British fleet might be ordered to Constantinople. I said to the officer: "Suppose you were ordered to Constantinople tomorrow, and I were to say, 'Why don't you stay here and mind your business?'" The man's eyes flashed fire. "I would tell you to mind YOUR business. If we are ordered to go, we must go." I said, "Quite right; but I have marching orders from the Divine government. My command was to preach the Gospel to every creature. The primary question is not whether converts in India can be made at so many rupees, or whether I get any converts at all, but whether I am going to obey the last wish of my Lord and Saviour."

—Robert P. Wilder in "The Moody Monthly."

Fourth Quarter, Lesson 5

Sunday, Oct. 29, 1933

## WORLD'S TEMPERANCE SUNDAY

Lesson Text: Romans 13:12—15:3

(Assigned for Printing: Romans 13:12-14; 14:7-9, 15-21)

Devotional Reading: Ps. 68:1-6

### Golden Text:

"Love worketh no ill to his neighbor; love therefore is the fulfilling of the Law" (Rom. 13:10, R. V.).

Today's lesson represents two leading thoughts, each of which is closely related to the use of alcoholic liquor, as well as to many other forms of sin. It is therefore, a very appropriate assignment for a temperance lesson. The two leading thoughts to which we refer are the thoughts of victory and responsibility; and each of these thoughts is developed from three angles. We consider first,

### I. THREE PRINCIPLES OF VICTORY

(Rom. 13:12-14)

The verses which present the thought of victory are found in Romans 13:12-14: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. In these verses we find three principles of victory.

The first principle is the principle of choice. Notice

the words "let us cast off," "let us put on," "let us walk." These are very expressive words, and exactly convey the thought which the Spirit of God intended to convey in employing them. We are to "put off" the works of darkness, and to "put on" the armor of light. Now consider how you put off your soiled clothing, and how you put on a change of raiment, or how you would put on a suit of armor. You would not do it by simply wishing you could, would you? No, rather you simply decide to change your clothes, and do so. Again, how do walk? Do you walk by sitting in a rocking chair and wishing you were on the other side of the street, or on the other side of town? Do you not simply decide to walk and then WALK? So it is with victory. In order to be victorious we must choose to be victorious. To put away sinful habits we must choose to put them away, and to cultivate wholesome and godly habits we must choose to cultivate them. Of course our choice must not be limited to the putting off and the putting on, but must be a choice to look to the Lord Jesus for strength to overcome. We must trust Him to apply to our lives the efficacy of His blood, shed to save sinners, to redeem them from all iniquity, and to purify unto Himself a peculiar people, zealous of good works. In other words, our choice is to be a two-fold choice—a choice to put off sin and to put on righteousness, and a choice to trust the



Lord Jesus Christ for strength to carry out our other choice.

The second principle of victory is very closely akin to the first—it is the principle of occupation. In order to be victorious over sin we must be occupied with the Lord Jesus Christ. This is what is meant by the words, "Put ye on the Lord Jesus Christ." This is not merely to put on, on the outside, works of righteousness such as He wrought, or, as some would put it, to imitate Christ; it is to let the very Spirit of Christ fill and mold our hearts and lives; it is to let Him have full and unqualified control of our thoughts and affections. We may be sure that if He is permitted to control in the thoughts of our hearts, our lives will reflect the righteousness and every good fruit which He produces in the secret recesses of our beings. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance—these things in action are the fruitage in the life of the attitude of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, which the spirit has produced in the heart by stamping indelibly upon our consciousness the loveliness, the perfection, the very image of our Lord Jesus Christ Himself. As a man thinketh in his heart, so is he! (Gal. 5:22-24; Prov. 23:7).

The third principle which our lesson suggests is the principle of separation—"Make no provision for the flesh, to fulfil the lusts thereof." This is separation carried to its ultimate and logical end. It is not a mere separation from participation in worldly and sinful pleasures, it is separation from the DESIRE to participate in them. If a young man wants to be victorious over lust and impurity, let him not stop with purposing to abstain from lustful and impure practices, let him eschew all lustful and impure thoughts. Let him refrain from the reading of books or magazines which excite lust, let him refrain from gazing at lustful pictures, let him refuse to tell or to listen to unclean or suggestive stories, let him avoid the company of lewd men and women, and let him guard his heart against lustful thoughts and imaginations. If a young man wishes to be victorious over the liquor habit, or the tobacco habit, or any other evil appetite, let him not hang around saloons, or cigarette counters, let him not become occupied with displays or advertisements which flaunt such things before his eyes, let him not seek the company of young people who will place temptation in his way. We do not say that a man cannot be victorious in the presence of temptation, for he can, by the grace of God, and by the enabling power of Christ, of which it is written, "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). But a man cannot expect to be victorious if he deliberately plays with temptation and tries to see how thin ice he can skate upon without getting a ducking. "Make no provision for the flesh to fulfil the lust thereof." Be it noted carefully, however, that over against this admonition stands the other—"Put ye on the Lord Jesus Christ." The only way to be truly victorious over the lusts of the flesh—the only way to make no provision for the flesh, to fulfil the lusts thereof—is to become so occupied with the Lord Jesus Christ that you will have no time nor place in your thoughts for such things.

Now see how simple and practical it all is. Let us take a man who is seeking to be victorious over some sinful habit. First he must choose to be victorious—he must decide that he will no longer yield himself as a bond-slave to sin to do the lusts thereof, but will yield himself to the Lord, for His will to be wrought out in the life; then he must by a voluntary choice take advantage of the means which God has ordained to turn the heart toward Christ and to teach us occupation in Him; he must choose to pray, to read and study his Bible, to assemble with the Lord's people in the services where prayer is wont to be made, and where the Word of God is unfolded in its purity, he must begin to bear his testimony concerning what Christ has done for him, and to speak

to others about His love and grace. Of course, he will be tempted. He may even slip back into the old habits at times. But as soon as he recognizes that temptation has assailed, or that the enemy has gained a momentary victory, let him renew his original decision, let him look to the Lord, confessing the sinfulness of his heart, confessing his sin in yielding to temptation, and asking for strength to overcome, let him deliberately call to mind some of the passages of God's Word and begin to think about them, of what those Scriptures teach, and of the One of Whom they speak, and let him press forward in the strength of his Lord as though no temptation had assailed, as though no defeat had been experienced. In so doing he will be learning to be occupied with Christ. In so doing he will be cultivating new habits of thought which will displace the old. And, as his mind is renewed by the Spirit of God and by the Word of God, his life will be transformed (Rom. 12:1-2; II Cor. 3:18).

The application of what we have said to the drink habit is too clear to need any special word of comment. For this habit, like all other sinful habits, may be overcome when dealt with in the strength of the One of Whom the Scripture says, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

## II. THE THREE ASPECTS OF RESPONSIBILITY (Rom. 13:7-9; 14:17-23)

We now turn to the second thought which our lesson presents—the thought of responsibility. The Scriptures in which this thought is brought before us are Romans 13:7-9 and 14:17-23. In these verses three aspects of responsibility are set forth.

First, and most important, we see our responsibility to the Lord. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself" (Rom. 13:7-9). Thus it becomes evident that it is an error to think that it is our own concern and nobody's else how we live. Somebody else is interested and has a right to be, for our Lord Jesus Christ died that He might deliver us from the power of sin and that He might make it possible for us to live happy, victorious, fruitful Christian lives. To live a weak, sinful, defeated life is to rob Christ of the fruits of His cross. To live a selfish, self-centered, self-dependent life is to deny Him the Lordship which rightfully is His by virtue of His death and resurrection. "To this end Christ died and rose again, that He might be Lord, both of the dead and living." And remember, as someone has rightly said, "If He is not Lord of all, He is not Lord at all!" Let us no longer rob our Lord of the fruit of His passion—let us so yield ourselves to Him that He can do in our lives what He died to make possible, namely to "redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works" (Tit. 2:14).

Second, we note our responsibility to our neighbors. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). We know of one young man who was brought to see his need of Christ through this verse. He had been trying to be saved by his own good works, but realizing how utterly he had failed, he had given up the battle and plunged headlong into worldliness. Seeking a Scripture to support his arguments in favor of prohibition, however, for he was an ardent prohibitionist, he came across the verse we have just quoted. As he used this verse on others it pierced deeper and deeper into his own soul, for he realized that his card playing, dancing, and theater going were bound to weaken others and cause them to stumble. And so his



conscience was awakened once more, and in the agony of the conviction which seized upon him he was led to cry to the Lord for mercy, trusting in Jesus Christ as his Saviour. Remember, however, we should not only eschew evil things because these things might be the occasion of offending our brother—we should also so regulate our use of what is good and right and wholesome as to avoid giving offence if possible. We need to have a tender conscience as pertains to the effect of our lives upon others; for as we are actuated by the Spirit of Christ, we will give a whole-hearted response to the admonition of the Scripture which says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15:1-3).

Finally, we note our responsibility to our own consciences. True it is that the conscience is not an infallible guide, for it is possible for the conscience to be seared or hardened. But it is none the less true, on the other hand, that very few Christians live according to the light which their consciences do give them, as they are illuminated by the Holy Spirit and by the Word of God. We need to apply to the dealings of our conscience with our souls the principle which the old lady used with her husband. When he asked her if his collar were clean, she said, "Hiram, if its doubtful, it's dirty!" Just so with our lives. If, with the light which we have received from God's Word, our consciences cannot approve any given course of action, we should by all means refrain from that course of action, even though others may seem to be able to pursue it without any qualms. "Hast thou faith? Have it to thyself before God. Happy is he that condemneth not himself in the things which he alloweth. And

he that doubteth is damned (that is, he is condemned of his own conscience) if he eat, because he eateth not of faith, for whatsoever is not of faith is sin" (Rom. 14:22-23).

### VITAL-TRUTH ILLUSTRATION

Dr. R. J. Miller, in his recently published "Light Gleams from the Fourth Gospel," includes this striking illustration in his chapter on "Emancipation Through the Truth":

The visitor to the coin department in Smithsonian Institute sees that in the earliest mintage by the United States, Liberty was represented as a maiden with unbound locks falling loosely upon her shoulders. Those early coins were designed by a French artist, and the French conception of liberty was freedom unrestrained and unregulated by law. These conceptions worked themselves out in the French Revolution, which followed soon after the struggle for independence on American soil. This conception found its logical outgrowth in the Reign of Terror, during which blood flowed like water through the streets of Paris. It was not long until Liberty found a different representation on the coins issued by our government. The maiden put up her hair. Liberty is now personified by a maiden with her locks properly restrained, no longer flying loose in the air.

License can never be transmuted into liberty. Grace does not set us free from the obligation to keep God's law. It sets us free from the condemnation resulting from breaking it, and enables us through His power to walk in His laws. This is perfect liberty.

—"The Sunday School Times"

## THE MYSTERY OF GODLINESS

(Continued from p. 239)

3. By His resurrection: Here is the crowning proof of Christ's Deity (Rom. 1:4).

### II. WHAT WAS HE?

TO THIS question the second couplet answers, He was the appointed Saviour, and hence His character and work were properly attested and proclaimed. He was "seen of angels," that is angels witnessed to His resurrection. Without this He could not be the justifier of sinners, for the death penalty would still be upon Him. He could not be deliverer from death while under its power. The word "angels" may be rendered "messengers." It was therefore of paramount importance that Christ should be fully and incontrovertibly witnessed to as having risen, so messengers chosen of God, both angelic and human, saw Him and bore witness to His glorious rising from the dead. And He was preached to the whole world by those who saw Him after His resurrection (Col. 1:23). WHAT WAS HE? He was the Saviour—without qualification, without controversy, It is an absolutely sure, settled fact.

### III. WHERE IS HE?

AND the third couplet of our text responds in answer to this final question, He is in the world as the omnipotent, omniscient, omnipresent, living Saviour of all believers, and He has been caught up into glory where He appears as the Advocate at God's right hand.

There is no greater vindication of all Christ's claims as God, than this double fact: by faith, He dwells with every believing soul; to faith, from the throne He supplies every need of His children. He was "received up into glory," having made an acceptable sacrifice.

Where is Christ now? He is in glory at the Father's right hand (Heb. 1:3). What is He doing? He is living interceding, pleading our cause (Heb. 7:25; I John 2:1). He is not a mere, vague, impersonal influence, but He is a living Person to be conscious of, to be known, experienced, felt, and realized. He is "touched with the feeling of our infirmities"—a precious fact which binds Him very close to our hearts (Heb. 4:15).

WHAT glorious descriptions of Him! What thrilling delineations of the powerful One Who has become our everlasting Saviour. This matchless Christ is the mystery and secret of godliness.

It is as though the inspired Apostle were saying to us "Would you know the mystery of godliness? Then look at Him. There He stands before you pictured from six illuminating standpoints. See Him as the incarnate God. Behold Him as the One Who is declared eternally righteous by the Spirit of God and by man as well. Let your soul worship the One Whom angels revere. Gaze upon that One Whose name is now declared among the Gentiles. Let your very being be fed by Him Who is reaching out into the world and saving precious souls. Look by faith upon Him Who has been raptured into glory. Yea, great is the mystery of godliness—Christ, the transforming Son of God.

Turn your eyes upon Jesus,  
Look full in His wonderful face,  
And the things of earth will grow strangely dim  
In the light of His glory and grace.

Well may the Apostle say, in another place,

For we all with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image, from glory unto glory, even as from the Lord the Spirit.



# THE MYSTERY OF INIQUITY FORESHADOWED

(Continued from p. 242)

Moral conditions in Russia are at the lowest ebb. It is the definite aim of the Soviets to do away with old-fashioned marriages and give free love full sway. Even now, instead of matrimony, men and women are permitted to conclude "comradeship unions" which may be dissolved at any time. One young lady who did not appear to be over eighteen had been married eighteen times. Bigamy and polygamy may be practiced without legal embarrassment. Communist principles wholly disregard family loyalty and family privacy. Further evidence of the lack of all moral standard may be seen in the fact that in government institutions for children, boys and girls up to the ages of seventeen sleep together in large rooms.

Daniel's words, "And he shall speak words against the Most High, and shall wear out the saints of the Most High" (Dan. 7:25, R. V.), are remarkably true of Communistic Russia. It is the definite aim of Communists to "kill the soul." To this end thousands of blasphemous posters are circulated. Vile, ungodly songs are sung. Even the children are taught to blaspheme God.

The persecutions of Christians has been such that even pro-Communist Sherwood Eddy must admit, "The church never had to meet in the persecution of the Roman Empire, intermittent, spasmodic, brutal, or stupid as it often was, what it has to face in this relentless, implacable, ruthless persecution." Hundreds and thousands have been murdered without the pretense of a trial. Thousands of others have been banished into almost sure death in the arctic. There conditions are indescribable. Men are forced to labor far beyond their strength, on meager food and with far too little clothing, in order that Russia may export wood and coal to destroy trade in other lands. Women exiles are forced to accept the advances of their brutal guards. Pregnant women are oftentimes sent into the forest never to return. The letters from such exile camps which reach the public tell a fearful story.

Meanwhile, Communism is preparing for world dominion. They purpose that terrorism shall engulf the entire globe. True, Communists promote anti-war organizations outside of Russia, but the Communists themselves are preparing with all their energy for war. The Red Army—the largest in the world—is in the midst of a feverish preparation for the last decisive battle. God grant that America may be delivered from such tragedy as would be hers did Communism hold sway here.

## THE MYSTERY OF GOD

(Continued from p. 239)

no question. Every false cult in the world is at fault in its interpretation of the Christ, and it has always been thus. Hence, if men will but come to an understanding of the Saviour and the salvation which He wrought on their behalf, they will be protected against error.

First of all, the understanding of "the mystery of God" was a vital and certain safeguard against the heresy which threatened the Colossian church. The main principle of Gnosticism was a belief that matter was the source of all evil, and that it was in itself essentially evil. This led its followers to deny that God created the world, to reject the incarnation, to interpose a series of angelic beings between the perfect God and imperfect man, and to practice rigid asceticism. Against each of these errors, Paul places the truth concerning Christ. "By Him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible," is his sweeping contradiction of the teaching that God did not create the world

(Col. 1:16). "In the body of His flesh," is an expression which establishes the incarnation beyond question (Col. 1:22). "Let no one defraud you of your prize, priding himself on his humility and on his worship of the angels, and taking his stand on the visions he has seen, and idly puffed up with his unspiritual thoughts. Such a one does not keep his hold upon Christ, the Head," is the complete condemnation of the teaching of angelic mediatorship (Col. 2:18-19, Weymouth). Whereas the folly of asceticism is demonstrated by the question, "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; which are to perish with the using;) after the commandments and doctrines of men?" Thus, the truth concerning "the mystery of God" is the complete answer to the error of the Gnostics.

More than that, the truth concerning Christ, "the mystery of God," is the complete answer to every present-day heresy. None of them can ensnare the Christian if he will be loyal to his Saviour. Take, for example, the so-called "Oxford Movement," more rightly termed "Buchmanism" which has been so widely heralded these past few months. This is a religious fellowship pretending to be a revival of "First Century Christianity." It claims to have a message which the churches need. Shall we accept it? No, not yet. Let us first ask the question, "What think they of Christ?" And when we do, we find that the Buchmanites think so little of Christ that one can hold any position he desires concerning Christ, and still have fellowship with them. In the words of "Christianity Today," we find "Buchmanism" to be simply "a high-sounding, non-doctrinal apparatus for the retention of Christian evangelical emotion, while ignoring or jettisoning Christian truth. This movement believes in 'conversion'—but the kind of 'conversion' that can do without the blood of Christ." If we but investigated further we could find other errors, but it is not necessary to do so, they are at fault concerning the central teaching of the Christian faith. Theirs is a false religion.

Equally vital, though certainly no more so, is the fact that an understanding of "the mystery of God" is a protection against error of life. It is as the heart is devoted to Christ that the life is cleansed from sin. This is the teaching of Colossians, for no sooner has Paul finished his discussion of Christ, "the mystery of God," climaxed in that statement, "When Christ Who is our life shall appear, then shall ye also appear with Him in glory, than he says, "Mortify therefore your members which are upon the earth (Col. 3:4-5). Good doctrine is essential to good living; the truth concerning Christ, to Christian conduct. Christ's death and resurrection are the basis of scriptural appeal for yielded, transformed lives. Occupation in Christ is the means of Christian victory. Hence, an understanding of "the mystery of God" is a safeguard against false living, as well as false teaching.

### III. HOW DOES ONE COME TO AN UNDERSTANDING OF "THE MYSTERY OF GOD"?

THE way to an understanding of "the mystery of God" is not the path of learning so much as it is that of faith and love. To be sure, these latter may not lead to the mental knowledge that Christ is "the mystery of God," but they will lead to that devotion of heart and mind to Christ which was Paul's desire for the Colossians. We believers need to understand the Book, but we need far more to fall in love with the Person of the Book. We need to learn the teachings of the Word, but we need far more to believe fully that which we have already learned. If we would understand "the mystery of God," we must learn to trust and love the Christ of God.

And this is the message of the chapter we have been studying. In Paul's prayer for the Colossians, the climax is the request that they might understand "the mystery of God." But before Paul reaches that point, he prays that they may be "knit together in love, and unto all riches



of the full assurance of understanding." These are prerequisite to the understanding of "the mystery of God."

The thought of faith is especially emphasized, moreover, when Paul, having stated the danger, gives the pointed advice, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2: 6-7). Paul has prayed that the believers may come to know "the mystery of God," but the believer's part is to walk by faith, and so be built up in the Saviour.

How then do we come to the understanding of "the mystery of God"? The goal is reached as we open our souls to the marvel of the grace of our God, as we allow the vision of Calvary to grip our lives, and as we respond with the devotion of our hearts to our wonderful Saviour.

No hard thing this. We have every reason to love Him. We have every reason to trust Him. We should all of us come to an understanding of "the mystery of God."

O God! the scholar and the sage  
Into Thy mysteries peer,  
And strive by reason's subtle art  
To make their meaning clear.

But my bewildered heart rejects  
The puzzling paths they lay,  
And seeks to gain the Eternal Heart  
By some directer way.

Lord draw me as the sun in spring  
Draws the awakening vine,  
And up the lattice of Thy love  
Bid my affections twine.

So when my grasp on reason fails,  
Faith led, I still may go,  
And all the mysteries shall melt  
As melts the April snow.

## IN THE HARVEST FIELD

(Continued from p. 246)

there for several years. We need to be upholding Miss Daniel in prayer as she undertakes work in this new field.

The folks at D. B. I. were happy indeed to see Rev. R. S. Beal of Tucson, Arizona here in Denver once more. Rev. Beal stopped here enroute to New York to attend a board meeting of the Baptist Home Mission Society, and stopped over again on his way home. He is a minister of God standing true to the faith, and faithfully, conscientiously, efficiently proclaiming the Word of God year after year. Such service, such steadfastness, such loyalty to God's Word reminds us of the admonition of Paul in I Corinthians 15:58: "Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Word has been brought to us of the excellent work being done by Chester Matthews, a former D. B. I. student, at Somerton, Arizona. Rev. Beal recently held an evening service in Rev. Matthew's church. It makes us happy that here and there we hear of faithful ones who are maintaining a clear-cut, aggressive testimony.

The Clifford—Morrison Gospel Team and the Messengers of the Cross are two gospel teams made up of D. B. I.

students and one graduate. They are out preaching and singing the testimony of Christ this summer. Rev. Patrick Clifford is a graduate of D. B. I., class of '33. Mr. Roderick Morrison has completed three years of the course here. Rev. Clifford is an able preacher and an earnest Christian, with a deep desire to exalt Jesus Christ by lip and life. Mr. Morrison goes along on this gospel team as the vocal soloist and song leader. They have already made stops at North Platte, Chicago, Three Rivers, and other places. They are now in Canada, where they will continue to hold meetings for some time. The Messengers of the Cross are Donald Kathan, pianist and bass, Terrell Butler, saxaphonist and tenor, and Elton Crowell, violinist and baritone. These three men are making a great number of stops as they travel across the country. They will probably not go further east than Michigan. Already reports are coming back of fruitage for the Lord as a result of the meetings being held by these teams. We should pray for them that God will richly bless their testimony, especially in the lives of young people. Without doubt, God will honor the willingness and zeal these men have shown.

## MYSTERY BABYLON THE GREAT

(Continued from p. 238)

sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:4-5). The thoughtful study of the Scriptures which reveal the iniquity of this city disclose that her iniquity is primarily two-fold.

First, she is guilty of an aggressive idolatry.

Her idolatry is revealed in the fact that the Holy Spirit sets her forth as a lewd woman. Harlotry, fornication, whoredom, and all forms of sexual uncleanness, in the Scriptures, stand connected with the worship of idols, and symbolically they represent idolatry. For instance, in speaking of Israel's idolatry, Ezekiel 23:37 says, "With their idols have they committed adultery," and in Jeremiah 3:9, the charge is brought against her that she has "committed adultery with stones and with stacks"; or in other words, she has forsaken the Lord, who is the husband of her youth, to worship idols. Thus all references to fornication in the two chapters which speak of Mystery Babylon the Great, and there are many of them, as well as the fact that she is repeatedly called a whore, all indicate that her iniquity is idolatry.

When we consider that the idolatry which is thus represented is the worship of Antichrist, we are better able to understand the depths of the iniquity of Mystery Babylon the Great. The Antichrist is the "beast" with seven heads upon which the woman is represented as sitting (Rev. 17:3). In the Great Tribulation, which is the period involved in the prophecies which we are studying, the Antichrist will be guilty of the consummate blasphemy of exalting himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God (II Thess. 2:4). And in connection with this blasphemous conceit, the second beast of Revelation thirteen, who is the false prophet, shall deceive them that dwell on the earth, by means of those miracles which he will have power to do in the sight of the first beast, the Antichrist, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live (a reference to the Antichrist and his mock resurrection), and he shall have power to give life to the image of the beast, that the image of the beast should both speak and cause that as many as will not worship the image of the beast shall be killed (Rev. 13:14-15). It is this image of Antichrist in the holy place in the temple at Jerusalem which the Scriptures call "The Abomination that maketh



solate," or, as some translators have it, "The Transgression that astonisheth" (Dan. 9:27; Matt. 24:15). This is the horrid idolatry in which Mystery Babylon the Great all participate.

But not only does this wicked city participate in the abominable idolatry of Antichrist; she actually propagates it by idolatry with a missionary zeal. Bear in mind that, in the Scriptures, wine which causes drunkenness, as well as fornication, stands connected with false teaching, as is apparent in the very passage which we are studying. Then mark such passages as the following, in the description of this magnificent, but unspeakably wicked city:

With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication (Rev. 17:2).

And the Scarlet Woman was arrayed in purple, and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication (Rev. 17:4).

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her (Rev. 18:3).

In such Scriptures we are plainly shown that Mystery Babylon the Great not only participates in the idolatry of the Antichrist, but actively and aggressively spreads among the nations of the earth.

Idolatry has always been characterized by the persecution of the people of God, and there is no exception in this case, for the second charge which is brought against this wicked city is that she is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6). That will be a time of fearful persecution and martyrdom, exceeding in its ferocity all such times which history has ever witnessed, for, with the establishment of the image of Antichrist in the holy place, a decree will go forth to all the earth that all men must bow down and worship, and that they must receive the mark of the beast in their right hands or in their foreheads as the symbol of their allegiance to the Antichrist; and another decree will be made that no man may buy or sell, save those who have "the mark, or the name of the beast, or the number of his name" (Rev. 13:15-17). Coupled with this, the false prophet, as we have seen, will give life to the image of the beast, causing that this image shall both speak, and cause that as many as will not participate in this horrible worship of the beast shall be killed. This is the persecution and martyrdom of the saints in which Mystery Babylon the Great shall participate; and when she is judged, the record is that "in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18:24).

Such iniquity as this deserves judgment, and judgment must have, so next we see,

### III. HER CALAMITY

OUTSTANDING among God's judgments upon the cities of the past is His judgment of Sodom and Gomorrah, concerning which the Scripture says, "The Lord rained upon Sodom and upon Gomorrah brimstone and fire" (Gen. 19:24). Like unto this awful visitation will be the judgment of Mystery Babylon the Great.

This doom was prophesied against Babylon in the days of her former glory, for the Spirit has said, "Babylon, the glory of Kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah" (Isa. 13:19).

This prophecy shall be fulfilled in the fall of Mystery Babylon the Great. God is patient and longsuffering. He does not hastily pour out the vials of His wrath. But the day is coming in the which He will judge the iniquity of those who persist in rebelling against His authority, and when

the doom of that proud city does come, her judgment will be swift and terrible. "In one hour," says the Scriptures, "is thy judgment come" (Rev. 18:10—see also Rev. 18:17).

This judgment is set forth in prophecy, proclamation, and prefiguration.

It is prophesied in the Old Testament in such Scriptures as the following, in addition to that which we have already noted:

Her time is near to come, and her days shall not be prolonged . . . these two things shall come upon thee in a moment, in one day, the loss of children, and widowhood . . . desolation shall come upon thee suddenly, which thou shalt not know" (Isa. 13:22; 47:9, 11).

It is proclaimed by the voice of an angel, crying mightily with a strong voice, "Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" and by the voice from heaven which says,

Come out of her My people, that ye be not partaker of her sins, and that ye receive not of her plagues.

For her sins have reached unto heaven, and God hath remembered her iniquities.

Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horse and chariots, and slaves, and souls of men.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,



And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her (Rev. 18:4-20).

And this doom of Mystery Babylon the Great is prefigured, not only by the desolations of ancient Babylon, but also by the action of a mighty angel, who takes up a stone like a great millstone and casts it into the sea, saying,

Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all.

And the voice of harpers, and musicians, and and of pipers, and trumpeters, shall be heard no

more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived (Rev. 18:21-23).

So shall perish all who set themselves up against the God of heaven. How urgent, therefore, in these days of opportunity, is the need for a faithful proclamation of the Gospel of grace, that men may flee from the wrath to come, and, taking refuge in our Lord Jesus Christ may obtain the promise,

Verily, verily I say unto you, he that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment) but is passed from death unto life (John 5:24).

## THE BATTLE OF THE AGES

(Continued from p. 244)

There was a moment of silence as Charles perused impatiently the entire handbill and glared restively at the picture of the speaker.

"You don't mean to say you are interested in anything like this!" he growled, almost impolitely.

"Why certainly!" This from both of the girls in chorus. "Why shouldn't we?"

"Why should anyone care for this antiquated stuff? All the fellows I know consider this church stuff just plain nonsense."

"Then you don't know the right kind of fellows," one of the girls chimed in. "We know ever so many—some of them the finest young men in the city—who are attending these services every night. There's Harry Blancher, for instance, whom we just met last night for the first time—there's a real fellow. He thinks the meetings are marvelous. And the way men and women, scores of them, are accepting Christ and confessing Him as their Saviour, is nothing short of miraculous."

Charles blushed at the mention of his brother's name, but said nothing as he stared blankly in amazement and wonder at the enthusiasm of the two girls. There was nothing "back woods" about these girls. Nothing cheap either—just clever, attractive, beautiful girls who weren't at all interested in having a kidding match with him. He hadn't known that girls like that were interested in things like this. Hm! Maybe he ought to drive down to that church tonight, just to see what all the attraction was. Yet if he did go he wouldn't want his folks to know anything about it. If he could find some secluded corner of the church—say away up in the balcony where no one could see him—

"Then we may expect to see you there tonight?" the first young woman asked, reading his face.

"I'm making no promises," Charles replied laconically. "I'm not like George Washington, I can tell a lie but I won't! If I'm there, I'm there. If not, not."

"Oh you'll be there all right. No right thinking young man can afford to neglect the salvation of his soul." It was the silvery voice which spoke again. "Bye!" she finished as the two passed on, handing out doggers and issuing invitations to the meetings as they went.

Alone once more, Charles meditated with sober face on the words of the young woman. The handbill lay

crumpled and twisted on the seat beside him. Slowly he unfolded it and straightened it out, and now with more respectful interest, read it once more. This time a tentative statement at the bottom drew his attention irresistibly:

"It doesn't matter how good a kiddier you are; it whether you know Jesus Christ that really counts."

SEVEN-THIRTY found Charles in his ridiculously ornamented car, seeking a parking place near Grace church. He was surprised to find that he had to park more than a block away. He had come late on purpose so that he could sneak in and find a seat in the rear corner in some secluded corner. It would never do to let his folks know that he was here.

But when he reached the church, it was to find every available seat taken except a few in a side room. "All the better for me," Charles muttered to himself as the usher showed him to a chair. He glanced about him unable to recognize a single person, and again he was glad, for none of his friends would find out that he had come, and he would not have to face their jeers on the morrow.

The singing of the songs was new to Charles, such singing as he had never heard. A large choir loft was packed to the limit of its capacity with young people, a few of whom seemed very much in earnest.

Then came the sermon. Charles settled himself for a half hour of boredom; and was beginning to dream of the girl with the silvery voice, and to wonder if she were here, when he was startled by the audience breaking into applause. What had the speaker said? He must listen more closely.

"The most wonderful thing in the world! What is the most wonderful thing in the world?"

The speaker asked the question, and then paused as if waiting for a reply. Then with keen logic and great fervency he proceeded to unfold the theme.

Charles listened more or less listlessly at first. And then, as the beauty and grandeur of the theme began to display itself before him in entrancing and glorious pictures, he found himself in a new world, a world where Heaven, God, and Christ, the Son of God, were exceedingly beautiful and more to be desired than the whole world. The forgiveness of sin, the heart made right—on and on went the speaker, carrying his spellbound audience from



ene to scene to scene of precious things, made real to the inward eye as the Spirit of God gave understanding.

Once in the midst of the sermon, Charles' mind came back to himself, and he discovered that he was sitting on the edge of his chair with his fists clenched tightly. Confound it! He'd have to watch out or he'd be getting converted tonight! Strange how he almost wished he could be that "new creature" the evangelist was telling about! After all, life was pretty much of a bore, even away from home. All his good times seemed to be so much more thrilling in their anticipation than in their experience! Was it possible that he needed something more! Had he really been neglecting the best things of life?—oh bother, one of his friends were Christians and they had more in—

"Many a young man would rather lock arms with worldly friends and go to hell on the gilded pathway of thrills than to lock arms with Jesus Christ and go to heaven on the glorious pathway of faith in Him," shouted the speaker.

Charles started!

But the speaker went on, "I say to you young people, is either Christ or hell for every man in this city. No right thinking young man will neglect the salvation of his soul. Christ Jesus is your friend, your best friend. Take Him into your life and you will have life—real life—yea, eternal life! It is free for the taking—'For the gift of God is eternal life through Jesus Christ our Lord.'"

The sermon was finished, and the invitation was being given. An almost overwhelmingly tender emotion seized Charles, and a gentle tug made itself felt about his heart, until it seemed that he must leave his place and march down the aisle in acceptance and public confession of Christ as his Saviour and Lord. Somehow he felt that he loved this Saviour, this Jesus, the Man of Galilee and, as the evangelist had pictured Him, the man—the God-man—of Calvary! But even as he thought to yield, there flashed into his memory the insidious inference, "What will your friends say?"

"You don't know the right kind of fellows," was the answer of his soul.

Dare he yield? Dare he do otherwise? Oh he had seen a sinner—a wilful, stubborn, Christ-rejecting sinner! Would Christ have anything to do with such as he?

ONCE outside the church he walked as one in a daze. Throughout the night he turned and tossed on a sleepless pillow.

Next day he looked with disdain and contempt on his mode of living and his unseemly habits of life.

It was when he was walking along the lake at the Lumbel Resort that he came to the great decision of his life. Thoughts of his past, his proud, rebellious heart, and the sermon of last night, were uppermost in his mind. The battle of the ages was on. Greater men than he had fought and lost, not because they fought, but because they would not surrender to the tender wooings of the Spirit of God. Charles was no coward, though hitherto he had lived for what others might think of him. Today he would become a changed young man. Today his eternal destiny would be sealed and sealed for Christ!

"I'll do it now!" he declared triumphantly, yet with a trembling voice, "NOW!"

He had been about to light a cigarette, when with a sudden change of mind, he whirled and tossed the entire package far out into the lake, as far as his strong young arm could hurl it.

"Out where this time yesterday I wished every evangelist in the world would jump!" he acknowledged grimly to himself.

There was a step on the beach behind him.

"S-S-Say, d-d-don't you know th-th-that c-c-cigarettes were made f-f-for fire and not f-f-for water?"

Charles turned abruptly to greet his freckled-faced, broad-grinning acquaintance of yesterday. "Are you a

Christian?" he almost shouted as he reached out his hands and seized him by the shoulders.

"I s-s-s-sure am!" stuttered the other, grinning broader than ever.

"AND SO AM I!" cried Charles, joyfully. "I have just this minute accepted Christ as my own personal Saviour!"

The long, awkward arms of the other folded tightly and happily about Charles' waist. "You'll f-f-f-find H-Him to be your v-v-v-very b-b-best f-f-f-friend," he stammered. And there was something strangely musical and beautiful about the words as they fell on Charles' ears.

## BEHOLD I SHEW YOU A MYSTERY

(Continued from p. 241)

unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" is the declaration concerning the transforming power of the knowledge of the mystery of the Rapture. To the believer who really expects the Lord to return at any moment the hope of the Rapture is a transforming hope. It is a hope which will bring to the life that steadfastness and aggressiveness which God desires to see there.

Another verse which states this same principle—though in its primary application it refers to the second coming of the Lord—is found in the First Epistle of John. There we read, "Every man that hath this hope in him purifieth himself, even as He is pure" (I John 3:3). Such a verse is a challenge to every believer who knows of the hope of the Lord's return. If that hope is in him as a glowing heart—knowledge it will result in the purifying of his life. Many a child of God has been delivered from the movies, and the card-table, and many similar vices by the practical application of this truth to his life. Many a hidden sin has been purged from the lives of God's children as a result of this hope. There is, indeed, transforming power in the knowledge of the mystery of the Rapture.

A minister of the Gospel was living at the home of his sister. She had several children, all of whom thought the world of their uncle. One day he had to leave them for a while to keep an appointment in another city. In leaving he told them when to expect him to return. These children were healthy, normal, happy youngsters. They would be nice and clean when their mother turned them loose to play in the mornings, but it would not be long before they looked to be strangers to water and soap. Contrary to their custom, and much to the surprise of their mother, they kept clean and neat on the day their uncle was supposed to arrive. They went to the train to meet him, but he did not come. He had been delayed and sent word that he would come on another day at a certain time. On that day the children again kept out of the mud and again they were disappointed in that their uncle did not return. A period of several days then passed in which they were uncertain as to which day he might arrive. From the beginning of that time of uncertainty as to the day on their uncle's coming, these children gave their mother little or no trouble in the matter of keeping clean. Would that the hope of the coming of Christ might have even more striking effect upon the lives of believers.

"Behold, I shew you a mystery!" And what a glorious revelation Paul did give when he made known the Rapture of the Church. What comfort, what peace, what incentive for holy living lies in the knowledge of this mystery. What joy is found by the believer in this knowledge, as the indications of His soon return mul-



tiply on every hand. In the twilight hours of this age, when the grotesque shadows of the approaching night of tribulation are fast gathering around, the believer who has this hope is looking for the flash of the sunlight; his ear is listening for the trumpet blast; he is waiting eagerly, expectantly, longingly for the "catching up" into the air.

## STUDIES IN THE BOOK OF ROMANS

sion of the conflict runs from verse nineteen to verse twenty-one. He says,

I speak after the manner of men (he recognizes that we are finite) because of the infirmity of our flesh (a reference to the weakness of our physical bodies); for as ye (believing souls, the "ye's" and "we's" in this passage refer to believers) have yielded your members (your physical and mental powers) servants to uncleanness (another name for the old man) and to iniquity (the old man) unto iniquity (the deeds of the old man); even so now yield your members servants to righteousness (another name for the new man) unto holiness (the deeds of the new man).

For when ye (believing souls) were the servants of sin (the old man), ye were free from righteousness (the new man).

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

The inference in the question is that they had no good fruit whatsoever when they were thus yielded to the old man. This is a reiteration and slight expansion of the other description of the conflict which we have studied more minutely in verse sixteen.

Yes, the conflict of the Christian soul is very real; and if the Christian does not understand, it is oftentimes very disquieting. But Paul makes very clear that God has made complete and effective provision so that the believer may have full and satisfying victory.

THE Apostle refers to this victory three times in this subsection of the book of Romans, running from verse twelve to verse twenty-three of the twelfth chapter. In the first of these references, verses twelve to thirteen, we find an admonition, a promise, and a reason.

In his admonition he says,

Let not sin (the old nature) therefore reign in your mortal body, that ye should obey it (that is, the old nature) in the lusts thereof.

Neither yield ye your members (that is, every conceivable member of the body and soul) as instruments of unrighteousness unto sin (that is, unto the old man); but yield yourselves (believing souls) unto God, as those that are alive from the dead (the death of our Lord Jesus Christ which is ours by identification, as we saw in our last study), and your members as instruments of righteousness unto God.

And then comes the thrilling promise,

For sin (that is, the old nature) shall not have dominion over you;

and his reason is given in the next words:

For ye are not under the law, but under grace.

We have seen Paul's admonition, Paul's promise, and Paul's reason concerning the victory.

His admonition is, "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof." What an appeal! what a cry to come to us as we study God's Word together!

In the meantime, while we are waiting, a weighty and serious obligation is ours. There are many who know nothing of this truth. Worse still, they do not even know the Saviour. Let us seek then, by the grace of God to avail ourselves of every opportunity to make Christ known. Let this hope be an energizing power in our lives to arouse our souls to a greater and fuller service for the Christ.

His promise is, "Sin (that is, the old nature) shall not have dominion over you."

And his reason why sin shall not have dominion is "Ye (believing souls) are not under law, but under grace."

What a revelation! What a declaration! The reason we may expect victory in the conflict is that we are not under the tenfold lash of the law; but rather that the grace of God in all its simplicity, all its loving tenderness, all its beauty, is reaching out into the life, teaching us something of His grace and graciousness, and teaching us how, in the daily walk we may show forth that grace and graciousness to others.

The Apostle's second discussion of the victory is found in verses seventeen and eighteen. In this discussion he sets forth the pathway, the mold, and the result of victory. The language of the verses does not present any great difficulty.

But God be thanked, that ye (believing souls) were the servants of sin (the old man), but ye (believing souls) have obeyed from the heart that form (or, mold) of doctrine which was delivered you.

Being then made free from sin (the old man), ye became the servants of righteousness (the new man).

The pathway of victory is clearly defined.

Ye obeyed from the heart.

It is this kind of full obedience which God yearns to find in His people. This is what the Psalmist is talking about when he says in Psalm 51:6,

Behold, Thou desirest truth in the inward parts.

There is so much lip service offered by men these days that it is not to be wondered at that God should particularly make known His desire for hearts that are sincere. It is one of the most unfortunate features of the hour in which we live that the old-fashioned, high sense of honor is disappearing from the hearts of men. If only men would hear and heed the Word of God, then it would not be so difficult to find men of whom it might be said as Paul says of the Romans,

Ye obeyed from the heart.

It is those who have thus obeyed from the heart who are walking in the pathway of victory.

The next words of verse seventeen show what they obeyed from the heart.

Ye obeyed from the heart that form (or mold) of doctrine which was delivered you.

The word translated "form" has been aptly translated by able scholars, "mold." This is accurate and exceedingly suggestive, for there is a "form," or "mold," of doctrine to be observed by those who would be living the life of Christ. This mold is found in Romans 6:11:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

This is the mold of doctrine into which the believer must be poured in order to be walking in the victory which God



gives to His own. There can be no doubt that this is the divinely inspired mold into which all must fit who would live victoriously over sin. Romans 6:11 is the divine prescription for the victorious life, the inspired mold of the doctrine of victory. Observe that the mold has two sides: first, "Reckon yourselves dead indeed unto sin"; second, "Reckon yourselves alive unto God through Jesus Christ our Lord." Both reckonings are through Him Who loved us and gave Himself for us.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Here, then, is the divine prescription for the victorious life, the inspired mold of the doctrine of victory. Observe that the mold has two sides: first, "Reckon yourselves dead indeed unto sin"; second, "Reckon yourselves alive unto God through Jesus Christ our Lord." Both reckonings are through Him Who loved us and gave Himself for us.

And now having placed before us the pathway and mold of victory, the Apostle succinctly states the result in verse 18:

Being then made free from sin, ye became the servants of righteousness.

What a blessed result! "Ye became the servants of righteousness." Refreshing service! delightful slavery! thrilling bondage! "Ye became the servants of righteousness." God hasten the hour when men shall awaken to their privileges in Christ Jesus and turn from their bondage in sin to the glorious privilege of being servants of righteousness.

We have seen the pathway, we have seen the mold, and we have seen the result of the life of victory.

The pathway of victory is obedience from the heart.

The mold or the doctrine of victory is, "reckon yourselves dead to sin," and "reckon yourselves alive to God."

And the result of victory is, "Ye became the servants of righteousness." Blessed result! May God give us more of its manifestation.

The apostle Paul's third discussion of victory in this portion is found in verses 22-23:

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The words "being made free from sin, and become servants to God," simply connect this last brief allusion to victory back with the second reference which closed with very nearly the same words. This last discussion of victory presents two fruits and one absolutely essential free gift.

The first fruit is referred to in the expression,

Ye have your fruit unto holiness.

Having become the servants of God and of righteousness, if a thorough breaking to God has taken place, the fruit which is flowing from the life of the believer is declared to be, without exception, good deeds; hence he is bearing fruit unto "holiness," or sanctification. This shows sanctification in the state. It is a glorious and blessed progression in the things of the Spirit, and not a so-called second blessing.

The second fruit named in the passage grows out of the first fruit named,

And the end everlasting life.

The expression "everlasting life" is used here to refer to rewards instead of salvation. A similar use of this expression—one which can only refer to works—occurs in Galatians 6:8:

He that soweth to the Spirit, (that is, soweth works, good deeds to the new man), shall of the spirit reap life everlasting.

The Bible teaches repeatedly and inescapably that salvation is by grace and not of works. Hence in these two passages we find the Apostle uses the expression "life everlasting" to point to rewards for service rendered.

Paul now brings this section to a close by a statement much quoted by believers throughout the Christian era:

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

It is most instructive that the Greek word for "free" is in the original text, so that the passage should read,

The wages of sin is death; but the FREE gift of God is eternal life through Jesus Christ our Lord.

We are happy that it is so rendered in the revised version. This "free gift" is referred to at the very end of this discussion as though Paul could not leave the subject of victory until he had made it clear that there is no such thing as victory until one has accepted Jesus as his Saviour:

And thus we have caught a glimpse of the two fruits and the one absolutely essential free gift. The fruits are, fruit unto holiness, and fruit unto everlasting life, and the one free gift is eternal life through Jesus Christ our Lord.

LET us review what Paul has taught us, then, concerning the conflict and the victory.

In the two passages on conflict he has shown that the old and new man are vying for control of the soul, and that the soul must choose between obeying sin unto death, or obeying obedience unto righteousness.

In the three discussions of victory, Paul presents:

The admonition, "Let not sin reign in your mortal body that you should obey it in the lusts thereof";

The promise, "Sin shall not have dominion over you";

The reason, "Ye are not under the law but under grace";

The pathway, "Ye obeyed from the heart";

The mold of the doctrine of victory, "Reckon ye also yourselves to be dead indeed unto sin but alive unto God";

The result, "Being made free from sin ye became servants to righteousness";

And another result of victory, "fruit unto holiness" here in this life.

And still another result, fruit unto eternal reward in the life to come.

And the one essential free gift in order that a man might have victory—the free gift of God which is eternal life through Jesus Christ our Lord.

If you have not accepted Him you cannot have victory here in this life, and your soul is facing the black and hopeless doom of the lost. Do not delay longer! Accept Him now!

And in closing let us face the wondrous promise concerning victory.

Sin shall not have dominion over you.

Have you been discouraged? Have you been defeated in your conflict with sin? Have evil habits darkened your life and stained your soul? Is your temper and your tongue too quick? Do you disappoint your Lord by low standards, or by a most unresponsive state of drifting on and on? Friend, let me take you to the promise:

Sin shall not have dominion over you.

The promise is BONA FIDE.

Sin shall not have dominion over you.

Step out upon the promise. Quietly trust Him Who is the Promiser. Let Him have His way with you. Don't hold back from Him. Yield yourself unto God. Walk in the mold that He has given you, and sin shall not have dominion over you, for ye are not under the law but under grace.



# THE MYSTERY OF THE BODY

(Continued from p. 234)

Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power.

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ (Eph. 3:4-8).

Furthermore, it is clearly stated that during the ages in which it was not revealed, the mystery was hid in God.

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ (Eph. 3:9).

This being the case, it becomes sure that the Old Testament is not a church book. The Old Testament is not God, hence the Mystery is not hid in the Old Testament. The Mystery is "hid in God."

This is in agreement with that other truth which is so vital to a proper understanding of God's Word, that Israel is not a type of the Church, but is God's wondrous photograph of the individual believing soul.

## 4. Spiritual gifts are imparted by God to empower the members of the Body for service.

There is much work to be done for our Lord Jesus, and it is in a realm in which man is powerless; hence,

When He ascended up on high, He .... gave gifts ....

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ (Eph. 4:8, 11-12).

These marvelous spiritual gifts are God's enablings which make it possible for fallen man, by God's strength, to put over a spiritual program.

## 5. There is one Body.

In various ways God has made it plain that there is but one Body. However, some enthusiastic souls, having seen the blessedness of the truth of the Body, have arrived at the conclusion that if a little is good, more is better, and are now teaching that there are several bodies of Christ. This heretical flight of the imagination is emphatically contradicted by the apostle Paul in several clear passages.

We have many members in ONE BODY (Rom. 12:4).

We, being many, are ONE BODY in Christ (Rom. 12:5).

We, being many, are one bread, ONE BODY (I Cor. 10:17).

All the members of that ONE BODY, being many, are ONE BODY (I Cor. 12:12).

We are all baptized into ONE BODY (I Cor. 12:13).

Now are they many members, yet ONE BODY (I Cor. 12:20).

To make in Himself of twain (Jew and Gentile) ONE NEW MAN, so making peace; and that he might reconcile both unto God in ONE BODY by the cross (Eph. 2:15-16).

There is ONE BODY (Eph. 4:4).

It would seem that extended discussion on a point which the God-sent Apostle has made so clear, would be a superfluity. Surely the devout child of God would be most eager to avoid those who seek to put a "body" in the

first part of Acts, another "body" in the latter part of Acts, and then inform us believers of today that we are in a "body" which began after the twenty-eighth chapter of Acts. There is naught to do but unqualifiedly reject such gratuitous invention, and faithfully adhere to the Word of God, which plainly avers that, "There is one Body" (Eph. 4:4).

**T**HUS it becomes our privilege in this age to proclaim the Mystery, which is His Body. In this mystery, God brings before us the blessed fact of the essential oneness of all Christians. We are one with Christ, and one with one another. It is God's thought that this oneness in our standing in Christ shall find expression in our state, in practical unity of life, service, and purpose among the people of God.

And so the Word of God presents the mystery of the Body, which is His Church. There is but one Body, of which Christ is the head, and the believers, whether Jew or Gentile, are the members. This mystery was hid in God during ages past and is now revealed by Paul, and into the members of this Mystery God implants spiritual gifts, thus enabling his saints to do the mighty works of God. This is the mystery of the Body.

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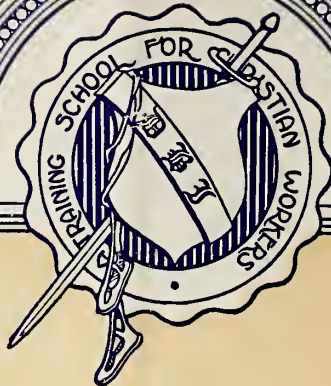
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The bodily resurrection and Lordship of Jesus—Acts 2:32-36; 1 Tim. 2:5.

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### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; 1 John 2:16; 11 Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

# AS THE EDITOR SEES IT

## *The Second Coming Number*

**M**EN hate the truth of the second coming. Pastors ignore the truth of the second coming. False teachers pervert the truth of the second coming. But meanwhile, the Word of God presents the truth of the second coming. And since the truth of the second coming is one of the outstanding doctrines of the Word of God, we present the "Second Coming Number" of "Grace and Truth" without hesitancy and without apology. We know that we have presented the truth of His Word. Our only prayer is that God will use the truth of that Word to His own honor and glory.

## *What's This?*

**P**ATMONT tells us of the unspeakable atrocities perpetrated by the Soviet government in Russia. We are introduced to hideous heaps of naked children, starved and frozen to death, and this awful condition is traced directly to the Soviet system. Writers in the great dailies and nationally read magazines describe to us the scouragement, the broken morale, and the appalling impurity which has come upon the people of Russia, and declare that these things are present in Russia because of the Soviet system. Leading articles describe to us the determined program of the Soviet government to destroy faith in God, and produce a world of atheism. Authentic reports on every hand set before us the nation-wide progress of a Soviet controlled boy-

cott making it impossible to buy or sell without the proper "mark."

And now comes Albert Hayes writing in the "Denver Post." (Mr. Hayes is a prominent editorialist and authority on national and international affairs.) Says he, as he discusses present day conditions in the United States,

Our national and state governments are today more like that of Russia than that of George Washington.

May God help America.

So likewise ye, when ye shall see all these things, know that it is near, even at the doors. The coming of the Lord draweth nigh.

## *Sample Copies*

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## *"O Lord, How Long?"*

**I**T IS strange indeed that so many Christians steadfastly refuse to believe that "Modernism" is mak-

**A**GAIN we remind our readers that the need of the Denver Bible Institute is exceedingly great. But again, also, we would remind both our readers and ourselves that "God is able to do exceeding abundantly above all that we ask or think." Let us not grow indifferent or discouraged, but let us pray that God will bless to the glory of His Name and to the furtherance of His testimony.



ing terrific inroads into the denominations. But in spite of the efforts of these well-meaning souls to persuade themselves that all is well, the true condition is daily becoming more evident, and as the condition becomes more evident, it becomes more intolerable.

An earnest young preacher of the gospel, in an adjoining state, had an experience with one of the denominational "higher-ups" which is another eye-opener. The young man is a promising chap, consequently the ecclesiastical powers that be set out to capture him. He is invited by his pastor to luncheon with the State Secretary—but let the young preacher tell his own story. We quote from his personal letter to the Editor.

Some weeks back I lunched with the Baptist State Secretary. This luncheon was at the request of the pastor, who said he was seeking my welfare, and wanted me to become one with them. During the course of the conversation, I asked, "What do you do in placing a pastor if you find he denies some of the great doctrines of the Word of God, such as, 'The Virgin Birth,' 'Deity of Christ' etc.?" At first he said, "We don't recommend him." Then a flush came over his face, he was silent for a moment, and then added, "Of course, if the people want him, we give him to them."

It is hard to imagine a more terrible statement. Here is a man placed in the highest position in the gift of his denomination in his state. As a Christian leader his responsibility is to protect the flock from error. But instead of protecting the flock, he actually admits to a young preacher, just getting started in Christian service, that if the flock wants heresy, he'll let them have heresy.

A mother who feeds her baby cyanide or potassium because the baby cries for it would be tried for murder. What shall the church of God do with wicked leaders who feed the "little flock" poison, because some of the flock are foolish enough to ask for it?

Isn't it time for God's people to get some conscience on the subject of compromise with "Modernism?"

"O Lord, how long?"

### "Selfishness"

**T**HE wave of self-indulgence which is sweeping the world today is not confined to unbelievers. Even Christians are departing from their first love, losing the joy of sacrificing for the Saviour, and placing the provision of some personal desire above progress of God's testimony.

Nearly fifty years ago, that saint of God, Arthur T. Pierson, said,

Satan leads by subtle steps from that which is not sinful in itself, to that which is. He begins with innocent self-indulgence . . . . By the power of self-indulgence we become selfish, . . . . and so that which we think of, which we plan for, to which we are devoted, is nothing but the advance-

ment of self . . . . If the question comes up, "Shall I enjoy myself and forget the interests of God and His kingdom; or deny myself, that I may promote them?" The selfish man by and by, sets up self in the place of God . . . . such is the ultimate tendency of selfishness.

We have come upon an hour in the history of the old world when the need of self-effacing, self-renouncing, self-forgetting consecration to our Lord Jesus Christ is the one great paramount need. Surely there are many devoted hearts who are ready to answer back to God, even in the midst of this tide of apostasy—"Lord, here am I." In such a world-wide spiritual crisis there must be many more than seven thousand who have not "bowed the knee to Baal." It is an hour of opportunity. It is an hour of challenge.

He died for all, that they which live **should not henceforth live unto themselves**, but unto Him which died for them, and rose again (II Cor. 5:15).

## A Missionary

*Called with a holy calling  
A light in the world to be,  
With a love that fills  
And a joy that thrills  
His heart momentarily.*

*Sent by a risen Master  
Inspired by His living Word,  
Endued with power  
To witness each hour  
He works with his loving Lord.*

*Led by his loving Saviour  
To lands both needy and vast,  
The sickle to wield  
In His harvest field  
E'er the time for reaping is past.*

*He's urged by a need appalling  
And anxious to save the lost,  
So he offers his all  
At the Master's call  
And goes not counting the cost.*

*The burdens are often heavy  
That he is called to bear,  
And the trials are sore  
Behind and before  
But he has naught to fear.*

*Comforted by His presence  
A comfort to others is he,  
He walks in His light  
Clothed with His might  
This is a missionary.*

This poem comes to us from Rev. Frederick E. Hollar who also has an article in this issue called "Ebenezer."

# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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**R**OMANS, seven is regarded by many Bible students as one of the most difficult passages in all the Word of God. In this twentieth study on the book of Romans, Clifton L. Fowler presents the teaching of the first division of this chapter in such a charmingly clear and interesting manner as to leave one wondering just what it was that he thought so difficult. The particular heading of this sub-section of Romans is "THE RIGHTEOUSNESS OF GOD FULFILLED—THE INSPIRED ILLUSTRATION."

**T**HE passage which comes before us in our present study is found in Romans 7:1-6:

Know ye not, brethren, (for I speak to them that know the Law) how that the Law hath dominion over a man as long as he liveth?

For the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God.

For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death.

But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Everybody loves a good illustration. We all enjoy a fresh, sparkling story. We like to be thrown with people who have a generous fund of clean, wholesome yarns. And we are all unquestionably helped to understand the ordinary problems of life by the introduction of illustrations which shed light on the subject under discussion, and which has the delightful reaction of conveying to the mind a sense of relaxation and let-down.

Our Lord and Saviour Jesus Christ, when He was here upon the earth, giving to men the truth which God had committed unto Him, literally loaded His teaching with illustrative material. How His hearers were stirred when they heard Him talking of the seed which fell by the wayside, and of the fowls which came and devoured that seed! How they were stirred when He told them of the man who sowed good seed

in his field, and of the enemy who came and sowed the field down with tares as man slept! How their souls were awakened with astonishment and horror when He told of the woman who put leaven in three measures of meal until the whole was leavened! And how their imaginations were fired, and their hearts moved unto responsiveness when He told them of the net let down into the sea, which gathered every kind of fish, both good and bad. The illustrations of the Saviour were clear, and pointed, and thrilling, as He exercised a heaven-given resourcefulness in the use of them. He saw the inescapable value of illustration.

Likewise the apostle Paul, guided by the Holy Spirit, was a past-master at the use of apt illustrations. It is with the Corinthians that he uses the illustration which shows the two kinds of classifications into which Christians fall to this day: those who build deeds of gold, silver, and precious stones, and those who build deeds of wood, hay, and stubble (I Cor. 3:11-15). In which classification, friend, do you belong? And when he addressed the Ephesians Paul sought to stir them to Christian activity by using the armor as an illustration, in the earnest admonitions, "Put on the whole armor of God," "Gird your loins about with truth," "Put on the breastplate of righteousness," "Take the sword of the Spirit, which is the Word of God" (Eph. 6:12-18). And in another place he brings the scenes of the Olympian games before them to illustrate spiritual truth, when he says, "They which run in a race run all, but one receiveth the prize, so run that ye may obtain" (I Cor. 9:24).

**T**HE passage which comes before us in our study is one in which the apostle Paul, led by the Spirit of God, presents an illuminating illustration of unique value. It is the story of a woman and two husbands.

As we turn to the study of this passage we must not be unmindful of its context. The Apostle is showing how the righteousness of God may actually be fulfilled



filled in the life of a believer. In chapter six he has just finished discussing the terrible conflict of the soul and the victory of those who lean on Christ.

Let us now address our attention to the woman and her two husbands. Romans 7:1-3 says,

Know ye not, brethren, (for I speak to them that know the Law) how that the Law hath dominion over a man as long as he liveth?

For the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

One of the very first things that strikes the mind upon hearing Paul's inspired illustration of the woman and her two husbands is that no matter how loose men may become in the matter of divorce and remarriage, God's standards are still high. According to God's ideal, as presented in this illustration, the one who marries is bound by that marriage so long as the other contracting party lives. In other words, the only hand that can dissolve marriage, if one accepts God's ideal, is the hand of death.

But some "Modernist" may cry, "Did God not instruct Moses to give a writing of divorcement?" Yes, He did. But when Jesus was here upon the earth He told us why. In Matthew 19:8 Jesus tells us,

Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

Jesus makes it very plain that back in the beginning, in the mind of God there was no such scheme or plan as divorce and remarriage. These words show that God has never changed His mind. Divorce is reluctantly conceded because man is so utterly wicked and hard of heart, but the mind of God remains utterly unchanged, and that mind is clearly expressed in the words of Paul:

The woman which hath an husband is bound by the Law to her husband as long as he liveth.

In God's mind there is no such thing as divorce, marriage is indissoluble except by death, hence, when a conscientious couple get married they know and understand that the only thing which should be permitted to break up their home is for death to enter. Divorce is a ruthless transgression of the will of God for men, hence the conscientious Christian couple have no place in their thoughts for divorce. It is a wicked expedient to which they will not resort, even though there be some domestic storms now and then. Divorce, like every other sin, may be defeated and brought into subjugation by trusting the Lord Jesus. There is no other means of overcoming this or any other sin.

Perhaps it were well to stop for a moment to get a bird's-eye view of what is involved in this illustration. Paul presents it briefly. He presents a woman who has married. She has a husband, of course. Without going into detail, he lets it be known that there is another man; but the woman is bound to the

husband as long as he liveth. She is a woman of scriptural standards, evidently, so that she will not let any thing but death break up her marriage; or else she is under compulsion, and nothing but death *can* break up that marriage, though her own husband is brutal, and vile, and undesirable, and though there is another man who is everything that she could wish in a husband. Thus in Paul's inspired illustration, we find there are three characters:

First, the woman;

Second, the husband; and

Third, another man.

This is rather an interesting example of "the eternal triangle."

But in connection with this illustration, the thoughtful reader observes a singular and unexpected atmosphere. It is an atmosphere of subtle humor, it is an atmosphere of subdued fun. "But," someone will say, "the atmosphere of fun is foreign to God and His blessed Book." I fear that we must disagree, for the Book says, "A merry heart doeth good like medicine," and "He that sitteth in the heavens shall laugh." Evidently even God has a sense of humor.

Let us observe this illustration, seeking to catch the atmosphere of humor. Once again let us look at Romans 7:2-3:

For the woman which hath an husband is bound by the Law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man.

Notice—the woman is represented as being in a most unfortunate condition. She is said to be "bound." The whole inference in the illustration is that she has an exceedingly undesirable husband. Her condition of servitude is most deplorable. The outlook is dark. Why doesn't she get a divorce? Because she is walking according to God's plan, according to God's standards. She knows she is bound to her husband as long as he liveth. And now the Apostle brings in the one ray of light, the one ray of hope in this situation.

But if her husband be dead, she is loosed from that law; so that she is no adulteress, though she be married to another man.

How blessed it would be if only her husband would shuffle off this mortal coil! The only relief for this woman would be for the husband to be so accommodating as to discontinue his existence, for if he does so, this woman will be free to marry the other man, but until then there is no hope. Paul believes in God's standards. In this passage he presents the only way out of a marriage, no matter how unfortunate that marriage may be. That one way is death. And since there is evidently another man who has become interested in the woman, the only hope she can have is that her husband will die. Then, and not until then, she will be free to remarry.

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# RAPTURE AND REVELATION

by THE EDITOR

**T**HE distinctions which are made in the Word of God are always important, but a biblical distinction which is sometimes twisted, or overlooked, is invariably that one which takes on special importance to the soul seeking truth. Such a distinction is the one between the Rapture and the Revelation. This distinction has been repeatedly garbled, often perverted, and frequently even missed entirely. And yet, without a clear apprehension of this distinction, a satisfying understanding of divine revelation on the second coming can scarcely be had.

By the *Rapture*, we mean that wondrous moment when the Lord Jesus comes into the air and receives His inheritance in the saints—blessed moment of rapture for the Lord Himself as He gathers His own of the Church dispensation about Him, and thrice blessed for the believers as they victoriously assemble in the glorious presence of their long absent Lord.

By the *Revelation*, we mean that moment, so long anticipated by the nation Israel, when our Lord Jesus Christ comes back to the earth in power, majesty, and glory, to establish His millennial kingdom.

To keep the distinction between the Rapture and the Revelation clear, the Holy Spirit employs, in the Scriptures, a method which is most effective. The method used is to show forth unmistakable and inescapable contrasts. Once let these contrasts be observed, and the confusing of the Rapture and the Revelation comes a practical impossibility.

We proceed to a consideration of some of these contrasts.

## 1. The contrast concerning the groups involved

**A**CCORDING to the Scriptures, the Rapture involves the Body of Christ, the Church, while the Revelation involves the nation of Israel and the believers of Jewish ages.

That the Rapture involves the Church is evidenced by the passages to the Thessalonian Church and to the Corinthian Church in First Thessalonians 4:16-17 and First Corinthians 15:51-54. These two passages are direct references to the resurrection and catching up of the entire Body of Christ when the Lord comes in the air. They are not addressed to Israel. They refer only to the Church. This is demonstrated by the very words

Paul at the opening of the epistles—"Unto the Church of God which is at Corinth" (I Cor. 1:2) and "Unto the Church of the Thessalonians" (I Thess. 1:1).

Whereas every reference to the Revelation and Rapture is found in a context which points inescapably to its Jewish connection and association. In James 5:7, 9, the reference to the second coming has the Revelation in view, and not the Rapture. Every Bible student

knows that James is not addressed to the Church, but to the "twelve tribes which are scattered abroad" (Jas. 1:1). When Peter speaks to us of the time when the "Chief Shepherd shall appear" (I Pet. 5:4), he is not presenting the Rapture but the Revelation. And he is not addressing the Church, but Israel, for he says, "To the strangers scattered throughout Pontus, Galatia, etc." (I Pet. 1:1). The many references to the second coming in the gospels are in every instance, references to the Revelation, and are not presented in connection with a testimony to the Church, but in direct connection with a testimony to Israel, for Jesus directs the twelve when they go forth, to "go to the lost sheep of the house of Israel" (Matt. 10:6) and explicitly declares concerning His own ministry, "I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24).

The contrast between the Rapture and the Revelation from the standpoint of the groups involved is clearly established. The Rapture is that phase of the second coming which involves the Church, while the Revelation is that phase of the second coming which involves Israel and the believers of the Jewish ages.

The moment this first point of contrast is recognized, the student is in a fair way to escape the dangers and pitfalls which await those who persist in seeking to perpetuate the confusion which grows out of uniting the Rapture and the Revelation.

## II. The contrast concerning the dispensations involved

**N**OT only are the groups involved in the Rapture and Revelation different groups, but the dispensations involved are different dispensations.

All the references to the Rapture are found in the Pauline letters which set forth God's special message to the Church dispensation. The Pauline letters show forth God's methods and God's particular accents for the Church dispensation. The Pauline letters present by revelation the opening date and the closing date of the Church age. The Church is born and enters her earthly pilgrimage on the day of Pentecost. The Church comes to the terminus of her earth history and responds to the voice of her Lord by rising into the air, both the dead and the living, in radiant bodies of resurrection

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**H**ERE is another valuable article from the pen of the Editor of "Grace and Truth." You will be delighted with the definiteness and clarity with which he sets forth the vitally important distinction between the Rapture and the Revelation.

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on the day of the Rapture. Pentecost and Rapture represent the two extremes of the Church age. It is Paul himself who puts the stakes in where they belong so there can be no doubt as to the accuracy of our information. The Church begins when the first soul is baptized by the Holy Spirit into the Body, which is the Church (I Cor. 12:13). The Church rounds out her story when she is "caught up" into the air on the greatest day of her history—the day of the wondrous Rapture (I Thess. 4:16-17).

• But when we turn to the matter of the Revelation, the contrast is instantly evident. Not one passage can be adduced where the Church is taught to look for the Revelation. On the contrary, Paul says to the Church in his second Thessalonian letter, "That ye be not soon shaken in mind or be troubled, neither by spirit, nor by word, as from us, as that the Day of the Lord (so translated by Rotherham, Syriac, Twentieth Century, Weymouth, Moffatt, Way) is just at hand." The Day of the Lord is the day of the Revelation. Paul in effect is saying so clearly that none shall have excuse, "I have not taught you that the Day of the Lord is just at hand." On the other hand, he does say in the very next verse, "that day (the Day of the Lord, the day of the Revelation) shall not come except there come a falling away first and the man of sin be revealed, the son of perdition." The revealing of the man of sin and the great falling away, does not take place in the Church age. These startling iniquities will occur in the Tribulational dispensation. The Church age witnesses many foreshadowings. At once we see what Paul is teaching. He is teaching that the day of the Revelation takes place at the end of the Tribulation. This is in delightful and satisfying agreement with the declaration of the Saviour, "Immediately after the Tribulation . . . shall appear the sign of the Son of Man in heaven . . . and they shall see the Son of Man coming in the clouds of heaven" (Matt. 24:29, 30).

And thus a second contrast relating to the Rapture and the Revelation is established. This contrast concerns the dispensations involved. The teaching of the inspired Book leaves little room for controversy. The Rapture will occur at the end of the Church age, and the Revelation will occur at the end of the awful age of sin and wrath called by the Lord Jesus Himself, the Tribulation.

### III. The contrast in the meaning of the biblical symbols employed

**T**HE dispensation of the Church is called "the day." Believers of this age are told by Paul that "the day is at hand" and exhorted to "cast off the works of darkness" and to "walk as in the day" (Rom.

**T**HE joy of the hour when all perfected spirits and all glorified bodies shall be joined by the word of the Lord Jesus cannot be compassed by my imagination! Rapture! is the word. —W. B. Riley

13:12-13). Thus we of this present dispensation live in a blessed day of grace. The future dispensation of the Kingdom is also called a "day"—it is the "Day of the Lord." In a specific sense, the Revelation of Jesus Christ is called the Day of the Lord. In a general sense, the whole dispensation of the Kingdom is called the "Day of the Lord." Hence we see two dispensations called, "days"—the Church age and the Kingdom age. Lying between these two dispensations is that appalling dispensation in which the Antichrist is manifested, and this horrid age is appropriately symbolically designated in Scripture as "the night." Paul avers to the Thessalonians (I Thess. 5:1-7), "The Day of the Lord (the Kingdom dispensation) cometh as a thief in the night (the "Tribulation" dispensation)." In other words, the Kingdom will burst as a surprise upon the Tribulation. But Paul instantly makes clear that this fact does not involve the believers of this age, for he says, "But ye, brethren, are not in darkness (the Tribulation) that that day (the Day of the Lord) should overtake you as a thief." We believers are not in the Tribulation. We are "not of the night" (Tribulation). We are "of the day" (this present age):

What a striking and illuminating contrast in the symbols of God's Word. The Rapture will come at the end of the present day of opportunity, blessing, and service, and at the opening of the night of tribulational exhibition of human depravity and satanic wickedness. The Revelation will come as a thief, upon the night of Tribulation, changing the night of Satan's rule into the effulgent glory of the reign of the Day of the Lord. This day of grace will soon be o'er. The night of horror and terror comes on apace! But after the night comes the day—the day of glory, the day of peace, the Day of the Lord. Thank God, we who believe in Jesus are not of the night. We belong to the day of grace now; we shall participate in the Day of the Lord then. But how indescribably good it is to know that "we are not of the night." This is the assurance in which the believer may rejoice.

### IV. The contrast concerning the Divine purposes

**W**HEN Paul discusses the Rapture, he soon makes plain what the Divine purpose is. It is to gather all who are in Christ Jesus unto the Lord in the glory, and leave the unbelieving upon the earth. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord,"—could language be more clear? "The dead in Christ shall rise," not some of the "dead in Christ" but the entire group. "Then we (the alive in Christ) which are alive and remain shall be caught up." Every believer included. No exceptions made. No splits and divisions indicated. The "dead in Christ" and the "alive" in Christ are all "caught up." There is nothing for the "split rapture" advocate to do but take God at His

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# SIGNS OF HIS COMING

by MAURICE G. DAMETZ

**T**HERE are many signs about us which indicate that the coming of the Lord draweth nigh. Though it is not given unto us to know the nor the hour, we may be able to discern the signs the times by the many prophecies which are being fulfilled, and the foreshadowings of coming events. Let us consider some signs of the times which seem to indicate that we are living in the time of the end of the e. Newspaper correspondents are delivering many a sole commentary in these days without knowing it.

## THE PREVAILING APOSTASY

**O**NE of the principal signs of Christ's return for His church in the Rapture, is the apostasy which is prevalent. This apostasy from the faith is the direct fulfilment of Scriptures which foretold that such conditions should exist and persist unto His return for His church. The apostle Paul tells us that a "falling away" to precede the return of Christ (II Thess. 2:3). We are witnessing a falling away from the faith, and according to this passage, the falling away is to lead to the manifestation of the Man of Sin, the Antichrist. There was a day (and it is in our memory) when heresy on the part of ministers was taken into the church court and made a matter of strict discipline. But today, heresy is running over the churches rough shod, and it goes on practically unheeded. When any attempt is made to seek to root it out, there is always a coup of ministers who say "S—hhh, Let us have peace in our beloved denomination," and a plea is made for toleration. In some quarters (and we could cite instances) it is becoming increasingly difficult and well nigh on to impossible for a preacher of "sound doctrine" to obtain a church in which to preach. The powers that be will not allow it. A young man, a student in Princeton Seminary, had been pastor in a certain denomination and was forced out of his church through the influence of "Modernists" who made it very unpleasant for him. He went to Chicago to the headquarters of the denomination and said, "This is my experience, and I have been sent to you. I would like to have a list of your conservative men and churches," and the man in the office immediately rose to his feet and said, "Thank God we have none of them left." He was undoubtedly exaggerating a little for there are some conservatives left, but the Scripture prophecy comes to us vividly,

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears (II Tim. 4:2-3).

It seems more and more clear to us that these prophecies are being fulfilled before our very eyes. Certain men

**W**E CANNOT remember having ever read a more sane, balanced, scriptural presentation of the present indications of the soon return of Christ than this one by Rev. Dametz. We rejoice that we are able to bring such a discussion to the readers of "Grace and Truth."

have crept in unawares. The prophesied apostates have come.

## MORAL DECLENSION

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away . . . . But evil men and seducers shall wax worse and worse, deceiving and being deceived (II Tim. 3:1-4, 13).

**T**HESE pictures are anything but beautiful and comment upon them is hardly needed, as one can pick up the daily newspaper or any periodical dealing with current events and there have a faithful commentary upon these words. Notice that it says, "evil men shall wax worse and worse." The annual cost of crime in the U. S. is now more than a thousand million. The annual murder rate has increased three hundred and fifty percent since nineteen hundred. Crooks, gunmen, and racketeers are highly organized, and many are the vicious idols of millions of boys and girls because of the movies. A skillful network of perfidy and violence is spreading across this country. Kidnappings are occurring with ever-increasing frequency. The prophesied perilous times are here!

Notice that the passage says that people shall be "without natural affection." If the reader lives in a large city and has witnessed women driving limousines, the back seats of which are filled with dogs and sore-eyed poodles, the reader of this article will have witnessed the fulfilment of this Scripture.

Remember also the passage in First Timothy where the expression is used, "Forbidding to marry" (I Tim. 4:3). This prophecy finds fulfilment in

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# HYMNOLOGY AND THE SECOND COMING

by JESSE ROY JONES

*HERE is something different in the way of a study on the Second Coming. Read it, and let your soul delight in the knowledge of how God has burdened our great hymn writers to magnify the truth of the coming of Christ.*



IT IS quite significant that the first great song of the ages recorded in the Scriptures bears testimony to the truth of the Lord's return to triumph over the Antichrist and his forces and to reign as King of kings for ever. We refer to the song of Moses and the children of Israel after their deliverance from the hand of Pharaoh and the Egyptian hosts at the Red Sea. No Bible student will deny that this is a song of redemption. This being the case, every thorough student of the Word will admit that it is to be expected that the song will emphasize the second coming of Christ, without which redemption would, indeed, be incomplete. And it does, for we read the direct allusion to the second coming,

The Lord shall reign for ever and ever.

As we trace the plan of redemption through the sacred pages, we find that the second coming of Christ impels poet and singer alike to rise to their highest heights in proclaiming this truth to the world. Hymnologists from the time of the early church to the present who have been affected by Chiliasm\* are among the leading exponents of this triumphant truth to a needy world.

CHRYSOSTOM tells us that the apostles wrote the first hymns. This being true, we can be assured they gave proper emphasis to our Lord's return in their hymns, as they did in their other writings. And among the early church fathers we know that this simple practice of hymn singing continued, the saints giving expression to the great outstanding truths of the Gospel, which has always been threefold—Christ died, Christ rose, and Christ is coming back to reign in millennial glory. Schaff, the eminent ecclesiastical historian, says, "The most striking point in the eschatology of the ante-Nicene age is the prominent Chiliasm, or Millenarianism."

\*A Chiliast is one who believes Christ will return and reign visibly during the Millennium.

It is indeed singular that when Chiliasm was lost to the church, due to the corruption of the Roman Church under Constantine, the simple and primitive practice of hymn singing in the church disappeared also. When Rome finally and formally denounced Chiliasm, the awful wickedness of the dark ages followed. Except for the glimmering beams of the mountains among the Waldenses, the precious truth of the premillennial return of the Lord was practically lost to the world.

There were, however, some godly priests in the church of Rome, among them Luther, who became the leader of the Reformation. And besides being a strong preacher of justification by faith and premillenarianism, Luther was wonderfully gifted as a hymnologist. He said, "The Lord admonishes us Christians to know that our Lord and Redeemer shall come from heaven—our Lord shall come in His glorious majesty and power. Let us not think that the coming of Christ is far off." With such a testimony and such a motive urging him on during those awful days of persecution, is it any wonder that he produced his famous hymn, "Ein Feste Burg" (A Mighty Fortress), which so incensed the Romanists? What a comfort he and his companion Melancthon got from singing it together. Then think of the untold benefit it was and is to the Protestant people. It became the national hymn of Germany. Gustavus Adolphus, the hero of the Thirty Years War, used it as his battle hymn when he led his troops to meet Wallenstein. Incidents too numerous to mention tell how this famous hymn brought comfort in times of distress and persecution because it proclaims the truth that Christ Jesus, the "Lord Sabaoth," is coming back to destroy "the prince of darkness grim" by "one little word" which "shall fell him."

Following Luther came Charles Wesley, who was perhaps the greatest hymnologist the world has ever known. It is estimated that of his 7,000 hymns more than 5,000 are premillennial. He has been rightly named the "Millennial Poet." It is also said that upon reading Ezekiel 37:24 he was moved to pray that God would "place Christ, our heavenly David, on his terrestrial throne." And concerning verse 24 he sang,

Trusting in the literal Word.  
We look for Christ on earth to reign;  
Come! our everlasting Lord,  
With all Thy saints to reign.

How unfortunate that modern collections omit some of Wesley's clearest hymns on the Second Coming and prune others to such an extent that they have lost

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# THE "BLESSED HOPE" IN THE PERSONAL LIFE

by H. A. SOMERVILLE

**I**T IS a divinely revealed fact of the Word of God that our Lord Jesus Christ shall come again. This coming again of our Lord is a real, literal, and personal return of Him who was delivered for our offences and raised again for our justification; as such, cannot be construed as anything but a bodily return, without wresting the Scriptures. This fact of His bodily return finds a large place in the revelation of God, is interwoven throughout the whole of the Divine book, and, as a very prominent part of the "Scripture" which is "given by inspiration of God," is "profitable." Like every other clear doctrine of Scripture, it is made the basis of appeal for practical, personal Christian living. As we proceed with this study we shall see more clearly how this is true.

## THE BLESSED HOPE IS INTERRELATED WITH OTHER BIBLE DOCTRINES

**T**HE revelation of the mind of God, as communicated to us in the Bible, is a unit. No one doctrine stands alone; all are so dovetailed and bound up together with the one central purpose of revealing Him Who is the theme of all Scripture, that none can properly be studied alone. To neglect the consideration of any one doctrine of the Word, is to seriously affect and derange the whole body of truth. To discount any fundamental truth of the Bible is to underrate all.

Therefore, no Christian can ignore the truth of the Second Coming without serious damage to his own personal spiritual life. The Blessed Hope constitutes part of the Revelation of God which cannot be neglected with impunity. Those proclaiming the Word of God cannot declare the whole counsel of God, and fail to preach His coming again. The "balance of truth" cannot be maintained, and this truth not be mentioned.

The truth of His coming is spoken of in connection with practically every teaching of the Word of the Lord. It is bound up with the truth of the resurrection, victory over death, the defeat of all evil, the final subjugation of Satan, the sonship of believers, the ultimate deliverance of creation itself, justification by faith, sanctification, the glorification of the body, the recognition of the saved, the distribution of rewards, and the rulership of Christ. Hence, one cannot be wholly devoted to the Lord and slight the Blessed Hope.

## II. THE BLESSED HOPE IS MADE THE BASIS OF DIRECT APPEALS TO PERSONAL HOLINESS AND PRACTICAL LIVING

**W**HO is there among those rejoicing in the consciousness of sins forgiven who has not quoted, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God." But what of the words immediately following? Shall we omit them, lest we offend some ministerial dignitary opposed to the teaching of prophecy and preferring "something (miscalled) practical"? God forbid! God regards this truth as a motive for personal holiness. Hear Him as He continues: "And it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is, and every man that hath this hope in him purifieth himself, even as He is pure."

Failure to proclaim the Blessed Hope is failure to use the most effective means the Lord has put in our hand of exhorting the people of God to personal fidelity, to withhold comfort in the time of sorrow, to fail to teach patience in the time of stress and strain, to give no encouragement to those enduring persecution or suffering, and to retard steadfast continuance in the work of the Lord. And no one can proclaim this truth with power who has not first known its cleansing power. Hear the cry of him who lived so close to the

**I**T WAS our privilege here at The Denver Bible Institute to have Rev. Somerville of the First Fundamentals Church of Amarillo, Texas with us as our guest during commencement week and as our speaker at the Baccalaureate service for the Class of 1933. During his presence with us he won our respect and confidence, and, while here, he promised to write us an article for our "Second Coming Number." We present the article with the prayer that it may be used to awaken some to the need of a closer walk with God in view of the soon coming of His Son.



Master, and who, speaking by the inspiration of God, wrote, "And now, little children, abide in Him. that, when He shall appear, we may have confidence and not be ashamed before Him at His coming" (I John 2: 28). How very searching and how intensely practical is the Blessed Hope—not a call to "star gazing" or idle date setting, but to "abiding" constantly in Him.

### III. EXPERIENCE VERIFIES THE FACT THAT THE BLESSED HOPE IS PRACTICAL

**WE HAVE** seen how the Lord appeals to His own to live godly lives because of the imminence of His return. That fact of Scripture has verification in the experience of godly men and women of all ages, thus proving that the Blessed Hope operates in the lives of those who hold it. This is seen on Inspiration's pages and in history's record.

The first preacher of the premillennial coming was Enoch. Of this noted character three salient facts are given. First, he walked with God after he begat Methuselah three hundred years. Second, he was translated that he should not see death after having had this testimony, that he pleased God. Third, he prophesied, saying, "Behold, the Lord cometh with ten thousands of His saints." Is there not significance in the fact that the first recorded witness of the coming of the Lord has the special witness from Him, that at the same time "He pleased God" because of his walk? Is not this the outliving even in Old Testament times of the New Testament truth, that the Blessed Hope, when rightly held, results in a walk well pleasing to God? Would it not most graciously commend premillennial teaching, if today all those who preached it, walked, so as to have a similar testimony from God? Then too, might not the "Law of First Reference" have some place here, in that God connects the preaching of the coming with a godly walk?

Regarding Enoch's walk, it is believed that it dates from the time of the birth of his son Methuselah. The meaning of Methuselah's name is, "At his death it shall be sent" i. e., the deluge. Bible chronologists have puzzled over whether or not Methuselah perished in the flood. Certain it seems, that he died the year of the flood. Might it not be, that at the birth of Methuselah, some intimation of the flood to come at his death was made known to his father, and it was this which was used in Enoch's life to change his character and walk to that of one well pleasing to God? He did not know when his son might die, and the flood be sent; hence, because of its uncertainty as to time and its ever present imminence, Enoch lived a separated, godly life. Does not the same principle apply today, when because of the very uncertainty of the time and the ever present imminence of His coming we are awaiting Him, being accordingly a peculiar people, zealous of good works?

Not alone in the lives of Bible characters do we see a godly walk coupled with believing the truth of

the Blessed Hope. From the time of the apostles to the present, its edifying influence can be traced. How it has animated the hearts of Bible teachers, scholars, pastors, missionaries, and evangelists! It is not too much to say that the leading soul winners of the Church have been those in whose hearts this truth burned. Significant is this, that in the "Schaaf-Herzog Encyclopedia of Religious Knowledge," under the article "Millennium," evangelists who have believed and preached this truth are listed separately. Surely from this we can see the reality in personal holiness and in active service, of those who have believed and known the power of the Blessed Hope.

Now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof (Rom. 13:11-14).



## The Blessed Hope

by ANNIE JOHNSON FLINT

*It is not for a sign we are watching—  
For wonders above and below,  
The pouring of vials and judgment,  
The sounding of trumpets of woe;  
It is not for a Day we are looking,  
Not even the time yet to be  
When the earth shall be filled with God's glory  
As the waters cover the sea.  
It is not for a King we are longing  
To make the world-kingdoms His own;  
It is not for a Judge Who shall summon  
The nations of earth to His throne.  
Not for these, though we know they are coming;  
For they are but adjuncts of Him  
Before Whom all glory is clouded,  
Beside Whom all splendor grows dim.  
We wait for the Lord, our Beloved,  
Our Comforter, Master, and Friend,  
The substance of all that we hope for,  
Beginning of faith and its end;  
We watch for our Saviour and Bridegroom,  
Who loved us and made us His own;  
For Him we are looking and longing  
For JESUS, and JESUS ALONE.*





# SECOND COMING TRUTH APPLIED

by RALPH E. OBITTS

**C**HRISt will return to rule the nation of Israel when they shall evidence their desire for His return. It will be the happiest day in all their national experience when they shall finally turn again to their God after such a long period of backsliding and misery. The joy and prosperity of the Kingdom has been rejected by Israel, and has been postponed by patient God until such time as the nation is ready to receive Jesus Christ as her King. After they refused Him and would not have Him to reign over them, He said, "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord" (Matt. 23:39).

**I**SRAEL'S national turning to God will be preceded by seven years of tribulation. The Church will escape this period by means of the Rapture, which will occur just before the Tribulation. In the first half of the seven years, Israel will make a covenant with the Antichrist, which will be the climax of Israel's backsliding. This sin will bring upon the nation the misery of the last half of the seven year period, called the Great Tribulation. This will indeed be the time of Jacob's trouble. It will be a time of sorrow, despair, wretchedness, and agony—all resulting from Israel's sin of forgetting the Lord.

The length of the Tribulation depends on Israel. (God has told us the length because he knows beforehand just when Israel will decide to turn to Him.) The power to end this misery has been given to the nation herself. When she shall turn to God, Jesus Christ will return to deliver her from trouble and to lead her into a time of unparalleled prosperity. This period of time will be a thousand years, and during it the Jews will be the head of the nations, instead of being rag peddlers and junk dealers. They shall possess their own land, Palestine, which will be the garden spot of the earth. The desert shall blossom like the rose. Every man shall sit under his own vine and fig tree. There will be no more disease, suffering, or death. There will be a thousand years of happiness and plenty. Tribulation shall end, and Kingdom blessing shall begin, when Israel shall turn to the Lord.

**B**UT why should we spend time considering Jewish prophecy? "Because the nation Israel is God's photograph of the individual believing soul" (Clifton L. Fowler). Hence we find a very valuable application from Israel's national experience to our personal Christian life. If Christ's return will be such a great benefit to Israel, let us find the corresponding benefit in our spiritual experience.

***I**N THE article preceding this one, Rev. Somerville tells us of the practical application to the lives of believers of the hope of the Rapture. There is also a distinct and blessed application which should be made from the truth of the REVELATION of Christ. Rev. Obitts, an instructor in the Denver Bible Institute, makes this application for us.*

The Tribulation in the national experience of Israel corresponds to backsliding in the individual experience of the believer. The Tribulation and backsliding are similar in many points: both are times of unhappiness because of sin; both are times of forsaking God, abandoning fellowship with Him; times of wilful disobedience to the Word, resulting in the loss of present joy and the loss of future rewards. The Kingdom for Israel corresponds to fellowship with God for the individual. Kingdom blessings ensue whenever Jesus is on the throne of the life. Joy is one of the characteristics of such a period in spiritual experience. All the material blessings which Israel will enjoy in the millennium find their counterpart in the spiritual blessings which the believer enjoys today while he allows the Lord Jesus to rule his heart. Such a man experiences healing for his soul's diseases, and soon enjoys spiritual health. He cannot experience the death of backsliding, as long as he obeys Jesus as his King. A Christian in fellowship with the Lord finds peace—rest from all the enemies of his soul—freedom from bondage to the habits of sin. So Israel's future passing from the Tribulation into the Kingdom (at Christ's return) parallels the believer's present passing from backsliding into fellowship (when he turns to the Lord).

We have noticed that Israel will change her Tribulational misery into Kingdom joy by simply turning to the Lord. Likewise any believer can change his misery into joy by simply turning to the Lord. This is very easy, although few of us seem to realize that it is merely a decision. Truly it is an easy thing at any time to choose to let the Lord Jesus rule. This choice is a conscious act of the will. We cannot drift out

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# DOES THE RAPTURE PRECEDE THE GREAT TRIBULATION?

by W. B. MALE

**A**MONG premillennialists there are many shades of difference in belief concerning the time of the Rapture. Many make no distinction between Christ's coming to establish His Kingdom and His coming for the Church of this dispensation. Others teach that the Rapture occurs before the short but terrible dispensation of the Tribulation begins. Which group is right must be determined solely on the basis of the inspired Word of God.

It is of major importance that we know when the Rapture will occur in relation to the Tribulational Dispensation. If the Rapture is to be at the close of that time of horror the believers of this age must face the future with dread, and desire that the coming of the Saviour be deferred so that the agony of the Tribulation will not be theirs. If the Rapture and Christ's return in judgment are identical, then the Church must pass through the Tribulation; and although the Second Coming would still be our blessed hope, there would be mingled with that hope a terrifying anticipation of that time of the world's greatest trouble. On the other hand, if the Rapture is to occur before the Tribulation, we who have put our faith in the Lord Jesus during the Body or Church Dispensation may consistently obey Paul's command, and keep on the lookout for the coming of our blessed Head, the Lord Jesus Christ, to take us from this footstool which shall shortly become the scene of Tribulational terror; we can look for His coming with joy unmixed with dread, and eagerly yearn for His coming today.

How blessed it is to know that the precious old Book gives unmistakable testimony to the pre-tribulational occurrence of the Lord's return for His "Body"! Its witness is manifold, but, perhaps the most outstanding depositions of this comforting truth are found by the application of (1) The Gap Principle, (2) The Right Division Principle, and (3) The Direct Statement Principle.

## 1. The Pre-tribulational Occurrence of the Rapture Inferred by the Gap Principle.

The Gap principle is that principle of Divine Revelation whereby God in Jewish Scriptures ignores those periods of time during which He is especially manifesting His disapproval of sin, or during which the confusion of a national adjustment may be taking place, or during which God may be holding in temporary abeyance some one of His divine plans (Dean Fowler, "Eighteen Principles of Divine Revelation").

**B**IBLICAL history from Abraham to Peter centers in a nation—Israel. During this period, God's dealing with the nations of the world is conducted

through one nation—Israel. Other nations are mentioned only as they come into relationship with this seemingly insignificant people—Israel. The promised Saviour is spoken of primarily as the Messiah of Israel; He was to be Israel's Redeemer, Restorer, Deliverer and King. The nation of Israel seems to have focalized the attention of God for more than two millenniums.

But when we enter the writings of the apostle Paul, to our amazement we find Israel mentioned, not in a primary, but in a secondary manner. She has been set aside for a time, and her place of prominence is occupied by a new and hitherto unheard-of group, called the "Church," the "Mystery," the "Body," "where there is neither Greek nor Jew, circumcision, or uncircumcision, barbarian, Scythian, bond or free" (Eph. 3:11).

The explanation of this is that the present age has the nature of a parenthesis in the history of Israel. It is a dispensation in no wise indicated in Jewish Scriptures. This Paul plainly states in Ephesians the third chapter.

By revelation He made known unto me the Mystery .... which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same Body, and partakers of His promise in Christ by the Gospel: whereof I was made a minister, .... to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ (Eph. 3:1-9).

The Gap principle alone does not furnish absolute proof that the Rapture of the Church shall take place before the Tribulation; but certainly it leads to the logical inference that the Lord will close the parenthesis He has interpolated in Israel's history before He again starts reckoning prophetic time.

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**I**N THIS discussion we are given a positive, scriptural answer to a question which has perplexed some in the church throughout the years. Read it and thank God for the clarity of the teaching of the Word.

# THE DAY OF OUR ADOPTION

by CLIFFORD L. NIXON

**A**CCORDING to the commonly accepted view, the day of our adoption is the day on which we accept Jesus Christ as our Saviour. It is recognized that when a man, who as an unbeliever was a stranger and alien to God, places his trust in Christ, he becomes a member of the family of God. This change is looked upon as being by a process of adoption. So widespread is this teaching that even in the popular songs of the church we find such words as:

I once was an outcast stranger on earth,  
A sinner by choice, and an alien by birth!  
But I've been adopted, my name's written down,  
An heir to a mansion, a robe, and a crown.

We all know, however, that for a doctrine to be commonly accepted, and for it to be scriptural are not necessarily the same thing. Certainly in this case they are not. The believer is not adopted into the family of God. He is born into that relationship. "Except a man be born again, he cannot see the Kingdom of God" (John 3:3). Adoption would not do. "If any man be in Christ, he is a new creation" (II Cor. 5:17). Since this is true, we cannot accept the usual interpretation of the word adoption, but must turn to the infallible Word of the living God for further revelation concerning the true, scriptural interpretation to place upon this term.

## I. THE DAY OF OUR ADOPTION IS YET FUTURE

**T**HERE are two expressions in the Scripture which prove conclusively that the day of our adoption is future. The first of these is the definite statement that we believers are "waiting for the adoption" (Rom. 8:23). If we wait for this event, how foolish to speak of it as being past.

The second expression is just as strong. In Ephesians 1:5 Paul speaks of the Father as "having predestinated us unto the adoption of children by Jesus Christ." Now predestination does not have to do with the events along the way, much less with the start of the Christian life. It has to do with the fixing of a destination or goal in advance. This goal for the Christian is not past but future. Hence, whatever else may be true about adoption, this much is certain,

it is an event to take place at some future date.

## II. THE DAY OF OUR ADOPTION IS THE DAY OF CHRIST'S COMING

**W**E WAIT for the adoption, "to wit, the redemption of our bodies" (Rom. 8:23). This declaration settles for us the matter as to the time of our adoption; for the redemption of our bodies is to take place when Christ comes for the believers of this age. "Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52). "The

Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17). By comparing these Scriptures with the statement of Romans 8:23 we have definite proof that the day of our adoption is the day when Christ shall come to rapture the Church

into His presence. The day of His coming is to be the day of our adoption.

## III. THE DAY OF OUR ADOPTION IS THE DAY FOR WHICH WE HOPE

**T**HE two verses which immediately follow the one which settles the time of our adoption make it very plain that our adoption is an event which we all should anticipate with very great eagerness. To quote all three verses we have: "And not only they (the whole creation) but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for what we see not, then do we with patience wait for it" (Rom. 8:23-25). It is evident that it is our adoption for which we hope. It is evident, further, that our adoption is such a glorious event that all believers—even those who have never thought of it from this viewpoint—are waiting and hoping for its occurrence.

*HERE is an article which speaks of the glory which shall be ours at the appearing of the Saviour. Read that you may rejoice more in the hope of His coming.*



Yes, the day of our adoption is the day for which we hope.

#### IV. THE DAY OF OUR ADOPTION IS THE DAY OF OUR SON-PLACING

WITH these other facts in mind, we are now ready to consider the actual meaning of the word adoption. In doing this we have three aids. The first is the Holy Spirit's definition. This we have already quoted, "Adoption, to wit, the redemption of our body." The second is the immediate context. In this we read, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God," and, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:19, 21). The third is that the literal meaning of the word is "Son-placing." From these facts we must conclude that the day of our adoption is the day on which those who are already children of God by faith in Christ Jesus shall be placed in a position in which this sonship will be fully manifested and enjoined. Such was the opinion of C. I. Scofield, for he said, "Adoption (huiothesia, 'placing as a son') is not so much a word of relationship as of position. The believer's relation to God as a child results from the new birth, whereas adoption is the act of God whereby one already a child is, through redemption from the law, placed in the position of an adult son. The indwelling Spirit gives the realization of this in the believer's experience; but the full manifestation of the believer's sonship awaits the resurrection, change, and translation of saints,

which is called 'the redemption of the body.'" In other words, though it is a fact that even now the believer is a child of God and has a perfect standing in the presence of God, he is, as far as his state is concerned, very much like any other man in appearance and actions. All this is to be changed. There is coming a day when our bodies shall be transformed, when we shall be delivered from the presence of the sinful nature, when in our state we shall enter into every blessing which is now ours in our standing, when we shall experience the full joy of all those things which God has prepared for those who love Him.

What glorious truth, then, is denoted to the soul by this word "adoption." The day of our adoption is that day when the believer shall be transformed into the image of the Son of God. It is that day when we "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It is the day in which we shall receive glory to which the sufferings of the present time can in no wise compare. It is the day in which we, poor, weak, sinful men that we have been, shall be manifested to the universe as the demonstration of the exceeding riches of the grace and power of our God. It is the day in which we shall receive in full measure the benefits and blessings purchased for us by the death of Christ on Calvary's cross. It is the day in which we shall receive our inheritance as heirs of God and joint heirs of Christ.

Yes, one day Christ Jesus is coming back again, and that glorious day is the day of our adoption.

## AWAITING HIS COMING

by NORMAN B. HARRISON

IT IS told of earlier days, doubtless with full basis of fact, however variant the detail, that two lovers in a sea-going village faced separation by the necessity of his taking a long voyage. Evening by evening they repaired to the headland overlooking the sea which was to separate them. There he pledged anew his love and purpose to make her his bride upon his return, receiving from her the promise to expectantly await his coming. He departed; and the days of his absence mounted into weeks and months. Meanwhile the villagers saw the familiar figure of the maiden resorting to the headland, there to gaze out over the water for her returning lover and build a beacon-fire at night-fall.

Then came rumors of shipwreck, followed by days of hope deferred. Friends began to pity the maiden and then to dissuade her from her vigil of devotion. Doubtless her lover was dead; it were better for her to put him out of her thought and accept the attentions of others. So they argued, but she continued unde-

tered. At last, one day as she repaired to the headland for her vigil, a sail appeared on the horizon. It drew nearer, till presently she saw a handkerchief waving in joyous recognition of her presence there at the trysting-place. Soon lover and beloved were clasped in each other's embrace. The long watch was over and her waiting rewarded by his return as promised.

What if she had ceased to look for his coming? Ceased to treasure the promise and prospect of his return? What if, in consequence, she had given her heart and hand to others suing for her love? What shame would have flushed her face at the realization of her unfaithfulness. So the Apostle of love exhorts us who have our Lover's return in prospect:

And now, dear children, abide in Him; so that, if He appears, we may have confidence, and may not shrink away in shame from Him at His coming (I John 2:28, Weymouth).

Note: The above excerpt is taken from "His Sure Return," by Norman B. Harrison. The book may be obtained from the Institute Book Nook for twenty-five cents.

# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. BEAL

*THE number seven occurs over and over again in Scripture, and in each case it stands connected with the thought of perfection. Usually the number stands for perfection in a good sense, but sometimes its significance is the perfection of evil. Pastor R. S. Beal presents the significance of this number from the happier of these two viewpoints, for he speaks of the perfection of God's creation, the perfection of God's Son, and the perfection of God's judgments.*

**T**HIS number, which occurs more frequently in the Scriptures than any other, stands for perfection. The Hebrew word means to be full, to be satisfied, to have enough. There is no emptiness or dissatisfaction here. This number stamps every page of the Bible in one way or another. It is the hallmark of His divine authorship.

The first direct occurrence of the number seven is it occurs in the sacred volume is found in the second chapter of Genesis. Here we learn that God rested on the seventh day. He did not rest because He was tired, but because he gloried in that which was complete and perfect. The number seems to be woven into every fibre of man's being and into nature itself in multiplied ways. Since God is the creator we are not surprised to find that seven completes the colors of the spectrum and the notes in the scale of music.

Jesus was the perfect one, a character without spot or blemish. The testimony of His Father was that He was sinless, holy, and undefiled. Numerically speaking, seven crowns Him because of His perfections. When He taught His disciples to pray, it was a prayer marked

with seven simple and definite petitions. As he hung upon the cross, a bleeding victim for sin, He uttered exactly seven sentences, thus setting forth the perfect glory of His redemptive work upon the cross.

John's gospel was written for the purpose of proving that Jesus Christ was the Son of God. It records the astonishing claims of Christ that He was from heaven, that He was equal with His father, and that salvation was to be found in Him and none other. It is in this gospel that we find exactly seven miracles recorded. These miracles were wrought, not primarily to relieve suffering humanity, but to confirm the claims of Christ in asserting His unique Sonship.

The last book of the Bible, which many call the record of the dreams of a disordered brain, is so marked with the number seven as to challenge, through the testimony of arithmetic, the folly of those who despise it. It unfolds the perfect judgments of God, and the glories of the coming day which is designated as the time of perfection when peace shall prevail the world over because of the personal and bodily presence of Jesus as King of kings and Lord of lords.

## SECOND COMING TRUTH APPLIED

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of backsliding nor ooze back into fellowship with the Lord. In spite of the fact that Jesus Christ is eager to be King in our daily lives, He has given us the power to refuse. He has presented the situation in these words: "Behold, I stand at the door and knock. If any man hear My voice, and open the door, I will come . . ." (Rev. 3:20).

Believer in Christ, open the door and Christ will return to the throne of your heart. Whatever may be your sin or source of unhappiness, turn again to the Lord Jesus. Let Him reign. "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord . . ." (Acts 3:19, 20 R. V.).



# EBENEZER

by FREDERICK E. HOLLAND

**A**LMOST on the equator, some three hundred and fifty miles from the east coast of Africa, Mulango mission station is located in the center of a diamond shaped section of the country containing 133,000 people. The elevation is low, the climate tropical, hot and enervating. Much of the Kitui native reserve is covered with a heavy jungle growth known as Nyika forest, vast stretches of which are arid and desert-like for many months of the year. The thorn tree predominates. However, even in that low-lying, unhealthy country, contrasts are many, marked, and varied along almost every line.

Four kinds of cobras, three varieties of mamba snakes, two of scorpions, huge tarantulas, centipedes, pythons, thirteen varieties of mosquitoes containing nine of the anopholes, which carry three kinds of malignant malaria, and every kind of animal indigenous to Africa is encountered there.

The people are known as the Kitui Wakamba and are, as a race, congenial, likeable, and somewhat superior as native Bantu tribes are known. Their language is soft, musical, and monosyllabic; and a difficult language for a white man to learn. When the conversation becomes animated they speak very rapidly, which does not facilitate the white man's ready acquisition.

The Wakamba are animists or spiritualists, and worship the spirits of their departed ancestors. Blood sacrifices of slain sheep, goats and fowls are offered. Oblations are poured out, and the people are found to be very religious—yet lost. A great spirit, called the "Shepherd of Mankind," is worshipped. This custom provides a point of contact for the missionary and an opening wedge for the presenting of Jesus as the Good Shepherd Who gave His life for the sheep.

**P**RIOR to our entering the district in January of 1919, the German Lutherans had worked in different sections for about thirty-seven years. They found the Wakamba to be a hard, unresponsive, unappreciative people. For seventeen years, not a single convert was won though the European missionary staff numbered twenty. Twenty years later found the staff augmented to thirty-seven men and women, with some ninety-five

converts, mostly gleamed as orphan children of the great famine of 1898-1900. At the outbreak of the world war the German missionaries were removed and for four years their few converts were more or less neglected. Soon they degenerated to worldlings, intemperate, immoral, avaricious, conceited, and indolent.

**A** NEW start was made in 1919. Progress was slowly but steadily made. Souls were born again and set on fire for God. Our policy was changed. Rather than fostering and pampering the new converts, as had formerly been the custom, we sent them back to "go and tell." Formerly the proclamation was restricted to a few who had obtained the "laying on of hands," but now redeemed saints go everywhere preaching the Word. Set free, they became free indeed—free to rejoice in a new-found Saviour, salvation, and service—free to live separated, godly, prayerful lives of deep devotion to their Lord.

From two, our staff has grown to four at present, and six when in full force at Mulango. There are today some fifteen outstations and several hundred godly men and women filled to overflowing with love and zeal. They are prayerful, zealous, liberal, loyal soldiers of the cross. Even with economic conditions deplorably bad and the depression keenly felt, they are more than tithers. Truly the Lord hath done great things for us whereof we are glad!

We have an extensive medical and maternity work of which Miss Zaffke, our most efficient trained nurse, is in charge. Our school work is carried on under Mr. Nixon's capable leadership, assisted by Miss Johnson. A Bible school for native pastors and evangelists is held every fourth month. Some walk from forty to one hundred miles to attend. A bi-weekly Bible class is held and well attended. Sunday services, village meetings, and visitation, including jail work, are carried on. Recently forty souls found their Saviour in one jail at the government post five miles away.

Four services are held each Sunday on the main station, and two on each out-station. Mid-week meetings

(Continued on p. 296)

**S**OME months ago it was our pleasure to have with us here at D. B. I., the Rev. and Mrs. F. E. Holland, of the Africa Inland Mission. In this article we bring to our readers an account of the work in which they are engaged. As you read, allow the Spirit of God to lay upon your heart the burden of this meritorious work.



# IN THE HARVEST FIELD

Conducted by ELMER SEGER

The visit to us during July of Rev. Oppé of the Ceylon and India General Mission proved to be a big blessing. We are especially delighted when a man's life testifies of his love for the Saviour as well as the testimony of his lips, and this was true of Rev. Oppé. For fifteen years the Oppés have been missionaries to the Telugu people at Hindupur, South India. They have been home on furlough, and are now ready to go back to the field. Rev. Oppé says, "As the time draws near for our return to India we find our hearts drawn out towards the needy souls of that land as never before. Knowing the language of our people and being acquainted with many Hindus who are interested in Christ, we can begin working for their salvation from the day of our arrival. Our prayerful expectation is, that upon our first contact with them, some may accept Him as their Saviour." Rev. and Mrs. Oppé are hoping to return to India in September. Of their four girls, only the youngest will return with them. Approximately \$900 will be required for passage and traveling expenses. Pray for them; give as the Lord directs you; and will you go, too, if God wants you there?

The Fourth Annual Convention of the Independent Fundamental Churches of America convened on June 5, in the Cicero Bible Church, in Cicero, Ill., where Rev. William McCarrell, D. D., is the honored pastor. The meetings of the Convention continued daily with three sessions, through the ninth. The opening session of the Convention brought to a fitting conclusion a special celebration in observance of Pastor McCarrell's twenty years' connection with the Cicero Bible Church.

Seventeen Churches were received into membership during the convention. Sixteen men, all well equipped and all under appointment in approved places of service, were ordained to the ministry.

President DeHaan and his staff had worked hard to make such favorable reports possible, and the close of their administration was a benediction and a prophecy at the same time that the work would go on to prosper on the foundation laid. The Convention in faith took hold of the new possibilities and with God's guidance selected men for the coming year into whose hands they placed the responsible offices and honored stewardships. The honored officers chosen were: William McCarrell, Pres., W. E. Pietsch, Ex. Sec'y., Peter Sierts, Treas., W. D. Herrstrom, 1st. V. Pres., Wm. L. Pettingill, 2nd. V. Pres., O. B. Bottorff, 3rd. V. Pres., T. M. Wright, 4th. V. Pres., W. M. Robertson, 5th. V. Pres., Dr. Marion McH. Hull, Trustee, Dr. J. Oliver Buswell, Trustee.

News has recently been received here at D. B. I. of the marriage of the Rev. John I. Paton and Miss Marjorie Skivington, both of whom are graduates of the Denver Bible Institute. The wedding took place in New York City on the twenty-third of July. Mr. Paton, who for a num-

ber of years was a member of the "Grace and Truth" staff, and his wife, who is well known to many of the friends of the School, are both associated with the work of the National Bible Institute. It is our earnest prayer that these two splendid Christian young people may enjoy the very richest blessing from the hand of God in their continued service for our wondrous Saviour.

A gripping article in the July "South African Pioneer" compels our attention. It speaks of "an orgy of witchcraft, during which there was a frenzied flogging of a pathetic old woman who had been accused of this practice." Then it speaks of Jose Lumai, an evangelist, speaking at one of the services. "He astounds us. He is a veritable pillar of strength and wisdom for such an occasion as this. He spoke to the now backslidden Christians from the Ten Virgins, and did it in such a way that he might have been the envy of many a preacher in civilization. 'Lamps! but have they oil?' 'Profession! but is there life?' he asked. He warmed up and rose higher, and climaxed around the statement, 'You sing about going to heaven, and about eternal life, but will you know it that you will experience eternal life over there provided you have it down here.' He closed by saying, 'Say what you like, or do what you will, nevertheless, in this place we can but go on and reiterate over and over again God's truth, whether it pleases or displeases.' Praise God for such fearless preachers of the truth.

Another happy bit of news concerns the Rev. and Mrs. Roy R. Boese, workers of the Denver Bible Institute now on leave of absence. On the twenty-second of July they became the parents of a baby girl—Carolyn Ruth. Mr. Boese was called away from a series of meetings he was conducting in Kewanee, Illinois, in order that he might be present to greet the new member of his family. We understand, however, that he is already making plans to use Carolyn Ruth as his gospel pianist in the evangelistic campaigns which he may conduct in years to come.

The Central American Mission in Nicaragua writes: "Three years ago we sent three of our promising young men to study in our C. A. M. Bible Institute in Guatemala City. They are Gonzala Garcia, Marcario Sanchez, and Augustin Arroliga, and they have now graduated. They surely are well trained in the Word of God, they have a pleasing and forceful manner of presenting the Gospel of Christ, and they are trusting Him to use them and to supply their needs. Pray that we may have wisdom in placing these men in the work and that funds may come in to help pay their expenses. With ten or fifteen dollars a month for each one we would be able to maintain them in the work for a while. The salvation of the souls of the Nicaraguans yet unreached depends largely upon the ministry of the native pastors."



# UNEVANGELIZED AFRICA

## KATAKA PETERO

*A servant and a messenger of Jesus Christ*

With everything he possessed in the line of clothes in tatters on his back, Kataka did not present an attractive picture as our missionaries first saw him. Indeed, he was an unappealing sort of a fellow, but somehow he was taken on to help out in various ways, and of course heard the Gospel each day.

When a new station was to be opened south of Lake Edward, Kataka begged to be taken along with the missionaries. The native boys who come to work on the station receive little pay, as the missionaries desire that the opportunity of hearing the "Words of God" shall be the attraction rather than the wages. Sometimes, however, small wages lead the boys into temptation, and so it was in the case of Kataka, though the interpretation of his name is "wanting little." In the vicinity of the new station there are farms and plantations where the native laborer receives much more money, besides sweater, trousers, and blanket; and one day Kataka, with three other boys who had come to the new station, ran away leaving these missionaries alone in a strange place, without knowledge of the language.

This desertion was made a matter of prayer. The following Sunday morning the missionaries were awakened early by the sound of some one starting the fire for cooking. Soon they discovered that two of the boys, Kataka and Kacango had returned. They had returned during the night that they might be on hand for the services on Sunday morning. After having tasted of the good things of the Lord, the few days away had been enough. With seeming true repentance they confessed their sin to their Saviour, but to test their sincerity they were put to work in the garden for a month with no pay, only food supplied each day. This was a trial, especially to Kataka who had become a "high powered" cook, and his pride suffered a fall as he had to get his hands dirty in the garden. However, both boys stayed on and gained a great victory in the Lord. The result was a steady growth in their Christian life from that day forth. In July, 1932 Kataka was baptized and chose the Bible name, Petero (Peter) and after that event never once marred his testimony before the natives.

Many times he expressed the desire to go out in the hills to tell the blessed story of Jesus to his people. He was praying that the Lord would thrust him forth. One day, early in 1933 the missionary told him that it was possible to send two evangelists out for a short trip into the bush, and when asked if he would like to be one of them, he exclaimed, "Ciane, ciane, ciane!" which means, "much much, much!" When the native has a great desire for anything, he often emphasizes it in this way.

Kataka Petero returned from this first trip very happy, and reported a large field with many people, who gave good attention to the Words of God and to the songs; he also reported the possibility of establishing two outstations in that direction.

This seemed to be the step of faith which was to lead Kataka Petero out into the place the Lord had prepared for him. Just after Kataka Petero returned, a plantation owner came and asked to have a native teacher sent to teach his workmen. The missionaries rejoiced in the way the Lord opened this door for the preaching of the Gospel and teaching of the Word of God on this plantation some twenty miles from the station. Kataka Petero, of course, was ready and anxious to go, and as soon as the necessary arrangements were made he left with the plantation man.

A great opportunity faces Kataka Petero and he surely needs the grace of the Lord for strength to carry on, and the prayers of all who would have a part in spreading the Gospel to the uttermost parts of the earth. There are some 1300 men, women, and children on this plantation who will hear the Word of God. About an hour's walk from this plantation is another which has 600 or 700 people on it.

We lift our hearts in praise to God for this forward movement from the most recently established U. A. M. station; for Kataka Petero, who has been passed from death to life and called with an holy calling; for the plantation owner, who has come to love the Word of God, and desires to bring the knowledge of the Word to his native workmen. Pray that this may be but the beginning of a great work from this station where Mr. and Mrs. Frank Manning have labored steadfastly, unmovably, always abounding in the work of the Lord, knowing that their labor in the Lord is not in vain.

Prayer-helpers' enrollment cards and literature upon request.

UNEVANGELIZED AFRICA MISSION  
Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St., Los Angeles, California

John Kaye, Treasurer, and Home Director

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# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## WHAT TO DO IN TIMES LIKE THESE

I Cor. 16:13

- I. "WATCH YE"—A challenge to prayer  
Col. 4:2  
Matt. 26:38-41
- II. "STAND FAST IN THE FAITH"—A challenge to steadfastness  
Eph. 6:13-14  
I Cor. 15:58
- III. "QUIT YOU LIKE MEN"—A challenge to manliness  
Eph. 4:14-25
- IV. "BE STRONG"—A challenge to courage and strength  
Dan. 11:32  
Isa. 40:31

—J. R. J.

## WHAT JESUS IS TO THE BELIEVER

- I. OUR SIN BEARER  
I Pet. 2:24  
Isa. 53:6  
I Pet. 3:18
- II. OUR INTERCESSOR  
Heb. 7:25  
I John 2:1
- III. OUR DELIVERER  
I Cor. 15:57  
John 8:36  
Jude 24
- IV. OUR KEEPER  
John 10:28  
John 6:37  
John 17:12
- V. OUR MASTER  
Phil. 2:11  
II Cor. 5:14-15
- VI. OUR COMING KING  
Rev. 19:16  
Zech. 14:16  
Matt. 25:31-41

—H. A. W.

## "KEPT IN PEACE"

Isa. 26:3

- I. THE PROVIDER OF PEACE—"Thou wilt keep him in perfect peace"
- II. THE PARTAKER OF PEACE—"Thou wilt keep HIM in perfect peace"
- III. THE PROVIDED PEACE—"Thou wilt keep him in PERFECT PEACE"  
A. Perfect peace for daily living  
Phil. 4:7  
B. Perfect peace in meeting testings  
I Cor. 10:13  
C. Perfect peace in the face of death  
Ps. 23:4
- IV. THE PROVISOR OF PEACE—"Thou wilt keep him in perfect peace whose MIND IS STAYED ON THEE; BECAUSE HE TRUSTETH IN THEE"

—E. E. L.

## WHAT IS A SCRIPTURAL HOME?

### INTRODUCTION:

- Gal. 3:26  
Rom. 7:4  
Col. 3:18-21
- I. IT IS A HOME IN WHICH THE HUSBAND IS THE RECOGNIZED HEAD  
Eph. 5:22-24  
I Pet. 3:1  
I Tim. 3:2-5
  - II. IT IS A HOME IN WHICH LOVE PREVAILS  
Eph. 5:25-31
  - III. IT IS A HOME IN WHICH CHILDREN OBEY THEIR PARENTS  
Eph. 6:1-3
  - IV. IT IS A HOME IN WHICH THE LORD IS GIVEN THE PREEMINENCE  
Eph. 5:25-26  
Eph. 6:4

—H. A. W.



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## A REASONABLE FAITH

"A Reasonable Faith," is written by Leander S. Keyser, a noted lecturer and a recognized authority on Christian apologetics. Mr. Keyser is Professor Emeritus of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio. His book, "A Reasonable Faith" is an excellent example throughout of apologetics, showing the reasonableness of our Gospel, and presenting the old truth in a refreshing way that holds the attention and interest of the reader.

Most of the chapters of this book have been given as lectures and published in various periodicals, and many are especially strong and interesting. The first chapter answers from God's Word "the Whence, the Why, and the Whither" of our existence in such clear, convincing style that there is no room left for doubt. Chapter two deals with the subject of Christian apologetics and is a defense for more use of logical reasoning in the preaching of the Word. This treatise on apologetics gives cogent Bible proof that the ministers of the Gospel should intersperse their dogmatic preaching with reasoning. The author points out that Paul used apologetics in his reasoning with the Jews, also in his defense before King Agrippa. The chapter on "Creation versus Evolution" is exceedingly strong. After giving the views held by several outstanding evolutionists the author refutes their diabolical doctrine in three ways:

- First, By the use of God's Word,
- Second, By cogent reasoning,
- Third, By bringing to light the disagreements among the evolutionists.

Many keen, pointed, thought-provoking questions are thrown out which should make all those who lean toward the evolution belief, forever forsake this lie of the devil. The quotations given from evolutionistic teachers are especially good and illuminating as to what is being taught in our schools and colleges. Outstanding also is the treatise of "Christianity's Evaluation of Man." Here the author gives God's value of a soul and what it cost Him in the sending of His Son to the Cross of Calvary, in comparison to the value the evolutionist places upon a soul.

In the chapter on "Value of Theological Knowledge," the author pleads with Christian workers to study the Word, that they might present it clearly, fully and acceptably to others. He shows the importance of the mastery of the Book in order that the preacher might be a "workman that needeth not to be ashamed" a workman who has zeal, according to knowledge.

We can highly recommend this book as one which will increase the faith of every thinking reader. The teaching is strong and clear on salvation by grace through the shed blood. The fundamental doctrines which are handled with force are the Virgin Birth, the Deity of Christ, Creation, and the Trinity. The author's discussion on the Will and Bible Psychology is especially good. He strikes a blow at those writers and teachers who fail to see that man has a will and the power of choice, in fact

throughout the book he is not backward about quoting false teachers and warning against them, showing a courage which is greatly needed in this day of apostasy.

"A REASONABLE FAITH," by Leander S. Keyser, A. M., D. D., Cloth, 192 pages, 5½x7½ inches, published by Fleming H. Revell Co., New York, Price, \$1.50. —H. J.

## "HIS OWN RECEIVED HIM NOT, BUT . . ."

Here is a book of interest to all, both because of its content, and because of the high regard in which evangelical Christians have come to hold the author. Donald Grey Barnhouse is undoubtedly one of the most aggressive leaders in the ranks of Fundamentalism at this present time. His spoken, written, and broadcasted messages have brought rich blessing to multitudes. We rejoice in his work as a whole, and we rejoice also in the privilege of reviewing a book from his pen.

"His Own Received Him Not, But . . ." is a strong, helpful book built about the thought of the verse in the first chapter of John's gospel, "He came unto His own, but His own received Him not." From this thought Dr. Barnhouse proceeds to discuss the various results of the rejection of Christ by the Jew. As he himself sums up the thought of the book, "He came unto His own and His own received Him not; But . . . woe upon the cities. But . . . come unto Me. But . . . Gentiles. But . . . viper Pharisees. But . . . whosoever. But . . . parables."

There are many fine points about the book. The chapter on Christ and the Law is especially fine. The truth of the believer's relationship to the Law is set forth in clear, concise, and well illustrated statements. He proves beyond question that salvation by Law keeping is impossible. Dispensational distinctions are recognized and warnings repeatedly thrown out against the many false views prevailing today upon this most important subject. The handling of Bible scenes and characters is exceedingly good. John the Baptist, Peter, the Pharisees, and Christ Jesus Himself are made to fairly live before us. Throughout the book the Saviour and the Word of God are exalted. The way of salvation is constantly before the reader, and all who read are strongly urged to accept the Lord Jesus as their Saviour.

We regret that we cannot agree fully with Dr. Barnhouse's teaching with reference to the parables. He states that the "kingdom parables" are "a summary of the church age." We believe that these parables have primary reference to the age of Tribulation, that period of time which intervenes between the Church and Kingdom dispensations. We would not for an instant hesitate to recommend the book on this account, however.

"HIS OWN RECEIVED HIM NOT: BUT . . ." by Donald Grey Barnhouse. Cloth, 5½x7½ inches, 185 pages, price \$1.50. Published by Fleming H. Revell Co., New York. —H. J.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 6

Sunday, November 5, 1933

## PAUL IN JERUSALEM

Lesson Text: Acts 15:1-35  
(Assigned for Printing: Acts 15:1-2, 22-31)  
Devotional Reading: Romans 8:1-11

### Golden Text:

"Where the Spirit of the Lord is, there is liberty"  
II Cor. 3:17).

We have seen in previous studies how the church at Antioch was organized, and something of God's blessing upon it. And we have seen how Paul and Barnabas came to be associated with that church. In today's lesson we are told of difficulties which arose there, and of how those difficulties were dealt with. Certain teachers, who had come from Jerusalem, taught the believers at Antioch that they could not be saved except they were circumcised and kept the Law of Moses. Barnabas and Paul sought to refute this false teaching, but apparently these false teachers claimed apostolic authority for their teaching, for the church at Antioch sent a committee to Jerusalem to confer with the apostles and elders about this matter. Paul and Barnabas were members of this delegation.

It is very timely for us to study the question at issue and the answers which were given, for there are many in our day who teach what those teachers from Judea taught—namely that to be saved, one must do certain good works. The teaching that it is necessary to be circumcised may not be current today, but certainly there are many who teach that to be saved one must keep the Law of Moses, and those who teach such doctrine are not all Seventh Day Adventists, either. Then, too, there are many other forms current of the teaching that in order to be saved men must do good works.

The question at issue before the council at Jerusalem is not only a timely question for our consideration: it is a vital one. Upon the answer to it depends the destiny of multitudes of souls. When we consider the exceeding divergence of various teachings on this question, it is apparent that everybody cannot be right. Somebody must be wrong. Who is right, and who is wrong? Before we consider the answers which today's lesson furnishes, let us clearly state the question. The question is, "Are men saved by grace, or are they saved by works?"

### I. THE ANSWER OF THE APOSTLE PETER Acts 15:7-11

There was much discussion of this question when it came before the council at Jerusalem. Of the details of his discussion we are told nothing, however, until Peter rose to speak, and so the first answer to our question which comes before us is the answer of the apostle Peter. Peter's answer is twofold.

First, Peter shows that salvation is by grace without the works of the Law by telling of God's dealing with the Gentiles. He reminds the brethren assembled of his experience in connection with Cornelius. (See Acts 15:7-9.) This was a significant and telling argument. The Gentiles to whom Peter refers were uncircumcised. They had not kept the Law of Moses. And yet, through the preaching of the Gospel these Gentiles had been saved, and God had certified their salvation by giving them the same miraculous manifestation of the gift of the Holy Spirit which He had given to the disciples on the day of Pentecost—namely the speaking with tongues and magnifying God in those tongues. This audible evidence of the salvation of those Gentiles was so convincing that, astonished as the Jews were who were with Peter, they could not gainsay it. (See Acts 10:44-48.) Since God saved the Gentile Cornelius, and his Gentile household, uncircumcised though they were, and in spite of the fact that they had not kept the Law of Moses, what right have the apostles and elders to decide that these things are necessary to salvation?

Peter's second answer to this question is a bold affirmation. This affirmation has two aspects. In it he plainly declares that the Law is a yoke which neither the fathers nor they themselves have been able to bear. And in it he definitely states his conviction that the fathers were saved by grace and that this is the one and only ground of their own hope of salvation. Listen to his exact words: "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they" (Acts 15:10-11). **There is no ambiguity about Peter's answer. Men cannot be saved by keeping the Law, because they cannot keep the Law. If they are saved at all, they must be saved by the grace of our Lord Jesus Christ.** (See also I Pet. 1:8-9, 18-19, 23; 3:18.)

### II. THE ANSWER OF THE PROPHET AMOS Acts 15:13-17

When Peter has finished speaking, he is followed by Paul and Barnabas, who bear testimony similar to that which Peter has borne, recounting what God has done among the Gentiles through them. The force of their testimony is the same as that of Peter—since God has so dealt with the Gentiles, who are neither circumcised nor keepers of the Law, as He has dealt with them, not only through Peter's testimony, but through their own, what right has any man to say that circumcision and Law keep-



ing are essential? And when Paul and Barnabas have finished speaking, James also confirms the argument of Peter by quoting from the prophet Amos. In this quotation we find the answer of at least one of the Old Testament writers to the question, "Are men saved by grace, or by circumcision and the works of the Law?" Here are the very words with which James introduces his quotation, "And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written" (Acts 15:13-15), and here is his quotation from Amos: "After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord. Who doeth all these things (Acts 15:16-17). And this quotation he follows with the comment, "Known unto God are all His works from the beginning of the world" (Acts 15:18).

The testimony of Amos in answer to our question is given in twelve words: "... all the Gentiles upon whom My name is called, saith the Lord." Hundreds of years before the council at Jerusalem convened to consider the question, whether circumcision and Law keeping were necessary for salvation, the Spirit of God had caused Amos to pen the answer. He had foretold that the Name of the Lord should be called upon the Gentiles, which thing had actually come to pass in the church at Antioch, for, as we have seen, the Scripture says that the disciples were called CHRIST-ians first in Antioch (Acts 11:26). The Spirit of God has seen fit to prophesy the salvation of uncircumcised Gentiles, centuries before this council convened to consider whether Gentiles could be saved without being circumcised and keeping the Law of Moses. What right has the council to reverse what the Spirit has said? The logical conclusion is that men are saved by grace without works.

### III. THE ANSWER OF THE PRESBYTER JAMES Acts 15:19-21

Having quoted the prophecy of Amos, which supports and confirms the testimony of Peter, James now proceeds to give his own testimony concerning the question at issue. His words are few and to the point. Says he, "My sentence is that we trouble not them which from among the Gentiles are turned to God," then he adds, for the sake of the personal lives of the disciples who have raised the question, "but that we write to them that they abstain from pollutions of idols and from fornication," and for the sake of their testimony with the Jews to whom any other practice might prove a stumbling-block, "and from things strangled, and from blood (that is, from eating meat which had been killed by strangulation, in which the blood was retained—see Lev. 17:10), for Moses of old time hath in every city them that preach Him, being read in the synagogues every Sabbath day" (Acts 15:19-21).

The good counsel with which James closes his testimony is very fitting, for those who preach salvation by grace are not the advocates of license, as they have been falsely accused. Rather, the more scriptural a man is in his teaching of salvation by grace, the more sure he is to encourage Christians to live holy lives. And the more clearly he teaches salvation by grace, the more effective his ministry will be in producing godly lives among those to whom he ministers, for there is nothing which can more surely lead the soul into true Christian liberty and victory over the flesh than a clear understanding of the truth of salvation by grace. Paul has stated this truth in the words, "Not by works of righteousness which we have done, but according to His mercy He saved us . . . this is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:5, 8). This James knew, and he was eager that having assured the disciples that it was NOT necessary to be circumcised and to keep the Law in order to be saved, they should be

encouraged to let the grace of God work in mighty power to transform and purify their lives.

But the answer of James to the question before us lies in the words, "My sentence is that we trouble not them which from among the Gentiles are turned to God." To impose upon these Gentile converts the obligation to be circumcised and to keep the Law would be to trouble them, according to James, which agrees with Peter's verdict that the Law is an unbearable yoke. In the light of these words, surely there is only one conclusion to be reached; it is NOT necessary to be circumcised and to keep the Law, nor to do works of any kind, in order to be saved. This answer to the question is all the more significant when we remember that of all the writers of the New Testament, James has been most quoted in support of the teaching that faith cannot save without works. Those who so misuse the writings of James not only fail to understand that the words which they quote refer not to salvation from God's judgment, but to salvation from the judgment which men pass upon their fellow-men (see James 2:14, cf. James 2:18—a MAN may say), but they also ignore his clear testimony before the council at Jerusalem, which leads inevitably to the conclusion that men are saved by grace without the works of the Law.

To the verdict of James the council agreed, and all the apostles and elders in solemn assembly wrote as James had suggested. In connection with their letter, however, there is one expression which we need to note particularly: "It seemed good to the Holy Ghost and to us . . ." (Acts 15:28). In other words, the testimony of James, and the testimony of Peter, were not mere human opinions. Like the prophecy of Amos, the testimonies of these servants of our Lord were inspired by the Holy Spirit.

### IV. THE TESTIMONY OF THE APOSTLE PAUL

And now let us glance again at the testimony of the apostle Paul. What was it he taught at Antioch, which was so in opposition to the teaching of the men from Judea as to provoke this discussion?

Paul's teaching throughout his epistles is undoubtedly the same as his teaching at Antioch, and it is very clear; he unhesitatingly and repeatedly affirms that men are saved by grace and not by works. Listen to his words in Ephesians 2:8-10: "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In so saying Paul is in the fullest agreement with the testimony of James, for, you will notice, having positively declared that salvation is by grace and not by works, he goes on to show that while good works are not a condition of salvation, they ARE the normal FRUITAGE of salvation. Like unto this is the testimony of Titus 3:5, 8, which we have already quoted in connection with James's testimony, and in many, many other passages in the writings of the apostle Paul the same truth is presented. His teaching on this subject may be summed up in the words of Second Timothy 1:9, where he tells us that God "hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

Paul does not confine himself, however, to repudiating good works in general from any part in our salvation; he is careful to single out the works of the Law in particular as having no part nor power in saving the soul. Listen, for instance, to the testimony of Romans 3:20: "By the deeds of the Law there shall no flesh be justified in His (God's) sight, for by the Law is the knowledge of sin"; and then, after an extended discussion of the subject he says, "Therefore we conclude that a man is justified by faith, without the deeds of the Law" (Rom. 3:28). Or again, listen to the words of Galatians 2:16: "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, for by the works of the Law shall no flesh be justified." And see how strong he



makes it in Galatians 3:10-13: For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them. But that no man is justified by the Law in the sight of God, it is evident: for, The just shall live by faith. And the Law is not of faith: but, The man that doeth them shall live in them."

In conclusion, let us notice one more exceedingly strong statement on this subject from the pen of the apostle Paul: "And if by grace, then is it no more of works, otherwise grace is no more grace; but if it be of works, then is it no more grace, otherwise work is no more work" (Rom. 11:6). Thank God! Salvation is by grace and grace alone. Good works have no part in getting it, and they have no part in keeping it. But once we grasp the wonder of this fact—once we catch a glimpse of the marvelous grace which saves us without good works, then our souls will long with an unutterable longing to show our love and appreciation for such grace by giving ourselves in

loving service to Him Who bestowed such love upon us, and by letting be worked out in our lives the good works which God hath before ordained that we should walk in them, unto which He has created us anew in Christ Jesus.

### VITAL-TRUTH ILLUSTRATION

When the Prince of Wales visited India, there were a number of high caste people who were waiting to shake hands with him, and a big barrier separated them from the masses of the people. The Prince arrived, shook hands with those who were presented to him, and then, looking over their heads to the crowds beyond, said, "Take those barriers down." They were taken down, and anyone who liked had free access and a welcome from the son of the Emperor of India. The next time the Prince came that way, ten thousand outcastes were gathered under a banner inscribed, "The Prince of the Outcastes." We have a greater Prince, Who said, "Take the barriers away."

—The Evangelical Christian

Fourth Quarter, Lesson 7

Sunday, November 12, 1933

## PAUL IN MACEDONIA

Lesson Text: Acts 15:36—17:15  
(Assigned for Printing: Acts 16:9-15, 25-31)  
Devotional Reading: Matthew 5:10-16

### Golden Text:

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Today's lesson falls naturally into four divisions, each of which has one central thought, from which we may not only become better acquainted with the spirit of the apostle Paul, but we may also catch a glimpse of God's purpose for our own lives as well as his.

### I. A VISION OF NEED

Acts 16:9-10

In the first part of our lesson we read of a vision which was given the apostle Paul. During the night "there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9). Paul recognized this vision as a call from the Lord to go over into Macedonia and preach the Gospel, and, accordingly, he set sail with his companions, without delay. The very words of the man of Macedonia, as well as Paul's interpretation of the vision, clearly indicate that this vision was a vision of a great spiritual need.

The same need surrounds us on every hand. Everywhere multitudes are perishing without one ray of gospel light. This is true in the great cities, where faithful ministers of the Gospel may be found, for in spite of the fact that the Gospel has been faithfully preached there, many have never heard it, and will never hear it unless God's children awaken to their own individual responsibility and bear the gospel message to them. And among the rural districts and smaller towns, may be found many thousands of places, even in this so-called Christian country, where the Gospel is not being preached. And what shall we say of the foreign lands? Even in the so-called "occupied fields" there are thousands, yes millions, who are not being reached with the gospel message, and cannot be reached with the forces now laboring there. And there are many unoccupied fields, covering many thousands of square miles, where there is not a ray of gospel light. Yes, the need of this old world for the Gospel is very great. May God give His children a renewed vision of the crying need of the Christless millions of earth. (John 4:35).

But perhaps you say, "I HAVE a vision of the great need of the lost millions of this world." Well enough! What are you doing about it? When the apostle Paul had impressed upon his heart the need of Macedonia, he wasted no time, but attempted at once to meet that need. You say you have a vision of the need of souls—are you seeking to meet that need? Are you telling the lost of the Saviour? Are you praying for them? Are you making it

your business to see that your friends and your neighbors hear the Gospel? Are you sowing the precious seed of God's Word by means of tract distribution and the distribution of Gospel portions? Are you using the mails and every other possible means to get the Gospel out, and are you giving, as God has made it possible, to support those who are carrying the Gospel where you cannot? God has a definite ministry for every soul who has caught a vision of the need, and if you are not engaged in the ministry which He has planned for you, we beg of you, delay no longer! (Matt. 4:19; Prov. 11:30; Eph. 2:10).

### II. A MINISTRY OF POWER

Acts 16:11-24

When Paul came to Macedonia, he began at once to preach the Gospel, and his ministry was a powerful one. First, he preached to the women who gathered by the river side, outside the city, for the purpose of prayer, and as he preached the Word fell on good ground and brought forth fruit. Lydia, a seller of purple, listened attentively, for God had opened her heart. The things which were spoken brought conviction; she accepted the Lord Jesus Christ as her Saviour, and straightway began to minister for the Lord. Doubtless others were won by the Word also, of whom specific mention is not made, for when the epistle to the Philippians was written there were a considerable number there who had trusted the Saviour and assembled themselves together as a church. Again, Paul's ministry was the means in God's hand of delivering the poor demon-possessed damsel, who, because of her demon, had the power of divining and was a source of much revenue to her masters. But the Gospel was not gladly received by all. The masters of the slave girl who, through the word of Paul, had been delivered from the power of the demon, became enraged when they realized that the blessing which had come to this poor girl had put an end to their hope of income through her affliction. Inflamed with rage, they seized Paul and Silas, and hustled them before the magistrates, where they were falsely accused, beaten, and bound fast in prison. Thus it was proved at Philippi, not only that the Gospel has power to save, but that it has power also to stir the hearts of wicked men to fury. To some it is the savor of life unto life, but to others it is the savor of death unto death. (Rom. 1:16; II Cor. 2:15-16)

If we are faithful in ministering God's Word, we will find that our ministry, too, is a powerful one. God's Word is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of



the thoughts and intents of the heart" (Heb. 4:12). God Himself has promised. My Word "shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). If we would win souls to the Saviour, therefore, let us give them the Word of God. It, and it alone, has power to save. Let us not be surprised, however, if our preaching of the Word stirs some to anger and even brings persecution upon us. But this prospect of persecution in no wise lessens our responsibility. Hence the admonition of the Holy Spirit, in view of the apostasy of the days in which we live, is, "Preach the Word—be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine" (II Tim. 4:2-3).

### III. A SERVICE OF PRAISE

Acts 16:25-26

Stripes, imprisonment, and the stocks themselves, could not quench the love for the Lord Jesus Christ which burned in the hearts of Paul and Silas, nor could those prison walls confine their testimony. "At midnight," the record says, "Paul and Silas prayed and sang praises to God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and everyone's bands were loosed." What a setting that was for such a service of praise—the dank, loathsome, innermost dungeon of a Roman prison. But how powerfully God gave evidence that He had heard the prayers of His servants, and that their praises had come up before Him.

Let us learn a lesson from this. The true spirit of praise is not a creature of circumstance. We can praise God as well in a dungeon as we can in a cathedral. And really, the hard experiences of life are those which most plainly show what a man actually is. It is easy to praise God when everything is going the way we want it to. The danger is that in the midst of prosperity we forget to praise Him. But when persecution comes, when we are face to face with problems so great as to stagger us, when burdens press upon our hearts, and needs stare us in the face—when weakness comes, or adversity—then is the time to praise God with might and main. As someone has said, "We should make a pulpit out of our circumstances, and from that pulpit we should proclaim the faithfulness and lovingkindness of the One Whom we serve."

One thing which should encourage the spirit of praise in the midst of adversity is to realize that God works all things together for good to those who love Him. This is the assurance which the Scripture gives, and it is not a matter of supposition, or of possibility, or of hope which may be disappointed—it is a matter of positive certainty—"we KNOW that all things work together for good (some very old manuscripts read, "God works all things together for good) to those who love God, to them who are the called according to His purpose" (Rom. 8:28). Let us learn to praise our heavenly Father, then, whatever may be our circumstances, for we may be well assured that when the veil is rolled away which now hides our Saviour's face from our vision, and when we stand in His glorious presence, when we see Him face to face, and know as we are known, we will see much to praise Him for in every circumstance of life through which He has permitted us to pass. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name" (Heb. 13:15).

### IV. A MESSAGE OF SALVATION

Acts 16:27-31

The Philippian jailor, awakened by that mighty earthquake, with which God answered the prayers and honored the praises of His servants, rushed out to see if his prisoners were safe. Finding the doors opened, he supposed they had fled, and was about to take his own life; but Paul cried out, "Sir! Do thyself no harm, for we are all here." "Then," says the Scripture, "He called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, 'Sirs, what

must I do to be saved?" Mark well the answer to this question: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." (Acts 16:31)

Those servants of our Lord Jesus Christ were bound, by a solemn obligation when that Roman jailor asked that question, "What must I do to be saved?" Here was a soul, who had found himself face to face with eternity, and realized that he was unprepared. Here was a soul who was crying out in the agony of conviction of his own sin and need, asking the way of life. If Paul and Silas were true servants of Jesus Christ, they were bound by their duty to God and their duty to this seeking soul to tell the truth, and nothing but the truth. It would be a terrible thing if they misled that soul or gave him wrong or incomplete instructions. We may be sure, therefore, that their answer clearly points out exactly what a man must do to be saved and ALL that he must do. And what is this answer? "Believe on the Lord Jesus Christ, and thou shalt be saved." And that, dear friends, is the one and only condition of salvation which is laid down throughout the Word of God. That is the response to the Gospel which makes its power effective in the saving of souls—the Gospel of Jesus Christ "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Here, then, we have the presentation of the one thing necessary to the salvation of the soul—faith in the Saviour. In response to the question of the jailor, Paul did not stop to explain the gospel message, how that Christ died, and rose, and is coming again. He said simply, "Believe on the Lord Jesus Christ and thou shalt be saved." Salvation comes to the soul the instant the decision is made to stop trusting in one's own merit, and to trust in the One Who is able to save. True, the vital facts of the Gospel are essential to the salvation of the soul, but those things God has taken care of. His grace has thrown open the way of life to every man. Hence, though an individual may have never heard of the second coming, though he may know nothing of the resurrection of Christ, yes, and even though his mind is not clear concerning the meaning of the death of Christ, if somehow it dawns upon his soul that he cannot save himself, but that Christ can, and if on the basis of that realization he places his trust in the Saviour, he receives the gift of eternal life. Such is the infinite grace of our God.

In conclusion, may we urge every Sunday School teacher to be sure that his pupils have made this vital decision? Do not take it for granted, but ask them and see, and if you find that there is the least cloud in the mind of any one of them, do as a dear man of my acquaintance has done just recently with every member of his class—take that boy or girl aside, alone, open God's Word, explain the gospel message, and plead for a personal decision to trust the Saviour, for nothing short of this can save.

### VITAL-TRUTH ILLUSTRATION

A deeply interesting story reaches us from the principal of one of the Illinois schools. A man on the far South Side of Chicago, sinful and discouraged, arose one morning recently with the determination to commit suicide. He went to a drawer, took out a revolver, and turned on the radio with as much volume as possible, that the sound might drown the report of the pistol. He did not seek any particular station but simply a jumble of sounds. Through all the medley, however, he heard a voice from WMBI on the seven o'clock program, quoting John 3:16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Word of God arrested and convicted him and caused him to cry out for mercy. He seems to have been saved then and there. Of course, now he cannot say enough about that radio station. Thus again we have occasion to thank God for His faithfulness in honoring His Word going out over the air. Oh, if the Federal Radio Commission could only find a way of affording greater opportunity to this and other similar Gospel stations, what a change might come over the face of the citizenship of this country!

—Moody Bible Institute Monthly



# PAUL IN ATHENS

Lesson Text: Acts 17:16-34  
(Assigned for Printing: Acts 17:22-34)  
Devotional Reading: John 1:1-14

## Golden Text:

"In Him we live, and move, and have our being" (Acts 17:28).

When Paul was in Athens, he saw an altar there, dedicated "to the Unknown God." Taking this expression as a starting point, he preached Christ to those Athenians, saying, "Whom . . . ye ignorantly worship, Him declare I unto you" (Acts 17:23). From this it is quite evident that our Lord Jesus Christ was to the dwellers at Athens the unknown God, and the same is true in our generation, or, even to many who name His Name, He is a comparative stranger. Following out the suggestion of Paul's words, let us take for our theme in this study, "The unknown God," and as we study let us see what are the outstanding characteristics in which, to the men of our generation, our Lord Jesus Christ is "The Unknown God."

## I. THE GOD OF POWER—CREATION

The story of creation is plainly told in God's Word, and it is there shown that the whole universe came into being by a mighty, supernatural operation of the power of our Lord Jesus Christ. "In the beginning God created the heaven and the earth," is the testimony of Genesis 1, and after the story is narrated of the creation of all lesser forms of life, plant, fish, fowl, and beast, and the creeping things of the earth, we are told in verse twenty-seven of the same chapter that "God created man in His own image; in the image of God created He him; male and female created He them." And in the very chapter which we are studying for today's lesson, Paul declares the same truth in the words, "God . . . made the world and all things therein" (Acts 17:24—See also Ps. 33:6, 9; John 1:3; Col. 1:16-17).

But this God of power is to the natural man the unknown God. Face to face with the mighty miracle of creation, men set about to explain it in the light of their own petty, finite experience and unenlightened reason: and, because in the sinfulness and pride of their own hearts they have determined not to retain God in their knowledge (see Rom. 1:28), they invent an elaborate theory which they call "the doctrine of evolution," to account for creation. They say that the idea of a supernatural creation is arrant nonsense—that all things that are, came to being by natural processes; and particularly do they insist that it is foolishness to believe that man came into being by creation—rather, they say, he is the highly developed offspring of a primordial ancestor from which both ape and man have developed. Thus the professedly modern theory of evolution (which in reality was well-known, though in simple form, in the days of Paul), exhibits man's pathetic ignorance of God. Truly, as pertains to the mighty exhibition of His power in creation, our Lord Jesus Christ is to the men of our generation The Unknown God."

## II. THE GOD OF WISDOM—REVELATION

Another outstanding attribute of God is His wisdom, exhibited in the inspiration of His Word, the Bible. That Book expressly claims to be the record of the words which the Holy Spirit moved men to write. "Knowing this, first," says Peter, "that no prophecy of Scripture is of any private interpretation, for prophecy came not in time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:20-21). And Paul says, "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). And again he declares, "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth . . ." (I Cor. 2:13). According to its own testimony, the Bible is

the impartation to humanity of the very wisdom of God Himself.

Not only does the Bible claim to be the very Word of God—this claim is demonstrated to be valid by many infallible proofs. We cannot take time to discuss these proofs in detail, but will merely mention two of them. Preeminent among these proofs of inspiration, we believe, is the proof of fulfilled prophecy. No mere human could so clearly foresee and so accurately foretell the future as the writers of the Bible have done. And by no human collusion or connivance could those prophecies be so minutely and exactly fulfilled as have the prophecies of the Bible, not only in the earthly experiences of the Son of God, but also in the affairs of nations. Again we have the proof of archaeology. It is nothing less than amazing to see how many of the historical facts of the Bible which have been disputed or denied by "Modernists" and other infidels, have been confirmed by the discoveries of the archaeologists who have excavated the ruins of ancient cities in the Holy Land. One cannot study such evidences with an open heart without being convinced beyond all shadow of doubt that in the Bible, God Himself has imparted His own wisdom to men.

But in the face of these things men still deny the inspiration of the Bible. Atheism searches its pages to find contradictions, and professes to have discovered that the Bible is full of contradiction and discrepancy, whereas the careful student knows that there are no apparent contradictions in the Bible which cannot be fully harmonized and clearly understood with careful, prayerful study. "Modernism," on the other hand, not only professes to see contradictions in the Bible, but it vociferously insists that it is absurd, and a mark of abysmal ignorance, to believe in the doctrine of verbal inspiration—that is to believe that the Spirit of God actually inspired the very words which were used in the original manuscripts of the Bible. Instead of being a book which is a divine revelation, say they, the Bible is simply the record of the evolving religious experiences and conceptions of a nation as they sought to find God, and it is stamped with the evidences of the conceit of that nation, which fancied itself the chosen people of their "tribal deity." By such teachings men clearly demonstrate that to them, as the God of inspiration, revealing His own wisdom to men, our Lord Jesus Christ is "The Unknown God."

## III. THE GOD OF JUSTICE—CONDEMNATION

God's Word plainly teaches us that man has fallen, and in consequence of the fall has become indwelt and dominated by an incurably sinful nature, and has perpetrated many wicked deeds; it shows that because of his sin man is facing judgment, and it shows that our Lord Jesus Christ is the One Who shall execute judgment. Consider a few of the Scriptures which set forth these facts. Romans 3:23 says, "All have sinned and come short of the glory of God." Romans 8:7 says, "The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can be." Romans 6:23 says, "The wages of sin is death." (See also Rev. 21:8; Ps. 9:17.) Since such is man's condition, judgment is necessitated by the very holiness and justice of God, as is seen in such passages as Habakkuk 1:13: "Thou art of purer eyes than to behold evil and canst not look upon iniquity," and that it is by our Lord Jesus Christ that this judgment shall be executed is evident in the chapter which we are studying today, for verse thirty-one tells us that God "hath appointed a day in which He will judge the world in righteousness by that Man Whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead" (Acts 17:31).

In spite of the many solemn warnings which God's Word voices concerning sin and judgment to come, men



deny both the existence and seriousness of sin. Truly it is apparent from many current religious publications and many so-called sermons that "Fools make a mock of sin" (Prov. 14:9). The Christian Scientist says, "There is no sin.... Man is incapable of sin.... Man cannot depart from holiness." The Mormon says, "Adam fell that men might be; and men are that they might have joy," thus making the fall a means of blessing instead of a curse. It is a common fallacy among "Modernists" to say that "If man ever fell, it was a fall upward." And many false teachers and infidels unite in chorus, "Pooh! Pooh! -ing" the idea of a judgment of sin, other than the consequences of dissipation which a man may suffer in this life. By such words and in such attitudes, however, men only show that to them, as the God of justice, our Lord Jesus Christ is "The Unknown God."

#### IV. THE GOD OF MERCY—SALVATION

Another truth which God's Word declares emphatically and repeatedly is that God is a God of mercy—He loves men, and in love for them He has provided salvation for all who will accept it. We are all familiar with that grand old gospel verse, John 3:16, which tells us that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Romans 6:23 emphasizes the fact that "The gift of God is eternal life through Jesus Christ our Lord." Ephesians 1:7 says that in Christ Jesus "we have redemption through His blood, the forgiveness of our sins, according to the riches of His grace." And Ephesians 2:8-9 is very clear and emphatic in its declaration that "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast." Thus from many angles God's Word presents and unfolds the truth that "Not by works of righteousness which we have done, but according to His mercy He (God) hath saved us" (Titus 3:5). In all of these and myriads more of such statements in God's Word we see that He is a God of mercy, and that in His mercy alone is there hope for men to be saved.

But the world repudiates this truth. Almost every false religion known to man insists that salvation must be earned by our own good works. Some deny the need of salvation, while others are very vigorous in condemning the idea that the shed blood of our Lord Jesus Christ has any part or place in accomplishing our salvation. A sample of the religions which insist that men are saved by their own good works is Russellism, which says, "Everlasting life will be granted only to those who .... seek it by living according to the spirit of holiness. They shall reap it as a gift-reward." A sample of those who deny the need of salvation is Universalism, which says that all men will be saved. A sample of those who deny that the blood of our Lord Jesus Christ has any part in salvation is Christian Science, which says, "The material blood of Jesus was no more efficacious to cleanse from

sin when it was shed on the accursed tree than when it was flowing through his veins as he went daily about his father's business," or "Modernism," which sneers at the doctrine of the blood atonement as a "slaughter house religion," saying with H. C. Vedder, "Reader, did you ever visit a slaughter-house? Have you ever smelled burning meat? A god would be a strange being whose eyes were pleased with such sickening sights, or who found in that horrid, nauseating stench a 'sweet savor.' The whole thing is so absurd as to be unworthy of serious refutation." Again we say, by such words, and in such attitudes men reveal that to them the Lord Jesus Christ is "The Unknown God," at least as pertains to His mercy.

**Thank God! It is our privilege to know the God Who is unknown to the men of this world through the wilful ignorance of their own unbelieving hearts.** Thank God! we know Him not only as the God of power, wisdom, and justice, but also as the God of mercy. "This God is our God for ever and ever: He will be our guide even unto death" (Ps. 48:14). To know Him, in the Person of our Lord Jesus Christ is eternal life (John 17:3).

Note: Two other points which the teacher may wish to use, but which we are unable to present in full because of shortage of space in this issue are:

**V. THE GOD OF LIFE—RESURRECTION**  
(Gen. 2:7; John 5:26; Rom. 6:23; Rom. 6:9)

**VI. THE GOD OF MAJESTY—GLORIFICATION**  
(II Thess. 1:4-10; Rev. 19:11-21; Rev. 20:1-4; John 14:1-3)  
In these points as in the others, Christ Jesus is the unknown God to the men of the world.

#### VITAL-TRUTH ILLUSTRATION

The story is told of Professor Huxley that one Sunday he and a friend were staying at the same small hotel in a little country town. "I suppose you are going to church," said the scientist to his friend. "Yes," replied the friend. "Why do you not stay here and talk to me of your religion?" Huxley asked. "No; I am not clever enough to refute your arguments." "But what if you simply told me of your experience—of what religion has done for you?" So the companion did not go to church but stayed at home and told simply and plainly what God had meant to him. After awhile the friend noticed tears in the eyes of the great agnostic, as he said, "I would give my right hand if I could believe that."

On every hand now the Christian worker runs into seeming indifference, but if he will probe deep enough under the veneer he will find that same longing for a knowledge of Christ that men have felt through the ages. No matter how hard their faces and their actions may be, many of their hearts are still crying out, "Oh, that I knew where I might find Him!" —Christian Life S. S. Paper

Fourth Quarter, Lesson 9

Sunday, November 26, 1933

## PAUL IN CORINTH

Lesson Text: Acts 18:1-17; I Cor. 1:1—2:8  
(Assigned for Printing: I Cor. 1:10-18; 2:1-5)  
Devotional Reading: I Cor. 13

#### Golden Text:

"I determined not to know anything among you, save Jesus Christ, and Him crucified" (I Cor. 2:2).

Today's lesson is a most practical study on the power of the Gospel. In it we find, in Sosthenes, an outstanding exhibition of this power; in it we see how the power of the Gospel may be hindered by carnality and lack of unity among believers; and in it we see exemplified by the apostle Paul that attitude of soul which permits the power of the Gospel to work in its fulness.

#### I. SOSTHENES A TROPHY OF GRACE

The first part of the eighteenth chapter of Acts tells us of Paul's ministry at Corinth. The Corinthian epistles were written to follow up this ministry. In them the

apostle Paul seeks to correct certain evils which had arisen in the church at Corinth, but in them we find also much evidence of the fruitfulness with which God had blessed his ministry at Corinth, and in them, not the least of these evidences of God's blessing is the conversion of Sosthenes.

In the eighteenth chapter of Acts we see Sosthenes as the enemy of the Gospel. As Paul preached the Gospel at Corinth, God used his testimony so mightily that Crispus, the chief ruler of the synagogue, trusted the Lord Jesus Christ with all his household. Apparently, he united with others of the Corinthians in openly testifying his faith. This decision, of course, meant that Crispus was deposed as chief ruler of the synagogue, and evidently Sosthenes succeeded him in this position, for a



tle further down in this same chapter he is said to be chief ruler of the synagogue (Acts 18:17). Such blessing that with which God crowned the testimony of the apostle Paul could not fail to arouse opposition and persecution; so it is not surprising to read that "the Jews with one accord made insurrection against Paul and brought him to the judgment seat" (Acts 18:12). Apparently Sosthenes was leader in this persecution, for when Gallio had thrown the case of the Jews out of court, and given them from the judgment seat, the Greeks took Sosthenes and beat him before that judgment seat. (Acts 18:17) Sosthenes, then, was quite evidently, in those days, an enemy of the Gospel.

How interesting, therefore, when Paul later writes his first epistle to the Corinthians, to read in his salutation, Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the church of God which is at Corinth" (I Cor. 1:1-2). How interesting it would be to know how God wrought in opening the heart of Sosthenes to the Gospel, and leading him to a decision to trust the Saviour. Did Paul seek him out in his misery, occasioned by the beating which he had received at the hands of the Gentiles, and minister to him in his affliction? Was it by this means some such that God opened the heart of this man to the message which had so enraged him before? We are not told how it came about, though many interesting possibilities suggest themselves to mind; but this much we know: Whereas Sosthenes was once an enemy of the Gospel, he became an earnest Christian. Whereas he was once a persecutor of the apostle Paul, he became one of his companions in his journeyings and a collaborer with him in the Gospel. Sosthenes was, therefore, a trophy of grace. He was an outstanding exhibition of the power of the Gospel. He was a demonstration that the Gospel of Jesus Christ is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Surely such an outstanding conversion as this should have encouraged the Corinthians to preach the Gospel with all diligence and to avoid anything which would hinder the operation of its power.

## II. THE NEED OF THE CORINTHIANS

The Corinthian Church did preach the Gospel. So outstanding was their ministry, the apostle Paul, writing to them, was moved to exclaim, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (I Cor. 1:4-7). Here we have the happy combination of outstanding zeal in the service and testimony of Christ with doctrinal accuracy, for this church faithfully proclaimed the testimony of our Lord Jesus Christ and cherished the hope of His coming. They were, in short, what we would call "Fundamentalists," and much more active and faithful in their service than many who are called by this name.

But there was one fatal inconsistency in the Corinthian church—they were divided by party spirit. So marked was this spirit of schism, the apostle Paul found it necessary to admonish them concerning their sin, in the words: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you" (I Cor. 1:10). Such a spirit of dissension was bound to hinder the effectiveness of their testimony, and hinder it, did, for the Apostle says, a little further along in his same epistle, "Awake to righteousness and sin not, or some have not the knowledge of God—I speak this to your shame" (I Cor. 15:34).

Let us not draw wrong conclusions from this. It is no evidence that organization in the church is sinful, as some have erroneously concluded, for in other epistles the apostle Paul plainly speaks of elders and deacons, and in his dealing with the elders of the church at Ephesus he plainly showed that God had given these elders a place of authority and leadership in the church. (See Phil. 1:1; Acts 20:28.) Neither is it any evidence that a paid

ministry is sinful, for the Scripture specifically says that "The laborer is worthy of his hire." (See Luke 10:7; see also I Cor. 9:3-9; 12:14; I Tim. 5:17-18.) Nor is it necessarily a condemnation of churches being known by distinctive names, or being affiliated with denominational organizations, as long as those organizations are true to the faith and not supporting "Modernism." But it most certainly is a vigorous denunciation of party spirit, in whatever form that spirit may be manifested, which brings division among brethren, and causes one party to be puffed up against another. From this sin may God deliver us, for it hinders the Gospel of our Lord Jesus Christ and limits the fruitfulness of those who cherish it.

## III. THE APOSTLE PAUL AN EXAMPLE OF A FRUITFUL MINISTRY

In sharp contrast to the spirit of the Corinthians, stands the spirit of the apostle Paul. Listen to his testimony: "Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect, for the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God . . . and I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 1:17-18; 2:1-5). Here is the spirit which makes a man's ministry most fruitful. Here is the spirit which gives the Gospel of Christ an open channel and permits its power to operate unhindered. Notice, then, the characteristics of Paul's attitude and message as revealed in his own testimony.

First, Paul was occupied with the Lord Jesus Christ. He says, "I determined not to know anything among you save Jesus Christ and Him crucified" (I Cor. 2:2).

The expression of such an attitude is logically a message which is centered in Christ, for one cannot be occupied in Him without yearning with a burning eagerness to make Him known. And so the apostle Paul did preach Christ, for he said, "Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17), and again he says, "We preach Christ crucified" (I Cor. 1:23). Here is the very foundation of a fruitful ministry, a soul which is occupied with Christ, and a message which is centered in Christ.

And finally Paul was yielded to the control of the Spirit of God. He says, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). This, also, is absolutely essential if, one is to be as fruitful in service for the Lord Jesus Christ as God wants him to be. No matter how brilliant or well-informed a man may be, no matter how eloquent, he cannot bring men to Christ by his own wisdom or by his own arguments. It is only as the servant of Christ presents an unchoked channel to the infilling and outflowing of the power of the Spirit of God that his ministry can be fruitful. And so the Scripture says to us, "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13), and again, "Be filled with the Spirit" (Eph. 5:18).

May God enable us to avoid the pitfall in which the Corinthians were snared, and may He grant to each one of us that spirit of humility and self-abnegation, and Christ-centeredness, and yieldedness to the power of His Holy Spirit which was exemplified in the apostle Paul and which will make us fruitful to the glory of God. (See John 15:5, 8, 16.)

## VITAL-TRUTH ILLUSTRATION

Away back a century ago when Wilberforce was great



because of his bills before the English Parliament to do away with the slave trade in Europe, it is related of him that he was greatly concerned about Pitt, the Prime Minister of England, a very brilliant man, a great statesman. In those days Lord Cecil, a man of God and strong preacher of the Gospel, was being greatly used in the conversion of his fellows. Wilberforce felt that could he bring Pitt under the influence of Cecil's preaching, he would surely be convinced and converted. When the occasion presented itself, he urged Pitt to accompany him to one of Cecil's meetings, which he did. It is said that on that occasion the preacher seemed to be at his best, and the Gospel was preached in the demonstration of the Spirit and in power. On leaving the meeting, Wilberforce was anxious to know the effect it had had upon the Prime Minister, and he asked him what he thought of the sermon. Pitt replied, "To tell you the truth, Wilberforce, I gave that man my most careful attention from start to finish, but I was wholly unable to understand what he was talking about." Now think of it! Here was a man with a great mind as to the things of the world. He could deal with great political problems, grasp the trend of any argument as to politics or material things, but he was "wholly unable" to receive the simple and plain teachings of the cross of Christ. Why was that? Because he was a "natural" man, with only the spirit of man in him.

—P. W. Philpott

## EBENEZER

(Continued from p. 284)

and catechumen classes are held on all stations weekly. Much earnest, consistent unceasing prayer is offered. The weapons of our warfare are not carnal and weak, but mighty to the pulling down of the strongholds of Satan, sin, superstition, and darkness.

Mulango mission station is neatly laid out—a picture of order, cleanliness, and efficiency. The buildings are all whitewashed with gray foundations offset by beautiful bougainvilleas, oleanders, orange and yellow paradise flowers, and, at certain seasons, crimson hibiscus or flamboyant flowers, each adding its quota to a fascinating picture of tropical beauty.

The troubled in body, soul, mind, and spirit come from every direction and find healing, help, or comfort. The sin-sick and defiled here touch the hem of His garment. Those scorched and burned by sin find spiritual health, healing, and life through His shed blood and the proclamation of the message of life. Here the missionary becomes all things to all men, that by every means possible he may save some.

We have purposely refrained from institutionalizing the work by building girls' and boys' training homes, boarding schools, etc., because the growing native church cannot yet assume the support of such foreign institutions. For this reason greater emphasis has of necessity been laid upon the home and the home life of the convert. Each Christian home possesses a family altar. A group of Christian homes forms a Christian community, with the church the center of attraction—not the school as in some sections! To make the Bush school a department of the church is possible and practical, but to build a church upon a school is about as impractical as attempting to build an inverted pyramid. This, however, is still the order often followed on the field today in many places, and as long as it is continued the native work will never become self-supporting, self-propagating, and indigenous.

The work in the Kitui native reserve is progressing favorably along indigenous lines, yet much room remains for improvement and much need exists for much earnest prayer. The work is carried on and supported in answer to prayer. It offers excellent advantages and opportunities for investment of life and means—a profitable investment that will not fail or default, but pay dividends one hundred per cent throughout eternity. Our purpose is not educational but evangelistic.

THIS, our second furlough in over sixteen years is drawing to a close, and we plan to return soon to carry on this work. With possibly no other section

of Africa more unhealthy and malarial or with more dangers and perils awaiting us, we leave in a short time as His ambassadors and your messengers. We shall also leave at home this time two precious children for educational purposes. This we do for His sake and the Gospel's. Brethren, pray for us!

## DOES THE RAPTURE PRECEDE THE TRIBULATION?

(Continued from p. 280)

### 11. The Pre-Tribulational Occurrence of the Rapture Demonstrated by the Right Division Principle

The Right Division Principle is that principle of Divine Revelation under which God distinguishes between things that differ (Dean Fowler, "Eighteen Principles of Divine Revelation").

THAT Christ should come in the midst of a thoroughly Jewish dispensation to rapture His Church, which is of an utterly different and distinctive character, is not to be thought of. The culmination of the Body dispensation in the Rapture is either before the Tribulation begins or coincident with the Second Coming at the end of the Tribulation. There can not logically be any middle ground.

It is easily demonstrable that the Rapture of the Church is not coincident with the second coming of Christ at the end of the Tribulation by contrasting the descriptions of the two events given in I Thessalonians 4:13-18 and Matthew 24-25. A careful reading of the first of these two passages will reveal (1) that it is the believers in Christ who are taken, (2) that these are snatched up to meet the Lord in the air, (3) that those snatched up shall be forever with the Lord, and (4) that evidently it is the ungodly who are left. Whereas, a careful study of the passage in Matthew will reveal (1) that it is the ungodly who are taken ("As the days of Noah were"—Matt. 24:37), (2) that those taken away are to be cast into outer darkness, (3) that their punishment is everlasting, and (4) that those who remain on the earth are the godly, who enter into the Kingdom. Plainly, these two contrasting passages cannot possibly refer to identical events. The passage in Matthew 24-25 is definitely stated to occur "immediately after the Tribulation" (Matt. 24:29). The Rapture of the Church cannot, therefore, occur at that time, and must occur before the Tribulation.

### III. The Pre-Tribulational Occurrence of the Rapture Declared under the Direct Statement Principle

The Direct Statement Principle is that principle of Divine Revelation under which God says what He means, and means what He says (Dean Fowler, "Eighteen Principles of Divine Revelation").

The day of the Lord so cometh as a thief in the night... But ye, brethren, are not in darkness, that the day should overtake you as a thief; for ye are all the sons of light, and sons of day: we are not of the night, nor of darkness. (I Thess. 5:2-5)

IN THIS passage Paul uses the succession of day and night as a figure of the ages. The period in which we are now living he calls "the day"; the Great Tribulation, which follows this dispensation, he calls "the night"; and the coming of the Lord to establish His Kingdom and destroy the evil doers from the earth, he calls, in accord with the rest of Scripture, "the Day of the Lord." Believers of this dispensation in which we live are of the day and not of the night. Therefore, we shall not go through the Great Tribulation, but shall be raptured into heaven's glory and shall spend that period of terrible "night" in the blessedness and light of the presence of the Lord.

Another statement equally direct and to the point is



found in the first chapter of this same book;

Ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven, Whom He raised from the dead, even Jesus, which delivered ("delivereth," R. V.).

Without question, the Tribulation is at least part of the "wrath to come" upon the ungodly. Hence, when we find the glorious statement in Paul's writings concerning the Rapture, that we believers of the Church age are delivered from "the wrath to come" it must mean that we are delivered from the Tribulational Dispensation, because we shall be raptured before it begins. Thus, the pre-tribulational occurrence of the Rapture is directly stated. Let us not be unbelieving but believing. Let us rejoice in the knowledge that the next, and constantly imminent, event of the prophesied future is the Rapture of the Church.

## HYMNOLOGY AND THE SECOND COMING

(Continued from p. 276)

much of their original simplicity and beauty. But who has not been stirred to the depths to love His appearing by the famous lines:

Lo! He comes, with clouds descending,  
Once for favored sinners slain;  
Thousand thousand saints attending,  
Swell the triumph of His train:  
Hallelujah! Hallelujah!  
God appears on earth to reign.

Isaac Watts should next claim our attention as another of Great Britain's hymnologists who was a firm believer in the second coming of Christ. The effect of the Blessed Hope in his life inspired him to write that famous hymn which is known the world around and has heralded the truth of our Lord's Return in no uncertain terms. Note the majesty of the words:

Jesus shall reign where'er the sun  
Does his successive journeys run;  
His kingdom spread from shore to shore,  
Till moons shall wax and wane no more.

Although we have no hymn in use from the pen of Toplady bearing on the second coming of Christ, it will interest our readers to note the following lines from the author of "Rock of Ages" and other hymns, who was a very strong Chiliast: "I am one of those old-fashioned people who believe in the doctrine of the Millennium, and that there will be two distinct resurrections of the dead: (1) of the just, and (2) of the unjust; which last resurrection of the reprobate will not commence until a thousand years after the resurrection of the elect. In this glorious interval of a thousand years Christ will reign in person over the kingdom of the just."

Rejoice! Rejoice! our King is coming!  
And the time will not be long.

These lines were written by none other than our famous American Gospel hymn writer, Ira D. Sankey, who was so greatly used in preaching the Gospel with Dwight L. Moody throughout the world. Needless to enlarge on the fact that he was a noted advocate of premillennial truth, composing his own hymns along that line and singing the hymns of all the other great writers of this same blessed fact.

And whose heart has not rejoiced in the lines of that great hymn of Fanny Crosby's which reads:

Praise Him! Praise Him! Jesus our blessed Redeemer!  
Heav'nly portals loud with hosannas ring!  
Jesus, Saviour, reigneth forever and ever,  
Crown Him! Crown Him! Prophet and Priest and King!  
Christ is coming! over the world victorious,  
Pow'r and glory unto the Lord belong.  
Praise Him! Praise Him! tell of His excellent greatness;  
Praise Him! Praise Him! ever in joyful song!

What a contribution to hymnology and what a tribute to the fact of "that blessed hope!"

One more of our American Gospel hymn writers deserves special mention in connection with our discussion of this theme, namely, Phil P. Bliss. Perhaps no hymnologist has held a higher position of esteem in the minds of both religious and secular musicians. Sometime ago the Etude Music Magazine made special mention of Bliss as being recognized among musicians as a real musician. But more important to the reader in relation to our present discussion is the testimony of Major D. W. Whittle, with whom P. P. Bliss labored in the Gospel ministry. Concerning the effect of premillennialism on the life of Mr. Bliss, Major Whittle writes as follows:

At the time of writing "Hold the Fort," he had no clear views as to the testimony of the Scriptures, that the attitude of the Christian should always be the daily expectation and desire of the personal return of Jesus Christ. When this truth came in power into his soul, he recognized the purpose of God in writing the hymn, and that its use by the church all around the world was on account of its harmony with the Word of God, upon a truth intended to arouse Christians.

The last year of his life, nearly all the songs he wrote contained the three themes of Gospel testimony: Christ died for our sins, He lives for our justification, He is coming again in a glory which we are to share.

Let us observe, just briefly, what effect one of this hymnologist's compositions on the Lord's imminent return had upon the world. Lord Shaftesbury said at the farewell meeting of Moody and Sankey in London, "If Mr. Sankey has done no more than teach the people to sing 'Hold the Fort,' he has conferred an inestimable blessing on the British empire." And Mr. Sankey also relates the following:

Mr. Bliss said to me once, not long before his death, that he hoped he would not be known to posterity ONLY as the author of 'Hold the Fort,' for he believed that he had written many better songs. However, when I attended the dedication of the Bliss monument, at Rome, Pennsylvania, I found these words inscribed:

P. P. Bliss,  
Author of "HOLD THE FORT."

MAY God help us Christians to more fully appreciate the great hymns and songs of our redemption and never neglect those that sound forth the note of triumph and final victory as they point us to the time when Christ our Saviour, Redeemer and Friend shall come in power and great glory to reign on earth as King of kings and Lord of lords.

Even so, come, Lord Jesus (Rev. 22:20).

## SIGNS OF HIS COMING

(Continued from p. 275)

the Communistic experiment in Russia, where Communism has dealt destruction to the home. Communism is the official breaker of marriages. Homes are communized, women and children are socialized and degraded, and families are demoralized. But we do not need to look beyond our own borders to see that the old God-given conviction of the sacredness of marriage is passed. Our record is one divorce to every six marriages. Reno grinds them out at the rate of one hundred per day. This moral monstrosity goes on within our borders with scarcely any protest. "In fifty years there will be no such thing as marriage," says Watson. The darkest spots in the world are not in heathen Africa, but in "civilized" America, and are located at Reno and Hollywood.

### FINANCIAL SIGNS

JAMES 5:1-7 is a passage which describes tribulational days, but the foreshadowings of the conditions predicted are coming to our attention constantly. One hundred and fifty years ago there was only one millionaire in the United States. Today there are some 12,000 multi-



millionaires. If Adam had saved \$10,000 a year for 6,000 years, he would not be able to enter the Wall Street financial circles. He might be able to get in on his pedigree, but not on his bank account. It is and will be to these rich men (as these conditions will obtain through the Great Tribulation) that God says, "Go to now, ye rich men—ye have heaped treasures for the last days."

The growth of trusts is very significant. We do not have to go back very many years to find a time when there were no trusts. Everything is tending toward consolidation: first the company, then the corporation, then the trust, and then the cartel. One man owns and controls a trust of twenty-five billions of dollars. His income in normal times is five dollars a second, or three hundred dollars a minute. There are great international trusts or cartels. The world output on such a small article as a match is controlled by a cartel. Cartels exist in almost every industry. A tremendous stride is being made toward the absolute control of industry. The final step will be the control of industry by one man, Antichrist, and this is now possible and no longer absurd.

Equally vivid is the picture set forth in verse four: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." The foreshadowing of that condition has been before us in exactness in the past few years, as we have witnessed the glaring inequalities; world markets glutted, over-production, over-supply, food in abundance, but millions unemployed and thousands starving, many to the point where they have fallen over dead while standing in the bread and soup lines. These conditions will persist and will only be intensified during the Great Tribulation. Equity and equality will come only when Christ returns to set up His Kingdom upon the earth, and it will be a kingdom which will be characterized by righteousness and justice.

### POLITICAL SIGNS

For yourselves know perfectly that the Day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape (1 Thess. 5:3).

With all the talk of peace and safety since the World War, with all the peace conferences and treaties, there has not been a moment since the great war that some nations have not been at war. There has been constant warfare. The sword is still unsheathed. Issues that should have been settled still cause a great deal of confusion and unrest. With all the peace talk and treaties there is a growing distrust. A battle of tariffs has taken the place of actual warfare among the great nations. France, a leader in the peace talk has begun construction of a series of fortifications that will take five years, to complete, and will require ten thousand workmen to complete. Its cost will be one hundred million dollars. Wherever the frontier is not fortified by nature, a fortress is being built about every mile of the way. Yet men talk peace and safety. France is preparing the forces for defence. Over against this, Russia has a second five year plan in operation preparing the forces of attack. Our passage reveals what is coming. "Sudden destruction cometh!"

But what means all this cry of the unbelieving world for a superman, one who can give a beneficent and stable government under which the world can live in peace and happiness? Many of the world's great thinkers such as Conan Doyle and Count Keyserling, have repeatedly declared that the world demands and is anxiously looking for a superman. Lord Salisbury once said, "The world will never be governed rightly until it is governed by one man." These utterances harmonize with the Scriptures. But men do not appreciate the fact that the superman which they demand and expect is named the Antichrist. Pope Pius XI would go a little farther, for he said, "If it were a question of saving souls, or warding off major evils from souls, we should feel within us the courage to bargain with the Devil in person" (Quoted from London

Times, May 16, 1929). Surely the shadow of the Antichrist looms large upon the horizon. The following steps are to be noticed: The Hague Peace tribunal, the League of Nations, the World Court, the growing internationalism, the proposed World Capitol, the advocacy of the United States of Europe. The choice dreams of unbelieving men are about to be realized. Ten kingdoms shall yet be welded together under ten kings, and these under the complete sway and authority and hypnotic spell of the Antichrist (Dan. 7; Rev. 13; 17:16-17) and shall wonder and say, who is like unto the Beast?" World conditions today point definitely in that direction. It is inescapable. It is one of the foremost signs of the end of this age, of the approaching tribulation, of the Day of the Lord, of the coming of Him whose right it is to reign.

THESE few signs are among the many which might be discussed, but the limits of space will not permit our going farther, save only to mention one more sign which we believe should be spoken of as we conclude. The sign is this; it is a fact well known that there was a general expectancy of the Messiah when He came the first time. Such is the case today among God's people. All over the world God has singled out a faithful remnant who hold this precious truth. In the midst of deepening apostasy and other adverse conditions, many of which have not been mentioned, God has His faithful ones who are looking up, who are waiting and expecting His coming to meet His people in the air. This conviction among many of God's people the world over, has become noticeable only in the past few years, say the last quarter of a century or thereabouts. This is certainly a sign of His coming. God, by His Spirit, is thus stirring His people in many places throughout the world, to look and long for the return of Christ.

Yes, He is coming! The signs all indicate that His coming may be near at hand. He Who is the Blessed Hope and our hope is coming to catch us up above the turmoil. Then after the seven year interval, He Whose right it is to reign will come and take the reigns of earth's government and usher in the glorious millennial era!

## STUDIES IN THE BOOK OF ROMANS

(Continued from p. 272)

But Paul makes it clear in the closing words of verse three, that,

If her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

THE question which instantly comes to the heart of the student is, "What do these three characters of Paul's illustration represent?" What does the undesirable husband represent? What does the woman who wants this husband to die, represent? And what does the other man, who evidently is a very desirable marriage partner, represent? If the Bible does not answer these questions then let it be clearly said that we have no right to conjecture. But we do not have to resort to conjecture, for the Bible is self-interpreting.

In the last three verses the inspired explanation appears.

Wherefore, my brethren, ye also are become dead to the Law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead, that we should bring forth fruit unto God.

For when we were in the flesh, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death.

But now we are delivered from the Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

In order to discern the message of this passage we



shall first seek to learn what the woman in Paul's illustration stands for. Paul says,

My brethren, ye (that is, you believers) also are become dead to the Law by the body of Christ; that ye should be married to another, even to Him Who is aised from the dead.

Here it is quickly and easily seen that that which is married to another is the "brethren" themselves, or to put it as Paul does, that "ye should be married to another." Throughout the Scriptures the man himself, the ego, is without exception the soul; and it is the man himself who is to be married to another. Hence we see at once that the woman in the illustration represents the soul of the individual believer, whether it be man or woman.

And the next words tell us who the other man is in the illustration. Paul's words are:

That ye (the soul) should be married to another, even to Him Who is raised from the dead.

And here we have the inspired explanation of who the other man is; it is the One Who rose from the dead. Paul puts it in clear language in Colossians 1:27 when he says,

Christ in you, the hope of glory.

This is the Holy Spirit's reference to the new man, the new nature. Thus we see that the soul is set forth as the woman who gets married the second time, and Christ is set forth by the words "another," Who, we are now told, is "Him Who is raised from the dead."

There is still one character in this illustration whose identity we have not yet determined. I refer to that undesirable first husband. It is he who holds the woman bound in his power so long as he liveth. What or who does he represent? In verse five, Paul tells us who the first husband is. He says,

When we (believing souls) were in the FLESH, the motions of sins, which were by the Law, did work in our members to bring forth fruit unto death.

The word "flesh" is one of the names of the old man. The soul's first condition is described as being "in the flesh"; or in another place as the first husband, under whom, or wherein we were held.

So now the spiritual truth which the Apostle is presenting begins to be very clear. "The woman which hath an husband" is the soul. The "husband" is the old nature, the flesh, the old man, who waxes corrupt continually. The Law of God makes it clear that this woman, the soul, is bound to her husband as long as he liveth, because she is married to him, and God does not recognize divorce. The soul and the old man in every human being are married. The old man makes a mighty unsatisfactory husband, but the soul is married to him in spite of his wickedness; and since in God's mind there is no such thing as divorce, there is no chance for the soul to marry again unless—yes, there is one chance—the first husband, the old man, might die, and so Paul presents this happy possibility in verse two and again in verse three:

If the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

SINCE God's ideal is clearly opposed to divorce, and since remarriage for the woman is out of the question until the death of the first husband, it is impossible for the soul of the lost man to be married to Christ and thus be saved until it can be shown that the first husband, the carnal nature, is dead. How can this be? For, no soul has the power to destroy the old nature.

Paul's answer is a striking revelation of grace. When Jesus died on Calvary, the unheard of miracle was accomplished. He brought about the death of the old man—not just one old man, but the death of the old natures of the whole race, for He tasted death for every man. This is taught in Second Corinthians 5:21 where the Apostle says,

He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.

When the word "sin" is in the singular in the Scriptures, as it is in this passage, it is used as one of the Bible names for the old nature. So this passage, rightly understood, carries this message: "God hath made Jesus, the One Who knew no sin" (no old nature), "to be sin (that is to be identified with the old nature) for us." The Lord Jesus, our blessed Saviour, was identified in death with our vile and corrupt old nature for us that we might become the righteousness of God in Him. Such love and mercy is beyond our understanding, but thank God it is not beyond the simplicity of our faith.

Paul states this truth in even more clear language in Romans 6:6, when he says,

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin (that is, the old nature).

This passage is particularly valuable because it so clearly distinguishes between the standing and the state of the believer. The first part of the passage sets forth the believer's blessed standing in Christ Jesus:

Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed.

What a glorious revelation! When Jesus died on Calvary, the old nature, having been put on Him and identified with Him, died. When He died our old nature was crucified with Him. This is the stupendous fact of our standing. Our old natures are dead! Hence in our standing we have no old nature.

This mighty work was accomplished by our Lord Jesus for every man, even every unbeliever in the world; and this brings us face to face with one of the little recognized truths of Scripture—the truth that the death of Jesus Christ bestows on every UNBELIEVER a standing before God. His standing was brought about BY Christ, but is not said to be IN Christ. The standing of the BELIEVER, however, is said definitely to be IN Christ. The standing of the unbeliever is a gracious opportunity or a condition which makes it possible for this unregenerate man to accept Christ and be saved. The standing of the unbeliever is not salvation, but the opportunity to be saved. If he rejects Christ, his soul is doomed to hell in spite of all that Christ has wrought for him.

In Second Corinthians 5:19 we find another fact about the unbeliever's standing. Here we read that God is not imputing his trespasses unto him.

All of our old natures are dead before God, because they were crucified with Christ. The fact that the unbeliever's old nature is already dead in the sight of God makes it possible for the soul of the unbeliever to become married by faith to Jesus Christ, the glorious resurrected One, and thus to be saved.

In view of this glorious truth which we have been contemplating, and in the light of this illustration we may well ask, "What happens when a man accepts Jesus Christ as his personal Saviour?" In answering let us continue the language and ideas of the illustration.

Because the woman (that is, the soul) finds herself married to an evil and wicked husband (that is, the old man), she finds life with him a life of serfdom and bondage. She grows hungry for love, and goodness, and purity, but finds herself helpless under the bondage of the first husband, the old man, for the Law says that she is bound to her husband so long as he liveth. Only death can set her free.

But then she hears astounding news. The news is that the Son of God, Jesus Christ, saw her lost and helpless estate and yearned to have her as His own, and He knew she was married to a villainously corrupt husband, who was defiling her continually, so in great love He went to the place of judgment and death, permitted God to identify Him with the vile and wicked first husband, with his responsibility of sin, and through His own death



He put to death this wicked and sinful first husband of the soul. Jesus was made sin for us. He became identified with the old nature for us; and thus He died on Calvary, the old man dying with Him. And now somebody brings the news to the woman—the soul, that Christ died for her, and as a result her first husband is dead in her standing, so she may now remarry.

"But," some soul may object, "My husband (my old nature) is not dead, he is still living in my house, in my body with me."

The Scripture's reply is, "Our old man is crucified."

Yes, the old man is dead in the standing, even of unbelievers. This is the loving, gracious provision of Jesus Christ. The old nature is dead in the standing, even though he may be very manifest in the state.

What happens when a soul accepts Jesus?

The Bible answer becomes very plain and simple. When the soul accepts the good news that the first husband died at the cross, she accepts the possibility of freedom to marry a new husband, Jesus Christ, Who raised from the dead. By faith she marries Him, and she is instantly, eternally saved. And now, since death alone can dissolve marriage, since the Scripture tells us that having died unto sin once, Christ dieth no more, and since the soul herself is an undying soul, the truth looms upon the soul that she is married to her new husband forever and even death itself shall never separate them. Glorious, eternal bondage! Married to Christ forever!

This is the salvation which Christ shed His blood to purchase for His people. The soul who is married to Christ is eternally secure. For the soul thus married to lose her new husband would be to dissolve the whole plan of salvation and would be to put our Lord in the position of a husband seeking a divorce. The idea of a soul who has once trusted the Lord Jesus Christ ever losing its salvation, and thus losing its new, divine husband, Who was raised from the dead, is a satanic attack upon the dependability of God's Word and the impeccability of His person. Thank God, the soul who trusts the Lord Jesus Christ is married to Him forever; never, NEVER, NEVER to be divorced—His throughout an endless eternity! Praise His matchless Name forever!

## RAPTURE AND REVELATION

(Continued from p. 274)

Word. The whole Body of Christ will be in the Rapture. It is a reflection on God's fairness and His holiness to assume that He would plan the hideous dismemberment of the Body of Christ on the day of its resurrection and glorification. Nay, nay, the whole company of the "dead in Christ" and the "alive" in Christ will figure in the thrilling experience of the Rapture. This is God's plan. This is God's purpose. It necessarily means that the world will be left with a seething mass of howling, unbelieving, godless, atheists as its only inhabitants. In a word, God's purpose in the Rapture is to take out the righteous and leave the wicked, to go through the harrowing sorrows, testings, and agonies of the Tribulation.

The very opposite is true of that other phase of the second coming—the Revelation. The purpose of God in the Revelation is shown in Matthew 24:36-41. The Saviour tells us that in the days of Noah the flood came and took them all away. There is no question who the flood took away. It took away those referred to in the passage who were "eating, and drinking, and marrying, and giving in marriage." Our Lord's words do not allow of various interpretations. The flood came and took away the world of unbelievers, and left, floating on the crest of the flood, safely ensconced in the ark, Noah and his family who had become "heirs of the righteousness which is by faith" (Heb. 11:7). Now the unique thing about the Saviour's teaching at this place is that having pointed to the familiar Old Testament incident of the flood, He reaches forward into the future, and placing His hand on the Revelation of Jesus Christ—not on the Rapture—He says,

"As the days of Noah were, so shall also the coming of the Son of Man be." In the days of Noah, we have already seen, the wicked were taken and the righteous left. Thus our Lord is uncontroversibly declaring to us that in the days of the Revelation, as in the days of Noah, the wicked shall be taken and the righteous left. This is in outstanding contrast to the plain teaching of Paul on the Rapture in which he shows that the righteous shall be taken and the wicked left. The two passages are describing two radically differing things. The two passages are describing the Rapture and the Revelation. The two passages are presenting the two phases of the second coming of our Lord.

In the light of this truth, it becomes radiantly clear that the well known passage in Matthew twenty-four telling us that "one shall be taken and the other left" has direct reference to the Revelation and should never have been forcibly dragged out of its context to do duty as a Rapture passage.

### V. The contrast concerning the places involved

**I**N THE Rapture, the apostle Paul names the place to which our Lord shall come, and to which He will catch up the saints. "Caught up . . . to meet the Lord in the air."

Whereas, when we turn to the testimony of the Bible concerning the Revelation, we find a very different place is named. "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the East." The contrast between the Rapture and the Revelation carries on. The Rapture stands associated with the region of the upper air. The Revelation stands associated with the familiar scenes about God's holy city Jerusalem.

**T**HUS the Spirit of God, by the clear teaching of Holy Writ has established the contrast between the Rapture and the Revelation.

The Rapture involves the Church of Jesus Christ, the Body of believers in this present age. The age which follows the Rapture is the night of Antichrist's reign and of tribulational misery. And the purpose of God in the Rapture is to gather all the members of the Body of Christ, the Church, whether dead or alive, unto Himself, leaving the world populated with the wicked, the rebellious, and the unbelieving, to pass through the Tribulation. When the Saviour comes in the Rapture, He comes into the air and catches up His own unto Himself.

The Revelation involves the nation of Israel, God's chosen people, and the believers of Jewish ages. The age which follows the Revelation is the Day of the Lord, the personal reign of our Lord and Saviour Jesus Christ, the day of unparalleled peace and bliss. The purpose of God in the Revelation is to take the unbelieving and the wicked out of the earth, consigning them to their doom, leaving the family of faith upon the earth to enter victoriously into the unchallenged glory of the Kingdom of the King of kings. When the Saviour comes in the Revelation, His feet rests upon the Mount of Olives and He leads the armies of glory into blessed victory over the amalgamated forces of sin.

Such a mass of contrasts cannot possibly refer to the same events. The Rapture and the Revelation are distinct and separate events in the prophetic program of God. When this distinction is observed and understood, the believer finds the rest of God's Word opening up before him with ever-increasing beauty, power, and blessing.

**I** DID not know what optimism was; I did not know what it was to have "the day break and the shadows flee away," till I found the promise of His personal coming.

—Addison Blanchard

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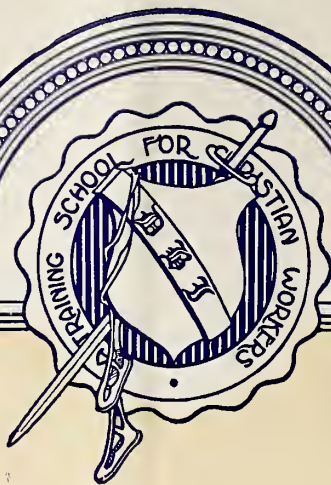
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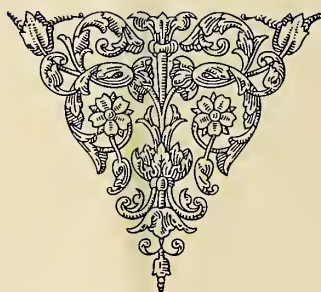
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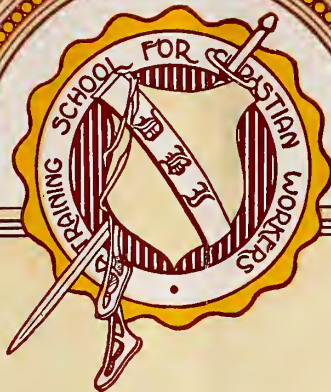




*Yet a little while, and  
He that shall come  
will come, and  
will not tarry.*

*Heb. 10:37*





# GRACE AND TRUTH

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Number*

Clifton L. Fowler  
*Editor*



*October*

*1933*

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"At the Helm"

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The triune God, Father—Gen. 1:1, Son  
—John 10:30, and Holy Spirit—John 4:24.

### VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments—  
II Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; I Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; I Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; I Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—I Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; I John 2:16; II Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

## AS THE EDITOR SEES IT

### *"Christ in the Prophets Number"*

**W**ITHIN the past several months we have published a "Christ in the Types Number" and a "Christ in the Gospels Number." With this issue we present a similar set of studies on Christ in the Prophets." The articles of this present issue will be wholly different from those of the other two numbers. The Christ presented will be the same. Wherever we turn in the pages of Holy Writ, whether we study the types or the Gospels, the Psalms, the Epistles, the historical narratives of the Old Testament or the Prophets, we find presented the same glorious Saviour. He is ever the Saviour of love and compassion, ever the Saviour of glory and power, ever the Saviour Who died and rose and is coming again, ever the Saviour Who stands ready and anxious to help at time of need. And because the Christ of the Prophets is this same matchless Redeemer Whom we have come to know and love there will be rich blessing for the readers in the articles of this issue of "Grace and Truth."

### *A Century of Progress*

**T**HE great exposition at Chicago is in full swing. The newspapers are reporting record-breaking crowds. As this editorial is being written the total attendance is approaching the ten million mark. Visitors from a financially depressed nation flock in myriads to this gigantic show to spend their spondulix. The buildings look for all the world like mastodontic food-sheds and glorified horse-barns. Modernism in every realm is in the saddle. From the first dreary

pylon to the last squawking loudspeaker, the whole atmosphere is modernistic. For the God of heaven and His crucified Son they find no place. And that is exactly what our so-called Century of Progress has done for us. It has given us automobiles and railroad trains, flying machines and telegraph wires; radio stations and electric lights; private phones and steam heat; mighty hospitals and up-to-date sanitation, but it has taken away our Lord. It has poured out upon us a printed flood of books, magazines, pamphlets, brochures, and countless other publications encouraging us to self-indulgence in every decent and indecent direction, but casting into the limbo of the archaic all that pertains to a life of rectitude, simplicity, discipline and purity for our Lord and Saviour Jesus Christ.

We think the exposition was adroitly named by an accomplished psychologist. A century of progress—what a lovely tidbit to offer to the gullible masses. And so they throng the gates of the "world's greatest world's fair" flattering themselves that they belong to a "century of progress." They felicitate themselves that they are rapidly becoming "modern," all the while forgetting that God's inspired remark about the progress of this age is,

Evil men and seducers shall wax worse and worse deceiving and being deceived.

This sounds like progress, all right, but alas, there has been some mistake about the direction.

### *Going Forward*

**M**ATERIAL advance in the realm of buildings and equipment, is impossible at D. B. I. The

**T**HE need of the Denver Bible Institute has been very great for many months. The present need in view of the opening of another school year is even greater. But in the face of these facts we still remember that He "is able to do exceeding abundantly above all that we ask or think." Our confidence is in Him.



terrific shortage of money has made such advancement out of the question, even though it be greatly needed.

But, under the gracious hand of God, other kinds of improvement and going forward are not impossible. Consequently, D. B. I. has been making some notable changes. Certain former policies and emphases which have been found to be undesirable have been outgrown and consequently abandoned. There is also a new line-up of officers: Clifton L. Fowler, President; Arvel S. Payne, Vice-President; William G. Girvin, Secretary; Harry A. Sprague, Treasurer; C. Reuben Lindquist, Dean; with Clarence R. Harwood and Jesse Roy Jones as the additional members of the Board of Directors. We bespeak for these new officers the loyal support and united prayers of the great host of members in the "Grace and Truth" family. It is an almost revolutionary change in organization, but these men of God are bringing to their task a consciousness of the bigness of the responsibility which they bear before God, and a fine willingness to carry on for Him, and they are confidently expecting that the Heavenly Father will bless their efforts to bring dear old D. B. I. through this period of difficulty and testing with colors flying.

In addition to the above noted valuable changes, we are contemplating some exceedingly interesting and helpful additional departments in "Grace and Truth." The new departments will appear during the early part of the new year and will be more specifically outlined in another issue of the magazine.

The new school year opens October the fourth. Because of the financial depression, it has seemed at times as though to reopen at the regular time would be utterly impossible. But as we have faced the mass of letters from prospective students asking the help and training of this "Bible Training School of the West," we have seen the very hand of God upon the work, and have realized that to go backward at such an hour is to fail Him, Who loved us and gave Himself for us. And thus, by simple faith in Him we are going forward, undaunted, undismayed, and unafraid. Our confidence is in Him, and we believe that He will supply all our needs according to His riches in glory by Christ Jesus.

And so again we ask our "Grace and Truth" readers to join with us in prayer for God's power, protection, and prospering in an hour of unprecedented crisis—that He shall guide, that He shall shelter, and that He shall provide, as we place our hand in His—and go forward.

### *The Prince of Wales*

ALEXANDER, former Grand Duke of Russia, has quite recently, in the Red Book Magazine, made a most interesting and unique statement concerning the Prince of Wales. He said,

The Prince of Wales has to fight against formidable hosts of busybodies.

We have not the least idea that there is any considerable number of features of similarity between The Denver Bible Institute and the Prince of Wales. But by this striking utterance, the Grand Duke of Russia has revealed to us at least one realm in which the Western Bible School can enter sympathetically into the experience of this astonishingly versatile scion of royalty—Edward, Prince of Wales.

There is a sparkling and inspirational freshness about the statements made by the inspired apostles of our Lord, on this more than delicate point.

Let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a BUSYBODY in other men's matters (1 Pet. 4:15).

It would seem that the Holy Spirit's attitude toward the busybody is none too good, when He arraigns the busybody in the same class with the murderer, the thief, and the evildoer. The apostle Paul also dropped a word on this subject. He is speaking of a group of women in the church. He says,

They learn to be idle (this is not difficult for some to learn) wandering about from house to house, and not only idle, but tattlers also, and busybodies, speaking things which they ought not (1 Tim. 5:13).

In the twenty-eighth chapter of Ezekiel, the Devil himself is twice said to be a busybody, a trafficker in slander, a tale-bearer (Gesenius, Davidson, Ro Parkhurst, Fuerst). This startling accusation is laid at the Adversary's door by the Holy Spirit in direct connection with Satan's having become proud and rebellious against the authority and government of God. It seems that Satan became critical of the way God was running things, thought he could do it better himself, and in order to gain adherents began to traffic in slander, and bear tales against God to myriads of the angelic host—he became a heavenly busybody. He soon had stirred up a rebellion, so that many of the angels fell with him from the holy and glorious position which they had possessed in the presence of God.

In these days of "Modernism" and spiritual confusion, the Christian needs to be ever alert lest he be drawn aside by the Prince of busybodies into a campaign of slander and talebearing.

May God pity and strengthen the Prince of Wales

*Sorry*

WE ARE more than sorry, but it will be impossible for us to use additional copies of the August and September issues of "Grace and Truth" as samples. The requests have been coming in so rapidly that our supply of those numbers is practically exhausted. If, however, you know of Christian men and women who would be interested in a Bible study magazine such

"Grace and Truth," send us their names and addresses. We may not be able to send them samples immediately, but we will do so just as soon as we possibly can.

### *Hindering\**

"Lest we should hinder the Gospel of Christ"  
(I Cor. 9:12).

**M**ANY an active and willing helper in the church is too often an unconscious hinderer of the Gospel. Let us each try to find out how we may have hindered that we may do so no more.

A vexation arises, and our expressions of impatience under others from taking it patiently. Disappointment, lament, or even weather depresses us; and our look or tone of depression hinders others from maintaining cheerful and thankful spirit. We let out a fearing or discouraging remark, and another's hope and zeal is wet-blanketed." "What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart."

We say an unkind thing, and another is hindered learning the lesson of love that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. "Make straight paths for your feet, lest that which is lame be turned out of the way."

We yield an inch in some doubtful matter, and another is emboldened to take an ell. We do an inexpedient thing, and another improves upon the supposed example, and feels justified in doing an unlawful thing. Abstain from all appearance of evil." "Let not your word be evil spoken of."

We miss an opportunity of speaking a word for Jesus, and our pleasant, commonplace talk has checked half-formed wish for something better, and hindered

the light of the glorious Gospel from shining into a heart. We do not heed the thoughtful look on some household face just after family prayer or public worship, and our needless chat about "earthly" acts foul the air. We make a critical remark about a preacher or writer, and it is brought back by the Enemy in swift temptation, at the very moment when a word in season was about to find entrance. "Them that were entering in, ye hindered."

We need, too to be shown whether we are quite unconsciously hindering in even lesser ways; for many have little peculiarities, of which they are hardly or not at all aware, which nevertheless annoy, fidget, depress, or chill those with whom they have contact, and thus hinder the calm reign of peace in their spirits. "Let not them that wait on Thee, O Lord God of Hosts, be ashamed for my sake."

How sadly, too, we may hinder without word or act. For wrong feeling is more infectious than wrongdoing; especially the various phases of ill-temper, gloominess, touchiness, discontent, irritability—do we not know how catching these are? If the Lord asked us, "Wherefore discourage ye the hearts of the children of Israel, in this way," should we not be utterly without excuse? What if He asked each hindered one, "Who did hinder you?"—are our consciences sure that our names would escape mention?

Shall we not watch and pray that this day we may only help and not hinder in the least thing? Let us ask the Lord Jesus to so perfectly tune our spirits to the key-note of His exceeding great love, that our unconscious influence may breathe only that love, and help all with whom we come in contact to obey the Gospel of our Lord Jesus Christ. "And let us consider one another, to provoke unto love and to good works."

\*We have been so richly blessed by this extract from "Morning Thoughts" by Havergal that we here present it editorially to the readers of "Grace and Truth."

*"When thou passeth through the waters"  
Deep the waves may be and cold,  
But Jehovah is our refuge,  
And His promise is our hold;  
For the Lord Himself hath said it,  
He, the faithful God and true:  
"When thou comest to the waters  
Thou shalt not go down, BUT THROUGH."*

*Seas of sorrow, seas of trial,  
Bitterest anguish, fiercest pain,  
Rolling surges of temptation  
Sweeping over heart and brain—  
They shall never overflow us  
For we know His Word is true;  
All His waves and all His billows  
He will lead us safely through.*

*Threatening breakers of destruction,  
Doubt's insidious undertow,  
Shall not sink us, shall not drag us  
Out to ocean depths of woe;  
For His promise shall sustain us,  
Praise the Lord, Whose Word is true!  
We shall not go down, or under,  
For He saith, "Thou passeth THROUGH."*

—Annie Johnson Flint



# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

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*IN THIS twenty-first study on the book of Romans the Editor of "Grace and Truth" continues his study on "The Righteousness of God Fulfilled." The sub-title of this section is, "THE BELIEVER AND THE LAW." This is a vitally important subject, and one which, if rightly understood, should be the means of bringing new liberty and blessing to believers in Christ.*

**O**UR Scripture for this study is found in the seventh chapter of Romans, verse one, and then, another portion beginning at verse six and concluding at verse fourteen. In this section, which is often so meagerly understood, or in some cases actually ignored, the great Apostle distinguishes a line of truth which every Christian in every age and every exigency of life needs sorely to know. It is a line of truth which stands in intimate connection with that which has gone before in Paul's discussion of "The Righteousness of God Fulfilled." But alas, it is a truth on which the human heart has shown much unwillingness. In this section, Paul shows the purpose of the Law, and its relationship to the working out of His purpose in the fulfilling of the righteousness of God in the life of the believer. In presenting the truth on this subject, Paul sets forth at least five considerations.

**FIRST**, he shows that holiness, justice, goodness, and spirituality are found in the Law. This fact is clearly shown in verses 12-14.

Wherefore the law is holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual: but I am carnal, sold under sin.

Paul in no wise looks down upon God's Law. Although he is about to teach some exceedingly surprising things about the Law, he wants it to be clearly understood that that Law is not to be thought of lightly or depreciated. God's Law is perfect; it is holy, just, and good; in fact it is altogether too good for man. It is so good that man is unable to attain to its goodness. God's Law presents such a standard of holiness, justice, goodness, and spirituality as to be utterly out of the reach of poor, finite man, of whom the Scripture says that he is a child of wrath and consequently drinketh iniquity like water. Thus, the Law can only condemn man. Since man's conduct is a con-

stant breaking of the Law, a constant shattering of the standards of the Law, a constant disobedience to the Law—all the Law can do to the natural man is to condemn him.

Paul makes this very clear in Romans 3:19:

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

This is what the Law does, it makes every man guilty before God. Is the Law holy, and just, and good when it does this thing? Indeed it is, for man has departed from the beauty of the spirituality of God's Law and is saturated in the fiendish filth of lawlessness, for unregenerate man by nature does not want God in his thoughts—he wants selfishness, corruption, lustful pleasure, and greed. Hence the Law, being the expression of the dazzling whiteness and purity of the righteousness of the everlasting Father, cannot but bring in man, guilty before God: The Law is holy; it is just; it is good; it is pure. But this group of facts can only serve to fill the heart of the sin-drenched man with terror, for the holiness of the Law is unattainable. And the spirituality of the Law lies out in the immeasurable reaches of infinity, far beyond man's reach.

**NOW** we come to Paul's second consideration concerning the Law. The old man acquires strength from the Law. Paul's statement concerning this fact is incontestable. He says, in verse eight,

But sin (the old nature), taking occasion by the commandment, wrought in me all manner of concupiscence.

For without the Law sin was dead.

And again in verse nine,

For I was alive without the law once: but when the commandment came, sin (that is, the old man) revived, and I died.

And yet again in verse eleven, he brings out the same unexpected and appalling fact for the third time, although he anticipated that there would be some who would doubt him. Since the truth is so important, it

ust be accented until it is seen, accepted, and understood. In the third statement he says,

For sin (that is, the old man), taking occasion by the commandment, deceived me, and by it slew me.

and instantly it is seen that the Apostle could scarcely have made it more satisfyingly clear that the old man actually acquires strength from the Law, instead of having his power broken by it. You would think that this staggering fact would be somewhat disconcerting to those who insist that we are under the Law at this time.

"But," some one may say, "If the Law is good, the Apostle says, I do not see how a good thing like the Law can be used to acquire strength by an evil thing like the old nature." The Apostle anticipated this difficulty in verse thirteen:

Was then that which is good made death unto me? God forbid! But sin, that its sinfulness might appear, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Paul is saying in effect, "The Law is not evil, it is the old nature that is evil; and the old nature works by means of deception." This he made clear in verse eleven. Hence for the old man, who is bad, to employ the Law, which is good, to strengthen his grasp upon the soul, does not prove that the Law is evil, but it does throw up the character of the old man. He is so wicked and so tricky, he can take a good thing like the Law and so pervert it that the Law is made to serve his wicked and diabolical purposes.

As astonishing as Paul's statement is, it is made clear and stated in such a fashion as to make it out of the question for the thoughtful and balanced student to do anything but accept this fact: the old nature acquires strength by his wicked use of God's Law.

**PAUL'S** third consideration, which he advances in his discussion of the believer and the Law of God, is that he himself had been disappointed in not getting what he expected through the Law. This experience of disappointment was evidently back in the beginning of his Christian life. He briefly narrates it as a step in his own Christian growth, and sets it forth as a means of encouragement for every Christian who has wrong expectations concerning the Law. His words are found in verse ten,

And the commandment, which was ordained to life, I found to be unto death.

The two words translated "was ordained" were not in the original text—the translators supplied them, and made it clear that they had supplied them by printing them in italics, so that any student, as he reads this passage and finds the words in italics, may say at once, "The translators wanted me to know that they supplied those words and that the original Greek text does not have them, in case we may know some reason why they could not be used." This we do know. A very definite reason why they should not be used is supplied

by Galatians 3:21:

If there had been a law given which could have given life, verily righteousness should have been by the law.

In this passage the Scripture clearly teaches that the Law which God gave could not give life, hence the Law was *not* ordained to life. To supply the words "was ordained" is forcing the Bible to contradict itself and is doing so most unfairly. These two words do not belong in the text.

The real sense of the passage can be discovered by even the casual student. Paul's words are, "The commandment, which to life, I found to be to death." Paul's expression "I found" shows he expected one thing and found another, so the passage should read:

The law which I **THOUGHT** to be unto life, I found to be unto death.

In discussing this portion somebody has said, "Sin made me pervert the Law in which I thought I had a guide to life." Paul, having been taught the Law by the old Jewish Rabbis, thought the Law would lead to life. Many, even in this day, think there is life for men in keeping God's Law, whereas all the Law can possibly do is to declare man guilty before God. Hence, when Paul says,

The commandment which I thought to be to life, I found to be to death,

his words are just another way of saying, "Human works cannot save!" At one time Paul himself had fallen under the delusion of thinking that Law-keeping can save the soul, and for a while he had been disappointed in not getting what he had expected through the Law. How good it is that God led him into the truth that the Law cannot give life! Those who are under the Law are under the curse. Instead of the Law bringing life, God's Word tells us that the Law is the ministry of death, for in Second Corinthians 3:7 it is called "the ministration of death." The soul of man is brought to an experience of death in backsliding because the old nature is stirred up by the Law.

Many believers in Christ Jesus have not realized that God refers to backsliding as death. Perhaps, therefore, it were well for us to briefly review what God's Word teaches about death. In it four kinds of death are clearly distinguished:

1. Physical death,
2. The spiritual death of the unbeliever,
3. The spiritual death of the drifted Christian, and
4. The second death.

Physical death is spoken of in passages such as John 11:14:

Then said Jesus plainly, Lazarus is dead.

Paul refers to the spiritual death of the unbeliever in the words of Ephesians 2:1,

You . . . were dead in trespasses and sins.

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# THE PROMISE of the VIRGIN'S SON

by H. J. JOHNSON

**T**HE subject of the virgin birth of Christ has ever been looked upon by Christians, as one of the foundational tenets of the Christian faith. For that very reason, perhaps, it has been the subject of much controversy among the so-called higher critics and modernists. The attack that is being made today upon the virgin birth, the deity of Christ, and other fundamentals of the faith, is not in any wise a new thing; "Modernism" may sound "modern" to many, but in reality, it is as old as sin itself. "Modernism" at its best can only be a stumbling-block to faith. Criticism of God's Holy Book, and particularly the denial of the virgin birth of our Lord, has nothing in common with faith. True faith brings complete, personal, and perfect satisfaction in the promises of the Scriptures. Therefore, to believe and accept the miracle of the virgin birth, one must unqualifiedly accept the Word of God as Divine Revelation. How good and satisfying it is to turn to the Scriptures and see for ourselves God's clear declaration. True it is, that the New Testament Scriptures are they which present the virgin birth in all its clearness, conciseness, and beauty. However, there is in the Old Testament Scriptures, prophecy sufficient to dispel all doubt or fear and to cause us to look with confidence at the many indications which point to the fulfilment of the New Testament event.

## I. A UNIQUE PROMISE

And I will put enmity between thee and the WOMAN, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Genesis 3:15).

**W**HAT a picture is here presented. The scene is the Garden of Eden. The characters are: God, Adam, Eve and Satan. God had given to the man and the woman His divine plan for their conduct. In Genesis 2:16-17 we read: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it." The man and the woman failed. They disobeyed God's command, and now we find God's first declaration revealing to man that He cannot compromise with sin and Satan. He presents clearly that to rebel against the righteous ruling of the Eternal God is sin, and that sin must be punished. God here pronounced judgment upon Satan because of his sin.

**N**O TRUTH is more despised by the "Modernist" than that of the virgin birth, but few truths are dearer to the heart of the man who believes his Bible. Rev. Johnson brings us a devotional message of the virgin birth as it is presented in the Old Testament.

And I will put enmity between thee and the WOMAN, and between thy seed and her seed.

Further, this is a prophecy of the destruction of Satan through the "Seed of the woman"—her seed only. What could this be other than a promise and prophecy of the virgin birth? In many places in the Old Testament God speaks of the "seed," as in the case of Abraham or David, but always it is the seed of the man. Could the seed of man ever have con-

quered sin and death and Satan? Only the divine Son of God who was born of a virgin could snatch the scepter from the usurper and destroy the works of the Devil.

Can you imagine Adam's surprise as he hears this divine promise? Surely, he thinks, the Lord God has mis-spoken. Surely, his (Adam's) seed should be the one to whom would be given power over the Adversary. But no, the promise is that the "Seed of the woman" shall conquer.

Can you imagine Satan's surprise and chagrin? He who was Lucifer, the Son of the Morning, the powerful being who could rule in the hearts of men, he who had access to the very throne of the almighty God, he who commanded the demons and who had once time ruled on earth as prophet, priest, and king. Surely he could not be defeated by the "Seed of the woman." Yet from the time the Adversary heard this unusual announcement of the virgin birth he sought to destroy the Seed, showing that He knew when God spoke that it was true.

Can you imagine Eve's surprise as the Lord says that her seed shall overcome this powerful being, Satan? This one to whom she had just listened as he came with his cunning questions casting doubt upon God's Holy Word. Surely the Lord was mistaken. He, the God of the universe, would not so honor her who so recently has disobeyed His command. Yet God has spoken, and it was true.

So the record of Genesis 3:15 gives promise that there is coming One born of a virgin who shall have victory over the evil one. God's inspired Word declares shortly after the creation of man and almost immediately after the fall of man in the Garden of Eden this unusual declaration. There is no mistake. God hath not mis-spoken. The virgin birth is here prophesied and it must come to pass. Today we know the

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# A HEBREW'S SEARCH FOR THE BLOOD OF ATONEMENT

by H. A. IRONSIDE

**I**N THE spring of 1898, I was holding some gospel meetings in San Francisco, and several times addressed the Jews attending a "Mission to Israel." On one occasion, having concluded my discourse, the meeting was thrown open for discussion with any Hebrews who desired to ask questions or state difficulties, as also for any who had been brought to Christ to relate their conversions.

**T**HE experience of one old Jew interested me greatly, and, as nearly as I can, I give his remarks in his own words, though not attempting to preserve the inimitable Hebrew-English dialect.

He said: "This is Passover week among you, my Jewish brethren; and as I sat here, I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the 'motsah' (unleavened wafers) and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the motsah, or the lamb, or go to the synagogue;' but His word was, 'When I see the blood I will pass over you.' 'Ah, my brethren, you can substitute nothing for this. You must have blood, BLOOD, BLOOD!'"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish brethren quailed before him.

"Blood!" It is an awful word, that, for one who reveres the ancient oracle, and yet has no sacrifice. Turn where he will in the Book, the blood meets him; but let him seek as he may, he cannot find it in the Judaism of the present.

After a moment's pause, the patriarchal old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue and learned Hebrew from the Rabbis. At first I believed what I was told, that ours was the true and only religion, but as I

grew older and studied the Law more intently, I was struck by the place the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up.

"Again and again I read Exodus twelve and Leviticus sixteen and seventeen, and the latter chapters especially made me tremble, as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears. 'It is the blood that maketh atonement for the soul!' I knew I had broken the Law. I *needed atonement*. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there *was no blood!*"

"In my distress, at last, I opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of Gentiles, the temple was destroyed, and a Mohammedan mosque was reared in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy twelve and Leviticus seventeen was desecrated, and our nation scattered. That was *why* there was no blood. God had Himself closed the way to carry out the solemn service of the great Day of Atonement. Now, we must turn to the Talmud, and rest on its instruction, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the Law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement after all?

"This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question—*Where can I find the blood of atonement?*"

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

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**T**HIS is a story with which some of our readers are no doubt already familiar, for it has been published in tract form and given a wide circulation. It has such an exceedingly good message, however, that we felt that the majority of our readers would appreciate its use in this number of the magazine. The story is taken from Dr. Ironside's book, "The Only Two Religions," and it is used with the permission of the Publishers, the Loizeaux Brothers. The book may be obtained from the Institute Book Nook for twenty-five cents.

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# A PROPHECY of the REVELATION OF THE MESSIAH

by CLIFFORD L. NIXON

*ACCORDING to Peter's declaration, 'the prophets testified beforehand both to the sufferings of Christ and to the glory that should follow. This article is an exposition of one of the Old Testament passages which speak of the glory of Christ's future coming.'*

**O**LD TESTAMENT prophecy is filled with promises of the triumphant coming of Christ and of the Kingdom glory which should follow. For the purpose of this study, however, we shall consider but one of the numerous passages bearing on this subject. This passage consists of the last three chapters of the prophecy of Zechariah; and it is without question one of the most comprehensive as well as one of the most graphic presentations of the truth of the second coming given in Holy Writ.

## I. THE REVELATION OF THE MESSIAH AS THE DESTROYER

*Zech. 12:1-9*

**T**HE second coming is a glorious hope for those who know their God, but a fearful thing to those who "obey not the gospel of our Lord Jesus Christ," and this is the first fact brought home to us by that portion of the prophecy of Zechariah which we are now considering.

The scene is at Jerusalem. The Jews are within the city. Without, "all the people of the earth be gathered together against" them (Zech. 12:3). The time is the close of the dispensation of the Tribulation. Past is the dispensation of the Church, the Body of Christ. Past is the Rapture of that Church. For seven years the Antichrist has held sway. For a time Israel has received divine protection in the wilderness (Rev. 13). Now once more the Jews are back within their own city seeking to protect it from the attacks of the Antichrist. But the handful of Jews within the city are no match for the army of the Antichrist—an army of two hundred million demon-possessed men (Rev. 9:16). Their utter destruction seems certain. But now it is that the Messiah, the Destroyer of the ungodly, shall be revealed.

Listen to the description as Zechariah gives it "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12:2-3, 9). The scene is the same which Paul describes in the words, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God" (II Thess. 1:7-8). It is the coming of Him Who shall tread "the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15). It is the revelation of the Messiah as the Destroyer.

## II. THE REVELATION OF THE MESSIAH AS THE PURIFIER

*Zech. 12:10—13:6*

**F**ROM this picture of fearful destruction, the scene moves on to that of the marvelous purification which Israel is to experience on the day of Christ's coming. The Scripture indicates that even up to the very moment of the coming of Christ, Israel will not have recognized that Jesus Whom they crucified was their true Messiah. But on that day "they shall look upon Him Whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born" (Zech. 12:10). "And one shall say unto Him, What are these wounds in thine hands? Then He shall answer, Those with which I was wounded in the house of My friends" (Zech. 13:6). Israel shall see the awfulness of her mistake and shall confess the horror of her sin. "In that day shall there be a great mourning in Jerusalem" (Zech. 13:6). It is then, also that Israel shall confess, "He was despised and rejected of men, a Man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him;

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# FULFILLED MESSIANIC PROPHECY

by A. H. YETTER

**W**HY did our Lord Jesus Christ declare, "All things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me"? (Luke 24:44). Why must these predictions be fulfilled? Why? They were presented as divinely inspired prophecies of God Who cannot lie" (Titus 1:2). Hence they *must* be fulfilled. Moreover, their fulfilment constitutes a most convincing proof of the inspiration of that wonderful Book, the Bible.

But were these prophecies literally fulfilled? They most surely were, and we are going to prove this to you. We have selected a group of prophecies that speak of our Saviour, Jesus Christ, for our demonstration. We have placed the reference to these and the reference as to their content in one column and the reference to their fulfilment in the parallel column. Their agreement is perfect and conclusive.

## I. The Birth of Christ

<i>Prophecy</i>	<i>Fulfilment</i>
To be virgin-born Isa. 7:14	A. He was virgin-born Matt. 1:22-23
To be born in Bethlehem Mic. 5:2	B. He was born in Bethlehem Matt. 2:4-6
To be called out of Egypt Hos. 11:1	C. He was called out of Egypt Matt. 2:13-15

## II. The Ministry of Christ

<i>Prophecy</i>	<i>Fulfilment</i>
To preach to the poor Isa. 61:1-2	A. He preached to the poor Luke 4:17-21
To teach in parables Ps. 78:2	B. He taught in parables Matt. 13:34-35
To heal the sick Isa. 53:4	C. He healed the sick Matt. 8:16-17

## III. The Presentation and Rejection of Christ

<i>Prophecy</i>	<i>Fulfilment</i>
To be presented as King of Israel Zech. 9:9	A. He presented Himself as King to Israel Matt. 21:1-5
To be rejected by Israel Isa. 53:4	B. He was rejected by Israel John 19:14-15

## IV. The Betrayal and Desertion of Christ

<i>Prophecy</i>	<i>Fulfilment</i>
To be betrayed by a friend Ps. 41:9	A. He was betrayed by a friend Matt. 27:48-50
To be sold for thirty pieces of silver Zech. 11:12-13	B. He was sold for thirty pieces of silver Matt. 26:15
He was to be forsaken by His followers Zech. 13:7	C. He was forsaken by His followers Matt. 27:55-56

**H**ERE is a record of fulfilled prophecy well calculated to strengthen our faith in the Book of books and in the Man of the Book. We trust that many of our readers will be so deeply interested in this subject that they will turn in their Bibles to each of the references given, that they may realize the more clearly how definitely Christ fulfilled every prophecy referring to His first coming.

## V. The Crucifixion of Christ

<i>Prophecy</i>	<i>Fulfilment</i>
A. To be crucified Ps. 22:16	A. He was crucified Ps. 22:16
B. To be numbered with the transgressors Isa. 53:12	B. He was numbered with the transgressors Matt. 27:38
C. To be mocked Ps. 22:7-8	C. He was mocked Matt. 27:39-43
D. To be given vinegar and gall to drink Ps. 69:21	D. He was given vinegar and gall to drink Matt. 27:34
E. To be forsaken by God Ps. 22:1	E. He was forsaken by God Matt. 27:46
F. To intercede for transgressors Isa. 53:12	F. He interceded for transgressors Luke 23:34
G. To die voluntarily Isa. 53:12	G. He died voluntarily Matt. 27:50
H. To die for others Isa. 53:5	H. He died for others I Pet. 2:24

## VI. The Burial and Resurrection of Christ

<i>Prophecy</i>	<i>Fulfilment</i>
A. To be buried with the rich Isa. 53:9	A. He was buried with the rich Matt. 27:57-60
B. To be raised from the dead Matt. 27:35	B. He was raised from the dead Acts 2:22-31

We have viewed this remarkable and convincing array of evidence—the literal fulfilment of the numerous prophecies concerning our Lord Jesus Christ. What is our verdict? In honesty can we decide against the Bible? Must we not conclude that the mind of God is behind this Book? That was the apostle Peter's verdict. He testified, "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (I Pet. 1:21).

The voice that rolls the stars along,  
Speaks all the promises.



# WHOM DID ISAIAH SEE?

by H. A. WILSON

*I*T IS exceedingly interesting to the student of the Old Testament to see how clearly the saints of the Old Testament times perceived the truth about our Lord Jesus Christ, centuries before His incarnation, and how clearly they prophesied of Him.

The New Testament sets forth three essential facts concerning our Saviour. These facts are: His death for our sins; His resurrection from the dead; and His coming again. These vital facts were the theme of the apostolic testimony; to the narration and exposition of these three facts the whole of the New Testament is devoted; and it is these three facts which constitute the Gospel of our salvation.

Inasmuch as all of the Old Testament looked forward to Christ, and inasmuch as the fulfilment of its promises is entirely dependent upon Him, it should not surprise us to find that these three facts were clearly foreseen by the writers of the Old Testament, and that they were central in the faith of the fathers of Israel. We cannot possibly exhaust this subject, but let us glance briefly at the testimony of four outstanding characters of the Old Testament, and see what they believed and testified concerning our Lord Jesus Christ.

*J*OB, who is supposed by many to have lived even before the time of Abraham, believed in the death, the resurrection, and the coming again of the Lord Jesus Christ. In one terse sentence he expressed his faith in these three central facts of the Gospel. He said, "I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth" (Job 19:15).

The truth of redemption in the Old Testament, as in the New, involved the shedding of blood—the death of a substitute in the stead of the one redeemed. Witness, for example, the law of the redemption of the first-born, which specified that "The firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck, all the first-born of thy sons thou shalt redeem" (Exod. 34:20). In accordance with this, the New Testament says, "We have redemption through His blood, the forgiveness of our sins, according to the riches of His grace" (Eph. 1:7). In referring to the Lord Jesus Christ as his Redeemer, therefore, Job testified his faith in His death as the ground of his redemption. But in saying, "I know that my Redeemer liveth," he testified also his faith in the resurrection from the dead. And the testimony that he was looking forward by faith to the second coming of our Lord is too clearly set forth to require comment: "And that He shall stand at the latter day upon the earth." The words

*J*N WILSON'S helpful study of Old Testament characters, the soul is refreshed as we behold their faith in the glorious fundamentals—the death, resurrection, and coming glory of the Lord.

with which Job follows this statement, in the light of other Scriptures, not only emphasize his testimony that in prophetic vision he was looking forward to the second coming of Christ, but they also reveal that his faith grasped the fact that at His second coming the dead should be raised, and that he, himself, should participate in that resurrection of the saints. These words are, "And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:26-27).

*C*ONCERNING Abraham, our Lord said, "Abraham rejoiced to see My day, and he saw it, and was glad" (John 8:56). As we study the faith of Abraham, we realize how true this statement is, for Abraham, too, believed in the death, the resurrection, and the second coming of Christ.

Abraham's faith in that sacrificial death of Christ is seen as he ascended the Mount of Moriah, where he was to offer up Isaac, his son, in obedience to divine command. When Isaac said, "My father . . . behold the fire and the wood, but where is the lamb for the burnt offering?" Abraham replied, "My son, God will provide Himself a lamb for a burnt offering" (Gen. 22:8). In so saying, Abraham was not referring to the ram which God provided as a substitute for Isaac upon the mount, for that was a ram and not a lamb. Furthermore the Scriptures definitely tell us, as we shall see presently, what Abraham really expected to happen there, and they show us that he did not expect Isaac's life to be spared on that occasion by the sacrifice of a substitute. Rather, in his words Abraham testified that he was looking forward to the coming of the Lord Jesus Christ as the "Lamb of God which taketh away the sin of the world," and he clearly witnessed that in the sacrifice which God had called upon him to make he recognized a type and a promise of that stupendous manifestation of the love of God when He should give His only begotten Son to die upon the cross.

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# THE RESURRECTION IN PROPHECY

by ELMER SEGER

**R**EADER, did you know that the resurrection of Christ is prophesied in Old Testament Scripture? Here is a fine, helpful article setting forth this fact. It is written by Rev. Elmer Seger, Superintendent of Men in the Denver Bible Institute.

**T**HE resurrection is a glorious fact. We find it in the historical narrative of the Gospels, in the prophetic utterances of Christ, in the expository messages of Paul, and in the sure word of the prophets. To demonstrate its presence would be simple. A list of citations would suffice. But that would merely show the accuracy and consistency of Scripture, without necessarily affecting our lives.

So in studying the resurrection in prophecy, we wish not only to prove its presence there, but we wish to find the vital message connected with the references to it. R. A. Torrey says, "A brilliant lawyer in New York City some time ago spoke to a prominent minister of that city asking him if he really believed that Christ rose from the dead. The minister replied that he did, and asked the privilege of presenting the proof to the lawyer. The lawyer took the material offered with him and studied it. He returned to the minister, and said, 'I am convinced that Jesus really did rise from the dead. But,' he then added, 'I am no nearer being a Christian than I was before. I thought that the difficulty was with my head. I find that it is really with my heart.' " Just so might you, friend, be convinced that the doctrine of the resurrection is to be found in the Old Testament prophets without it ever tiring your heart. But when you see the certainty, the joy, and the shame too, and then the final triumph of the resurrection, surely your heart must burn within you as you realize that the Old Testament saints with spiritual understanding had the same blessed truths to comfort them that we have.

As we consider this we must remember that every reference to a resurrection is logically a reference to Christ's resurrection. For "if there be no resurrection from the dead, then is Christ not risen . . . . But now is Christ risen from the dead, and become the first-fruits of them that slept" (I Cor. 15:13, 20). There can be no resurrection of any being without Christ's first triumph over death. Therefore, whether the ref-

erence be to Christ or to any other person rising from the dead, the unconditional demand is that Christ's power over death is the basis of it.

We shall first note, then, the definite Old Testament promises of the resurrection of Christ. Following this we shall call attention briefly to some of the Old Testament prophecies of the resurrection of the saints—prophecies which could never be fulfilled were it not for the resurrection of Him Who is our life.

**O**LD TESTAMENT prophecies of the resurrection of Christ are not numerous, but they are clear and definite. In the Twenty-second Psalm we are given a marvelous picture of the crucifixion of Christ. That is, for the first twenty-one verses we have such a picture. There we read the statement of the Saviour, "I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death" (Ps. 22:14-15). And so the Psalm continues for a few more verses, but at the twenty-second verse we come to a sudden, abrupt break—"I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee," and so to the end of the chapter we have a psalm of praise and a promise of Kingdom blessing. And what is this but a promise that this Messiah Who should go down into the dust of death should rise again from the dead?

The record of that marvelous fifty-third chapter of Isaiah is similar. In the opening portion we read of the fearful suffering of the Saviour, on down until we come to the definite statement of His death: "And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin" (Isa. 53:9-10a). But right here we have another startling break, and the record is, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand" (Isa. 53:10b). What a gloriously clear, graphic promise that the Saviour Who should make His grave with the wicked should rise from that grave in mighty triumph.

Peter tells us of our third Old Testament reference to the resurrection in his sermon on the day of Pentecost. Psalm 16:10 is the text: "Lord Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Peter's exposition

(Continued on p. 330)



# THE SUFFERINGS OF CHRIST

## AS FORETOLD BY THE OLD TESTAMENT PROPHETS

by ERNEST L. FOWLER

ONE of the marvels of Old Testament prophecy is the gloriously clear and vivid picture presented of the sufferings of our Lord and Saviour Jesus Christ. Not only do we read in the messages of the prophets the fact that the Messiah must suffer, but we read the very details of that suffering; not only do we read of the details of Christ's sufferings, but we read also of the purpose for which He suffered. These truths we shall see more clearly as we proceed with our discussion.

### I. THE FACT OF CHRIST'S SUFFERINGS

THE fact of Christ's sufferings is clearly set forth by the Old Testament prophets. As we turn to the prophecy of Isaiah we find it written,

His visage was so marred more than any man, and his form more than the sons of men (Isa. 52:14).

He is despised and rejected of men; a Man of sorrows, and acquainted with grief (Isa. 53:3).

He was oppressed, and He was afflicted . . . . He is brought as a Lamb to the slaughter" (Isa. 53:7).

Many other Scriptures might be given, all of them showing that the Messiah must suffer. These three will suffice on this point, however, for each Scripture which we shall employ in discussing our two additional points will be a further demonstration that the Old Testament prophets foretold the sufferings of Christ.

We would pause for a moment, however, to point out that this—that the Old Testament prophets foretold the fact that Christ must suffer—is in itself a marvelous truth. Small wonder that the prophets looking forward through the ages should write of the coming of a mighty, glorious Deliverer Who should reign upon the throne of David and lift Israel to a place of supremacy among the nations. Such was but their natural desire. But here we find the same men who prophesy of the glory of Christ speaking also of the suffering of the Saviour. There is no explanation for such a fact other than the one which the apostle Peter gives: "Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

### II. THE DETAILS OF CHRIST'S SUFFERINGS

THE details of Christ's sufferings are portrayed before our minds by the Old Testament prophets

HERE is a fine, helpful article on a vital and glorious subject. We believe that it will bring rich blessing to the soul of the reader.

in the most graphic language. Note how Isaiah presents the horror of that night upon which Christ was betrayed and condemned:

I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting (Isa. 50:6).

He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living (Isa. 53:8).

How fearfully shocking that the Son of God should be so mistreated by His ungrateful creatures! How marvelous that hundreds of years before its occurrence the Spirit of God should have revealed to Isaiah that awful suffering!

It is in the Psalms that we find the most perfect setting forth of the sufferings of Christ as He hung on Calvary's tree. As W. F. Grant remarks, "It is striking that whereas in the gospel narratives themselves it is mostly the external sufferings of the Lord which occupy us, in the Psalms the divine Sufferer utters freely His heart out. The one cry of abandonment which does indeed expose its mystery, and which Matthew and Mark record, finds its full interpretation only in the twenty-second psalm, the language of which it borrows, and to which it thus guides our thoughts." In this psalm we have an amazingly clear picture of One suffering the terrible agony of death by crucifixion:

I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels.

My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death.

For dogs have compassed Me: the assembly of the wicked have inclosed Me: they HAVE PIERCED MY HANDS AND FEET.

I may tell all My bones: they look and stare upon Me (Ps. 22:14-17).

Gathered at the foot of His cross the Saviour sees the Roman soldiers who nailed Him there dividing His garments among them, and casting lots for His robe

They part My garments among them, and cast lots upon My vesture (Ps. 22:18).

Close by are the chief priests, scribes, and elders standing in haughty triumph, and we hear their scornful mocking:

He trusted on the Lord that He would deliver

(Continued on p. 328)

# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. BEAL

WE ARE face to face with the number eight, the number which occurs with such amazing accuracy throughout Scripture as to call forth profoundest admiration. This number stands connected with resurrection, and makes the Bible all radiant and glorious with its frequent occurrences.

The Hebrew word for eight means to superabound. As seven stands for rest and perfection because God rested on the seventh day in a complete creation, so eight is over and above this perfection. Thus it is the number which stands at the head of a new beginning and of a new series, spiritually speaking.

The New Testament records the wondrous facts pertaining to the resurrection of Christ. It unfolds the terms of a new covenant and reveals a new order and a new position. In giving to us this portion of the Bible, God used just eight different men. The supreme burden of their message was a Christ Who arose from the grave and guarantees life to all who trust in Him.

It is exceedingly interesting to note that there are exactly eight resurrection miracles in the Bible, three in the Old Testament, and five in the New. The two resurrection prophets of the Old Testament are Elijah and Elisha, the men whom God used to raise the dead in ancient times. The former wrought just eight mir-

*I N THIS issue of "Grace and Truth" we present the eighth article in this series of studies by pastor R. S. Beal. All of these studies have proven to be a blessing. We feel that this brief study on the number eight is especially fine and helpful.*

acles, the latter, who prayed for a double portion of Elijah's spirit, worked exactly sixteen miracles.

Thus, these two famous biblical characters are marked with the number which stands connected with the supreme truth of the ages. The halo around the sacred head of our Saviour must be the number eight. It was on the eighth day, so to speak, that He rose from the dead. Eight days, later,

He appeared to Thomas and challenged his unbelief.

The Holy Spirit records the fact that Jesus was on a mountain eight times, seven of these before His resurrection and one following. In His resurrection, He was seen of 512 persons, which number is the cube of eight. After His resurrection and immediately following His ascension, 120 of His disciples gathered in an upper room to tarry in prayer and commune with Him Who had ascended on high. This number is perfectly divisible by eight.

The numeric value of the name of Jesus is exactly 888, and every name and title which the Son of God bears represents a number which is divisible by this number which stands for His resurrection. The argument is positively unanswered to unbelief and stands as proof positive that our Bible is the Word of the living God.

## A HEBREW'S SEARCH FOR THE BLOOD OF ATONEMENT

(Continued on p. 307)

"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that 'without shedding of blood is no remission,' but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third

of Isaiah; this was the Sufferer of Psalm twenty-two. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? "Behold the Lamb of God, Who taketh away the sin of the world" (John 1:29). Are you trusting in God's smitten Lamb?—the sacrifice of God?

Christ is the centre of all these prophecies, whatever their character may be. —J. N. Darby



# IN THE HARVEST FIELD

Conducted by ELMER SEGER

Mrs. Mary F. Howes, Chungking, Szechwan, West China whose Canada address is Millet, Alberta, Canada, writes on July 10 on board ship in the Yangtze River: "We are on our way home on furlough. My husband has been in China almost eight years and he is very tired. We now plan to go to Canada first to his home on the farm. We feel sure the fine, fresh air, the plentiful supply of milk and cream will do us all good. Of course we want to get down into the States before we return to China, but we do not have any definite plans now as to our route and time, etc." On July 31, she writes: "We are on our way to Los Angeles, for this seemed to be the Lord's way for us. However, we do not know the next step after we reach there."

In the August bulletin of the South Africa General Mission, we find a paragraph which should cause us to pray, and which should cause us to consider, as well, how much we may need the same prayer. "Mr. Darroll, of Mt. Hermon, asks prayer for one of their native workers who is, as he says, eaten up with pride. We are afraid that this prayer is needed in many places at home and abroad. May the Lord keep us all truly humble."

Mrs. E. K. Friedemann writes a letter from Boulder, Colorado, telling of her husband's work this past year in Czechoslovakia, and of her plans for returning there this fall. Her health is much improved, and she is eager to get back to the work which the Lord in His grace has called the Friedemanns. We rejoice with them in the success with which their efforts are being rewarded.

Carl Hoos and Henry Dahl, students of D. B. I., in an effort to carry the Gospel message to places that had no gospel services, held about fifteen meetings between June 21 and July 15, mostly in Middle Park County, Colorado. They were greatly encouraged by the response of the people. They report that Rev. Benson Male, '31, and Rev. Clifford Peterson, '32, are doing a wonderful piece of work for the Lord in that part of the state.

Dean Lindquist, his wife, and Miss Encinas, all workers of D. B. I., enjoyed their vacation in Arizona during the month of July. They had many opportunities for testimony, which, coupled with the fellowship of old and new friends, made the entire vacation a delightful time. We need to be especially standing by Dean Lindquist in prayer as he faces the problems relative to the opening of another school year.

Rev. Clifford L. Nixon '31, assistant editor of "Grace and Truth," was married Aug. 18 to Miss Ruth Nathan '33, at St. Louis, Mo. They spent their honeymoon visiting in St. Louis with relatives and friends. Since his graduation in 1931, Rev. Nixon has been associated with the Denver Bible Institute, working on the staff of "Grace and Truth." Mrs. Nixon is also to be associated with the work of

D. B. I. It is our earnest prayer that these two splendid Christian young people may be greatly used of God in the years to come as they labor together in His glad service.

From "The Fundamental Evangelistic Association": "Our Railroad Mailing Campaign, designed to reach the railroad officials of America with the Gospel, has continued through the month. Your prayers should center around God's blessing upon His Word as it is mailed to them, and for funds to carry on this work. Our tracts and tract cases are being used in many blessed ways. Send for a package (\$25). Secure a tract case for your church lobby, or other gathering places, and preach through the printed page. Cases are \$1.35 plus postage. An effort to get them into hotels, bus and railroad stations is being made. A real ministry for the printed page."

H. A. Ironside, in writing concerning the Dallas Colored Bible Institute, says, "I saw a newspaper account of a \$400,000 school that Roman Catholics are building in New Orleans as a great headquarters for work among the negroes. It made my heart ache as I realized how difficult it is to get Protestant Christians to recognize the importance of giving the truth to these down-trodden and pitifully neglected people. Why is it so much easier to interest individuals and churches in missionary effort for the negro in Africa than in giving the Gospel to the same race in America? Surely the Ethiopian of Texas is as dear to Christ as his blood-brother in Abyssinia!"

President Fowler, pastor of the Church of the Open Bible, spent several days in the latter part of August with the members of the branch church in North Platte, Nebraska, ministering the Word to them.

Rev. Carl Harwood, pastor of the First Baptist Church of El Centro, California, gave a fine yielded life message in the Church of the Open Bible Sunday evening, Aug. 27. He spoke on the preeminence of Christ.

Rev. O. O. Wood, of Haigler, Nebraska brought us an inspiring message on the text, "Let Your Light So Shine before Men," in the morning service on the same date.

We are happy to rejoice with Rev. and Mrs. Obitts in the arrival of a baby boy, Stanley Ralph, born Sept. 4. Rev. and Mrs. Obitts are both graduates of the Denver Bible Institute, and since their graduation they have been associated with D. B. I. as workers. Rev. Obitts graduated with the class of '30, and Mrs. Obitts, who before her marriage to Rev. Obitts was Miss Shirley Sirois, graduated with the class of '29. They are both splendid musicians, so we can rightly expect, as in the case when little Sam Jones was born a few months ago, that another musician has arrived.



# UNEVANGELIZED AFRICA

## GIRLS OF THE BANANDI

"If the Son therefore shall make you free, ye shall be free indeed."

### HEATHENISM

Since the opening of Kitsombiro station in 1929 the girls of the Banandi have been upon the hearts of our workers. How could they be helped? Their condition in heathenism, where child-betrothal is practiced, is indeed pitiful! As soon as a girl is born her parents begin to think of a husband for her, for she is worth 20 goats. She may, even as a small child, be given in payment for a debt; or sold to another family who have a son for whom they wish a wife; or sold to an old man who already has many wives and taken to his village to be brought up. Upon the death of her "husband" she is passed on to his relatives as any other chattel. All her life she is in bondage! Only ONE can set her free—the Lord Jesus Christ!

### REFUGE

In September 1931, a Girls' Home was opened on the station as a refuge for these girls—a place to which they could come voluntarily and live until they were of marriageable age, and a place of safety for those who wish to escape from their polygamous husbands. Here they learn to read the "Words of God" and hear the story of salvation. Here they come to know the Lord Jesus Christ as their Saviour and receive Him. In a short time after the Home was opened ten girls, ranging in age from 4 to 14, had entered. At present between 50 and 60 girls are living there!

### THE HOME

A large mud building with grass roof, and three large rooms is used for dormitory. Two large cook houses were built where they are trained in preparing their own food. (One of these houses burned recently.) Another building serves for school rooms where they are taught to read portions of Scripture translated into their own tongue, and to memorize verses and hymns. After the school period, they care for the gardens which supply the food for the station, and for their own particular gardens. They learn to sew, weave baskets and mats, care for the orphan babies that are brought to the missionaries, and are trained to be efficient Christian wives.

### THE RESULT

As the older girls marry and leave the Home, others come to fill their places. In the past year four-

teen of the girls have been married to our native teacher-evangelists and are helping their Christian husbands in the work of the outschools. Their former entanglements are set aside by the government official, for it is the law of the Congo, that a girl who has become a Christian may be released from her polygamous husband if she expresses the desire. Happy indeed were our missionaries on Easter Day, 1933, to see seven of these girls, who had lived consistent Christian lives since their acceptance of Christ, come to be baptized in the river, with thirteen other Christian natives, thus cutting every tie that binds them to heathen customs and relations. Each girl has a "story to tell" of a new life in Christ Jesus. There is great need for another such Home for Girls on the Misere Station, also on the stations in the Kivu district. **THE HARVEST TRULY IS PLENTIFUL—BUT WHERE ARE THE REAPERS? PRAY YE THEREFORE THE LORD OF THE HARVEST THAT HE WILL SEND THEM FORTH!**

Acknowledged Receipts—Jan. 1, to June 30, 1933

Designated		Designated		N. E. & T.	
No.	Amt.	No.	Amt.	No.	Amt.
850	5.00	918	112.50	880	25.00
862	10.00	869	5.00	886	25.00
864	5.00	929	5.00	896	25.00
865	10.00	870	1.15	900	3.36
866	11.53	927	75.00	903	20.00
876	3.56		1079.39	905	25.00
878	5.00	General Fund		911	2.98
879	5.00	877	5.00	919	25.00
881	25.00	883	3.00	914	4.26
882	83.33	863	2.50	980	25.00
884	5.00	887	10.00	931	2.22
885	83.33	889	3.43		182.82
888	5.00	901	1.00	Literature	
890	5.00	902	2.50	893	4.90
891	10.00	907	6.00	899	1.00
892	10.00	908	10.00	923	2.00
894	112.50	912	200.00	000	5.00
895	112.50	867	2.50	926	5.00
897	83.33	916	25.00	928	3.00
904	83.33	868	2.50		20.90
906	5.00	921	10.00	Leper Work	
909	5.00	922	10.00	925	25.00
910	1.50	924	1.00	Girls' School	
915	83.33		204.43	913	3.00
917	112.50	Taxes		Orphan Babies	
		898	6.00	920	2.00
				932	1.00

## UNEVANGELIZED AFRICA MISSION

Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St., Los Angeles, California

in Kaye, Treasurer, and Home Director

Rev. Paul F. E. Hurlburt, General Director,  
Lubero, Belgian Congo, Africa.



# BIBLE SEED THOUGHTS

by R. S. BEAL

## THE JEALOUSY OF GOD

### I. HIS JEALOUSY FOR HIS LAND AND PEOPLE

Joel 2:18  
Zech. 1:14  
Zech. 8:2

Israel shall be delivered and restored.

### II. HIS JEALOUSY WITH REGARD TO HIS WORD

Deut. 29:19-20  
Rev. 22:18-19

God can tolerate no substitutes or compromises.

### III. HIS JEALOUSY WITH REGARD TO HIS WORSHIP

Exod. 20:5

His place in the hearts of men. God will not share His rightful place with another.

### IV. HIS JEALOUSY WITH REGARD TO HIS COVENANTS

Ezek. 39:25

He will keep His promises. —H. A. W.

## WHAT SHALL I DO WITH JESUS

### I. DENY HIM—Peter

Titus 1:16

A. Many in life deny Him

B. Though a believer denies Him, it is not salvation but rewards which are lost.

John 6:37

Matt. 10:33

### II. BETRAY AND REJECT HIM

John 3:18, 36

A. Pilate—the indifferent

B. Judas—the treacherous

C. Jews—the violent

### III. RECEIVE HIM

John 3:18

John 5:24

### IV. SERVE HIM—Paul

Rom. 12:1-2

Col. 3:24

Rev. 22:12

—H. A. W.

## STRENGTH FOR VICTORY

### I. THE STRENGTH PROVIDED

Rom. 8:3-4  
Col. 2:14-15  
Phil. 4:13

### II. THE STRENGTH IMPARTED

II Cor. 5:17  
Col. 1:27  
I John 5:3-4

### III. THE STRENGTH APPROPRIATED

Isa. 26:4

—C. L. N.

## THE SAFETY OF THE SAVED

### I. A PRESENT SAFETY

John 5:24

### II. A PERFECT SAFETY

Deut. 32:4

### III. A PERMANENT SAFETY

Eccles. 3:14  
Phil. 1:6  
John 10:28

—P. J. C.

## HAS CHRIST FORGOTTEN?

### INTRODUCTION

Heb. 2:9

John 6:37-40

### I. His PRE-CRUCIFIXION PRAYER SAYS "NO!"

John 17:1-26

### II. HIS POST-RESURRECTION APPEARANCES ANSWER "NO!"

John 20; 21

### III. HIS POST-ASCENSION INTERCESSION REPLIES "NO!"

Heb. 7:25

### IV. HIS PRE-MILLENNIAL RETURN SHALL SHOW "NO!"

I. Thess. 4:13-18

—H. A. W.

# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## HUDSON TAYLOR'S SPIRITUAL SECRET

What is more inspiring than the life story of a man who found God's best by simply trusting Him fully? "HUDSON TAYLOR'S SPIRITUAL SECRET" is a stirring biography of an admirable man of God, a pioneer in the faith missionary movement. From his youth up, Hudson Taylor met life's varied experiences with a determination to trust the Lord. And it is a rich blessing to see how God rewarded his faith: it stirs the reader to follow his noble example. The spiritual secret which transformed his life into a mighty power for God is summarized in the following excerpt:

How then to have our faith increased? only by thinking of all that Jesus is and all that He Himself as revealed to us in the Word, to be the subject of our constant thoughts. Not a striving to have faith . . . but a looking off to the Faithful One seems all we need; a resting in the Loved One entirely, for time and eternity.

The present volume is abridged from the widely read biography in two volumes by the same authors. This shorter volume will appeal to the many busy Christians who have not had the privilege of reading the life of this great man.

HUDSON TAYLOR'S SPIRITUAL SECRET," by Dr. and Mrs. Howard Taylor. Cloth, 178 pages, 5 $\frac{3}{4}$ x8 $\frac{3}{4}$  inches, price \$1.00. Paper edition \$.50. Published by the China Inland Mission, 237 West School Lane, Philadelphia, Pa.

## THE PERENNIAL REVIVAL: A PLEA FOR EVANGELISM

"Evangelism" says the author of this book, "is at this moment the insistent need of the churches. As not before in many decades the cause of evangelism languishes. With a strange unanimity, conservatives and critics alike are waking to this dire condition of things—the waning of the evangelistic spirit." The book treats evangelism from such angles as: its relation to the early church in the time of the apostles; its relation to prayer; its relation to the regular church services; to street preaching; to Bible study; and to other themes. As the author says in his forward: "The reader will discover that the appeal of the book is primarily to the pastor and the evangelist; but we believe it to be well adapted to the education of laymen who would render themselves more efficient in church work, and also prove a suitable text-book on pastoral evangelism for Bible schools and theological seminaries." Certainly every minister of the Gospel

should have the soul-winning spirit which is appealed for in this volume.

"THE PERENNIAL REVIVAL: A PLEA FOR EVANGELISM," by William B. Riley. Cloth, 259 pages, 5 $\frac{1}{2}$ x8 inches, price \$1.25. Paper edition, \$.75. Published by the Judson Press, 1701 Chesnut St., Philadelphia, Pa.

## BIBLE DIFFICULTIES

The book entitled "Bible Difficulties" is an examination of passages of the Bible alleged to be irreconcilable with its inspiration. This book can be heartily recommended to every professional or lay Bible student who wishes to strengthen his faith in the inerrancy of Holy Writ. It meets fairly and answers numerous arguments advanced by skeptics and critics, against the inspiration and infallibility of God's Word. In each individual issue the explanation given is reasonable and satisfying. The unbiased reader will find in this book sound logic and clear thinking throughout the convincing scriptural vindication of the Bible's perfection. The style is readable and interesting. More than a hundred passages of Scripture are dealt with individually, the discussions being grouped in six sections, each prefaced by valuable general considerations. The section about miracles includes solutions of difficulties about Jesus' cursing the fig tree; the destructive miracles; the healing of the boy who was a demoniac; etc. The excellent discussion of "moral difficulties" includes such matters as the destruction of the Canaanites; the imprecatory psalms; the sins of the saints of the Bible; and Solomon's polygamy. In the section concerning historical difficulties, there is a sparkling vindication of the historicity of Luke 2:1-5; 3:1; 3:2; and Acts 5:36, among other passages. A conflict between true science and the Bible is denied by showing how these two authorities harmonize on such issues as the creation of the world; the deluge; Joshua's bidding the sun to stand still; and Jonah's experience in the great fish. These subjects and many others are treated. The usefulness of the book is increased by a text index along with the subject index. This book is an able defense of the position of implicit faith in the inspired Scriptures.

"BIBLE DIFFICULTIES," by W. Arndt. Cloth, 117 pages, 5 $\frac{1}{4}$ x7 $\frac{1}{2}$  inches, price \$.75. Published by Concordia Publishing House, St. Louis, Mo.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage."



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 10

Sunday, December 3, 1933

## PAUL IN EPHESUS

Lesson Text: Acts 18:18—20:38  
(Assigned for Printing: Acts 19:8-20)  
Devotional Reading: Isaiah 40:18-23

### Golden Text:

"Blessed are they that have been persecuted for righteousness' sake" (Matt. 5:10).

Today's lesson may be naturally divided into three parts, in each of which one fact is central, as follows:

1. The Spreading Testimony, Verses 8-10
2. The Special Miracles, Verses 11-12
3. The Spiritual Victories, Verses 13-20

Let us consider under these three headings the truths which our lesson teaches.

### I. THE SPREADING TESTIMONY

Acts 19:8-10

Wherever the apostle Paul went, the testimony of our Lord Jesus Christ was spread abroad. When he came to Ephesus, he made this city his headquarters, dwelling and laboring there for about two years, but from that city the Word of God sounded out until, as our lesson tells us, "All they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." Here is a challenging example for us. Have all who dwell in your city or community heard the Word of God? If not, then surely some one is failing to do the work which the Spirit of God has appointed him, and rest assured it is not the minister only who is at fault. It is true that the apostle Paul preached the Gospel with unflagging zeal, and his ministry was truly colossal in its extent, but the believers to whom he preached the Word also had part in spreading the testimony, not only by their gifts and prayers, but also by their own personal testimony. Paul refers frequently to the fellowship which the churches had with him in the Gospel, and to at least one group he says, "Ye became followers of us and of the Lord, having received the Word of God in much affliction, with joy of the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad" (I Thess. 1:6-8; see also Phil. 1:1-5). Such was the ministry of the apostle Paul and of those who labored with him and under his direction. Through their testimony all that dwelt in Asia heard the Word of God. Such also should be our ministry. If we are faithful to our heavenly calling, all who dwell in our neighborhood will hear God's Word, and from our own immediate neighborhood that Word will spread until it has reached the uttermost parts of the earth.

Notice particularly that the testimony of the apostle Paul had a very definite separating effect. Some were led

by it to faith in the Lord Jesus Christ, and to an eager, willing hearkening to the teaching of the Word of God. But some rejected it, and were hardened in unbelief. And so pronounced did the opposition become on the part of those who had rejected that Gospel, that it became necessary for the apostle Paul to withdraw his disciples from the synagogue, and to assemble them in a meeting of their own. "When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus."

From this let us learn two lessons.

First, it is nothing to be wondered at, or to be deplored, if our testimony meets with opposition. We should by all means seek to avoid giving unnecessary offence, but we should certainly not fall into the trap of the evil one, in which some professed ministers of the Gospel have been snared, of so weakening our testimony that it has no power either to save souls or to arouse their antagonism. A faithful ministry will inevitably provoke opposition. Let us be sure that the opposition which we encounter does not arise from unwise or unscriptural actions on our part, which have nothing to do with the gospel message; and then, being assured that it is, indeed, a faithful message itself which provokes the opposition, let us refuse to be dismayed by that opposition, but rather rejoice that we are counted worthy to suffer persecution for the sake of Christ. (Phil. 1:28-29; II Tim. 3:12)

Second, let us learn from this that it is no sin to proselyte, when the group from which we proselyte is unscriptural in its faith. It is a fallacy which has become quite popular in these days that a minister should not try to win converts from other churches, or other religions. Many "Modernists," for example, will raise a pitiful complaint if a Fundamentalist seeks to win members of their congregations to the Lord Jesus Christ, and to establish them in the faith of Christ. Some timid souls are affected by such complaints, but the apostle Paul had no qualms about such proselyting. He went boldly into the synagogues, and there he preached the Gospel, knowing that his preaching would inevitably result in some trusting the Saviour and leaving the synagogue, as happened at Ephesus.

### II. THE SPECIAL MIRACLES

Acts 19:11-12

We have before mentioned that the miracles which were wrought by our Lord Jesus Christ and His disciples



had a very definite dispensational connection. Those miracles, and particularly the miracles of healing, were credentials of the Kingdom testimony, inasmuch as healing will characterize the Kingdom. (See the 35th chapter of Isaiah.) They therefore accompanied the preaching of the Gospel of the Kingdom, in the opening days of this dispensation, when emphasis changed and the Kingdom testimony waned. Such was the connection of the miracles which our lesson describes, which were wrought by the Lord through the apostle Paul. You will notice that he was preaching primarily to the Jews, for he ministered first in the synagogue, and the Kingdom was the subject of his preaching, for the Scripture says, "He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God" (Acts 19:8).

This being true, it were folly for men of our age, who are not preaching the Gospel of the Kingdom, to try to duplicate the miracles of the apostle Paul. There is another reason also why such an effort were folly. God's Word specifically says that the miracles of which our lesson speaks were "special miracles." What right have we to assume that God has given us the power to work such miracles as these, when the Scripture says that they were "special miracles"? (According to the lexicographers the Greek expression translated "special" sustains the implications of this word in the English, for it means "uncommon.")

From these facts let us learn not to concern ourselves with the duplication of the physical miracles, but to give ourselves unreservedly into God's hands that in us and through us He may work in the spiritual realm those miracles of grace which are pictured in the physical.

### III. THE SPIRITUAL VICTORIES

Acts 19:13-20

In the remaining verses of our lesson we are told of tremendous spiritual victories. Listen to the story: "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus Whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed" (Acts 19:13-20).

As we read of these things we are impressed, first of all, with the fact that God protects His children in ways they know not. We are taught in the Word that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (literally against wicked spirits in the heavenlies)" (Eph. 5:12). Very few, if any of us, realize how powerful and how malignant are these spiritual foes of ours; but occasionally we are given a glimpse of what they would do to us were they permitted to work their will unrestrained. The apostle Paul was used of God to cast out the evil spirits from many, and not once did those who were possessed of the evil spirits offer to do him violence. But when the unbelieving sons of Sceva sought to exorcise

them in the name of the Lord Jesus, the man possessed of the evil spirit was stirred up by that spirit to attack these unbelieving exorcists with such violence that the seven of them were overcome by the one man, stripped of their clothing, wounded, and doubtless would have been killed had they not fled in terror. In this see how much we owe to the protecting power of our Lord. Truly "the angel of the Lord encampeth round about them that fear Him and delivereth them." If it were not for the fact that our God is constantly watching over us and protecting us, and restraining the powers of evil from venting their hatred upon us, we would be treated as badly as the sons of Sceva, or worse. But God does protect us and care for us, even when we are not aware of His protecting hand. How thankful we should be for this, and how quickly we should respond to the Saviour's admonition to take unto us the whole armor of God, that we may be able to stand against the evil one (see Ephesians 6:12-18), knowing that we are more than conquerors through Him that loved us. (Rom. 8:31, 37; I Cor. 10:13).

But not only is the protection which our Lord vouchsafes His children set forth in this lesson—in it we may see also the power which He gives us to carry the battle into the camp of the enemy. Not only did our Lord restrain the evil spirits and those who were possessed by them from working harm upon the apostle Paul—He actually used the testimony of Paul to deliver many from their power. Indeed it was this fact which emboldened the seven sons of Sceva to try to imitate the mighty works which God had wrought through Paul; and when the evil spirit had demonstrated that he was not subject to unbelievers, even though they used the name of Jesus, God used the very confusion of these impostors further to empower the preaching of His Word, so that a movement of great spiritual power followed, in which multitudes were delivered from the power and deception of the evil one. Thus, God not only protects His children from the malignity of the devil and his cohorts, but He also gives us the privilege of being instrumental in His hand in delivering others who have been helplessly bound by them. May the realization of this fact stir many of His children to give themselves in whole-hearted surrender of their wills to Him, that His will may be wrought out in them. (Heb. 2:14; II Tim. 2:25-26; Jude 21-23)

### VITAL-TRUTH ILLUSTRATION

Cuh-Fi-Hung was a very successful fortune-teller in Wuchow, China. His father and grandfather before him had followed the same profession, and his books, of considerable value in that profession, had been handed down from generation to generation. Cuh heard the Gospel, and was prevailed upon to come to the meetings. He was a proud man, and though he had read a good deal of the Gospel and was favorably impressed, yet he did not yield to Christ. Finally, the Spirit conquered, and he accepted the Saviour. Shortly before his baptism he came to the missionary in considerable perplexity about what he should do with the books. He said, "How can I sell them, or even give them away, lest they might lose another's soul as they all but lost mine?" The missionary referred him to Acts 19:18, 19, and read: "Many also of them that believed came, confessing and declaring their deeds. And not a few of them that practiced magical arts brought their books together and burned them in the sight of all."

Cuh at once determined that he would do the same thing on the day of his baptism. On that day a company of fellow-Christians, students, and missionaries gathered in the court of the mission premises and made a bonfire, around which they sang praises to the name of Jesus, while Cuh, with his own hands, threw the magical volumes into the flames.

—The Sunday Companion

*Methinks Isaiah writes not a prophecy but a gospel. —Augustine*





## PAUL IN CAESAREA

Lesson Text: Acts, Chapters 21-26  
(Assigned for Printing: Acts 24:10-13)  
Devotional Reading: Psalm 2:1-8

### Golden Text:

"Herein I also exercise myself to have a conscience void of offense toward God and men always" (Acts 24:16 R. V.).

It is a common practice when a man is accused of wrong doing for him to try to justify himself by bringing counter accusations against his accusers. Such actions are, however, frequently, admissions of a man's guilt. Being unable to say anything convincing in his own defense, he seeks to beg off the issue by assailing his accusers. A righteous man needs to offer no such defense. When called in question he can fearlessly protest his innocence, and can unhesitatingly tell the truth concerning his actions. Such was the defense of the apostle Paul when, after the Jews had brought about his arrest, they accused him before Felix.

We notice first, therefore,

### I. PAUL'S PROTESTATION OF HIS INNOCENCE Acts 24:10-13

Paul was accused of being "a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, who also hath gone about to profane the temple" (Acts 24:5-6). In answer he said to Felix, "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself; because that thou mayst understand that there are yet but twelve days since I went up to Jerusalem to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me" (Acts 24:10-13).

We have here a protestation of innocence. This is the kind of a life a Christian should live—such a life that in answer to all accusations of wrong doing he can honestly say, "These things are false. I am innocent of them." Good works cannot save a man, but certainly, having trusted the Lord Jesus Christ as his Saviour, one should seek to live a life characterized by good works. Many Scriptures admonish us to do this, and not a few of these admonitions are found in the writings of the apostle Paul, one of the clearest exponents of the grace of God who ever lived. Paul says plainly, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast" (Eph. 2:8-9). And again he says, "Not by works of righteousness, which we have done, but according to His mercy hath He saved us" (Titus 3:5). But on the other hand, he says, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3:8). He prays for the believers that God may comfort their hearts and stablish them in "every good word and work" (II Thess. 2:17). He admonished Christian women to adorn themselves "not with . . . gold or pearls or costly array, but (which becometh women professing godliness) with good works" (I Tim. 2:9-10). To Titus he writes again, "Put them in mind . . . to be ready to every good work" and "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful" (Titus 3:1, 14). And finally, he follows his strong affirmation of salvation by grace, not by works, in Ephesians 2:8-9, with the statement that "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). Paul was a good example of the thing which he preached. He maintained good works in his own life so faithfully that when the Jews accused him, he could boldly say concerning the things whereof they accused him, "I am innocent."

But while Paul protests his innocence, he does not deny that he is a sinner. On the contrary, he says plainly

on another occasion, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief" (I Tim. 1:15). Following his conversion Paul lived a remarkably godly life, but he never laid claim to what many false teachers advocate under the name "second blessing," entire sanctification, or the "eradication of the adamitic nature." Nay, rather Paul confessed himself a sinner, indwelt by a sinful nature; but he bore witness that through the power of the indwelling Christ it was his privilege in common with all Christians, to live a life of victory. (Gal. 5:16; Rom. 6:14; II Cor. 10:4-5; I Cor. 10:13; Gal. 2:20)

### II. PAUL'S CONFESSION OF HIS FAITH

Acts 24: 14-15

Next, coming to the very heart of the controversy between himself and the Jews, Paul confessed himself a Christian. "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust" (Acts, 24:14-15). "The way which they call heresy" is a reference to the statement of his accuser, Tertullus, who had called him "a ringleader of the sect of the Nazarenes" (Acts 24:5). The word translated "sect" is literally "heresy," and the expression "Nazarenes" is an epithet applied to the Christians because they were followers of Jesus of Nazareth. (See Matthew 2:23.) In confessing that he worshipped God according to the way which they called "heresy," therefore, Paul confessed himself a worshipper of the Lord Jesus Christ.

In making this confession there was no apology—rather in making it Paul carried the battle into the enemy's territory.

First, he boldly affirmed that the faith of Christ was the true faith of Israel. "After the way called heresy," said he, "so worship I the GOD OF MY FATHERS." To worship Christ was to embrace no new religion, but to follow out to its logical conclusion the faith of Israel. Jesus Christ was and is the God of the fathers of Israel. (Cf. Isa. 6:1-4, 9-10 with John 12:40-41; see also Matthew 1:21-23; John 8:56-58.) This is the thing to which the children of Israel have persistently blinded themselves, and it is the thing above all else which they need to see. To accept the Lord Jesus Christ as one's Saviour is not to depart from the ancient faith of Israel, but it is to let that faith find its fullest expression. It is to accept Him as Saviour Who is the promised "Seed" of Abraham. It is to trust in Him Who is the eagerly awaited Messiah. (Gal. 3:13-16, 24-29) "After the way which they call heresy, so worship I the God of my fathers," was Paul's ringing affirmation, in which he not only confessed his faith in Christ, but in which also he declared that the One Whom the Jews had rejected was the God of their fathers.

Not content with this bold assault, Paul went on to affirm that the Law and the Prophets testified of Christ. What keen irony there is in that little participial phrase, "believing all things which are written in the Law and in the Prophets"! (Acts 24:14). In these words there is not a syllable which directly refers to Paul's opponents. He has simply stated that he, himself, believes all things that are written in the Law and in the Prophets. But what incisive implications are contained in those two words, "ALL THINGS"! In using them Paul as good as said that his accusers believed only PART of what was written in their own Scriptures, and he plainly indicated that if they would believe ALL things, which were written therein, they would inevitably believe in the Lord Jesus Christ. This is in the fullest harmony with what Christ



himself had said. On one occasion He had said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me" (John 5:39). And on another occasion He had said, "All things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning Me" (Luke 24:44). Yes, the Law and the Prophets spoke of Christ. He is the One Who was pictured in the offerings and sacrifices and other ordinances of the Law; and He is the One of Whom the prophets spake when they testified beforehand "the sufferings of Christ and the glory that should follow." (Heb. 10:1; I Pet. 1:11)

### III. PAUL'S DECLARATION OF HIS PURPOSE

Acts 24:16-23

And now, notice that Paul went on to declare his purpose. This purpose was twofold. First, he said, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men," and then he declared that the special purpose for which he was in Jerusalem at that time was that he might bring alms to his own nation, and offerings (Acts 24:16-17). In cherishing such purposes Paul sets us an example worthy of our emulation.

We, too, should seek always to have a conscience void of offence toward God and toward men. Let us not be self-deceived in this matter. A good conscience is something different from a seared or defiled conscience. The conscience is one of the faculties which God gave us. But the conscience has been so affected by the deceptions of the old nature that it may not function normally. Such a condition the Scripture describes when it speaks of having the "conscience seared with a hot iron" (I Tim. 4:2). And again, "to the unbelieving is nothing pure, but even their mind and conscience is defiled" (Titus 1:15). On the other hand, the Scriptures plainly tell us that the blood of Christ purges our consciences from dead works that we may "serve the living God" (Heb. 9:14). And reference is again made to this purification of our consciences when we are admonished to "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). A good conscience, then, is, first of all, one which has been purged by the blood of Christ. In other words, though our consciences witness against us that we have sinned, they also bear witness on our behalf that Christ has died for us, and has put away our sins by the offering of Himself upon the cross. (Heb. 9:14; Cf. Heb. 9:9; Heb. 10:1-2, 14; I Pet. 3:21) To have a conscience void of offense toward God and man, on the other hand, is to so live, in the enabling power of Christ, that our consciences, as enlightened by the Word of God, will bear witness that to the best of our ability we have sought to live as God would have us, and so to live that our lives will

cause no stumbling, but rather will bring help and blessing to our fellow-men. How important it is to have such a conscience may be judged from the many Scriptures which admonish us to exercise ourselves to have always a good conscience. (I Tim. 1:5, 19; 3:9; I Pet. 3:16, 21).

Paul's purpose to bring alms to his own people is also an example which we should follow. We are told that as we have opportunity we should do good to all men, specially to those who are of the household of faith. (Gal. 6:10) And, while we have a particular responsibility to minister to needy saints, our responsibility does not end there, for we are also admonished, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head" (Rom. 12:13, 20).

### VITAL-TRUTH ILLUSTRATION

Some of the congregation were already sorry for the young preacher who had come, because of what Burt Olney, the skeptic, who loved an argument and was full of trick questions, would do to him. Sure enough, Olney was at the first service, and at the close said to the young man, "You did well, but you know I don't believe in the infallibility of the Bible." "It is appointed unto men once to die, but after this the judgment," was the young man's calm assertion. "I can prove to you there is no such thing as a judgment after death," declared the skeptic. "But men do die," the young pastor declared, "for it is appointed unto men once to die, but after this the judgment." "But that's no argument," the skeptic protested, "let's get down to business and discuss this matter in regular argument form." The pastor shook his head. "I am here to preach the Word of God, and not to argue over it."

The skeptic was peeved, and finally turned away with the remark, "I don't believe you know enough about the Bible to argue about it." "Perhaps you are right," was the calm rejoinder, "but please remember this—it is appointed unto men once to die, but after this the judgment." The pastor was quite sure this man would remember at least this one verse of Scripture—and he did. The very tree-toads he heard on the way home sang it, and the stream he crossed, and the frogs seemed to croak, "Judgment, judgment, judgment." He could not get rid of that verse. There was no sleep for him that night. The next morning he called at the parsonage. "I've come to see you about that verse of Scripture you gave me last night," he said. "I've spent a terrible night with those words burning their way into me. I can't get rid of them. Tell me what I must do to be saved. I've got to get rid of this torture." When he left the parsonage the Word had proved itself the Sword of the Spirit, and he was a child of God through faith in the finished work of Christ.

—Condensed from "Christian Life"

Fourth Quarter, Lesson 12

Sunday, December 17, 1933

## PAUL IN ROME

Lesson Text: Acts, Chapters 27-28  
(Assigned for Printing: Acts 28:11-22, 30-31)  
Devotional Reading: Psalm 23

### Golden Text:

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus" (Phil. 3:14 R. V.).

As one draws near to the end of an interesting story, he frequently finds in his heart a bit of regret that so interesting a story is so nearly ended. And as we come to the conclusion of the book of Acts, and realize that we have only one more lesson after this to complete our study of the life of the apostle Paul, our first thought is one of regret. It has been a most interesting series of lessons, and is all too soon done. But as we meditate a little longer, the thought comes, "The story is not yet finished! Our study of the life of Paul may be nearing the end, but the fruitage of that life and the labors which characterized it, are still going on and multiplying, and will continue to

multiply until our Lord comes again. Then we, ourselves, shall see in his glorified body the man whose life and ministry have brought so much and so rich blessing to all of us; and we shall be among the assembled multitudes who witness and applaud his coronation, and we shall rejoice in the honor which our Lord shall then bestow upon His faithful servant for the labors, and journeyings, and sufferings for His name's sake, which have been the subject for our study during the past quarter.

Now as we take up the study of the lesson itself, the first fact which it presents is

### I. THE BLESSING OF CHRISTIAN FELLOWSHIP

Acts 28:11-15

What can be compared to the fellowship of God's children? There is nothing like it in all the world. The



Devil has tried to imitate it in a score or more of clubs, and lodges, and fraternal organizations; but his imitations are poor substitutes for the real thing. As Paul journeyed to Rome, prisoner though he was wherever he went he found warm-hearted Christians, eager to welcome him, and to vie with one another in ministering to his material needs, and in comforting and cheering his heart in the Lord. So in today's lesson we find him being entertained by brethren in Puteoli, and as he draws near to Rome, the saints come out to meet him and to escort him to the city. How much such affectionate care meant to the aged Apostle! How his heart was cheered by such fervid fellowship! When Paul saw the brethren who had come to meet him, "he thanked God and took courage."

If only we realized how much the fellowship of the saints means both to us and to others, we would surely forsake all other so-called fellowships for the company of God's children, and we would seek in every possible way to be a blessing to those with whom we associate. This we may do by our prayers, by speaking with them of the things of the Lord, by words of encouragement and appreciation for the work which they are doing, and for the blessing which they have brought to us, by entering sympathetically into their joys and problems, by extending comfort in the time of sorrow, by our gifts and offerings, as we find them in need, and by wholesome, congenial companionship (Acts 2:44—the word translated "contribution" here is literally "fellowship"; II Cor. 6:14; 8:4).

## II. THE EXAMPLE OF MINISTERIAL FIDELITY

### Acts 28:16-23

In the next few verses in our lesson text we have an outstanding example of ministerial fidelity. It was Paul's preaching of the Gospel which had incurred the hatred of the Jews, and which had brought him into bondage and imprisonment. It was the hatred and opposition which his message had stirred up which had made it necessary for him to appeal to Caesar, and thus had brought him a prisoner to Rome. Naturally he might have been tempted to be discouraged and to feel that it would be a wise policy to keep silence, lest he add affliction to his bonds. But Paul refused to be dismayed by the experiences through which he had passed. Instead, when he had come to Rome, one of the first things which he did was to call the chief of the Jews at Rome together to preach the Gospel to them; and preach to them he did. In persevering in the preaching of the Gospel, Paul furnishes a striking example of faithfulness to the task which God had committed to him.

Such should be the spirit of all who minister the Gospel. Paul has admonished us in the words, "Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). And this admonition he voices in view of the approaching time when men will not endure sound doctrine, but will turn aside after fables and will subject faithful ministers to persecution and affliction. May God make us faithful in preaching the Gospel in these days concerning which Paul prophesied, for on every hand there is crying need for ministers who are true to the Faith, once delivered, who will minister the Word of God with just such fidelity as that which characterized the ministry of the apostle Paul.

## III. THE FINALITY OF DISPENSATIONAL TRANSITION

### Acts 28:24-29

Sad to say, while some believed the Word as spoken, many rejected it. Seeing this, Paul reminded those spiritual leaders of Israel of the prophecy of Isaiah, in which he had rebuked the hardness of heart of the children of Israel and had spoken of the blindness which was to come upon them as a result of their unwillingness to hear and heed the truth; and then for the last time he plainly stated that in consequence of the unbelief and hardness of heart of His chosen people, the Holy Spirit of God was now beginning to deal in a special way with the Gentiles. He said, "Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28).

Thus in the very end of the book of Acts, we are reminded once more of the key thought of the book—the thought of transition. The book of Acts records the story of God's turning aside from His special dealing with Israel which had characterized the age just closing, and His beginning to deal in a new way with the Gentiles, as He has been doing throughout the age in which we live. He has not cast off His people, Israel. He will yet show mercy to them. But because of the hardness of their hearts, He was compelled to give them up for a time to that amazing spiritual blindness which is upon them to this day.

What a solemn warning this should be to us! If we persistently rebel against the light which God has given us, a like chastening may be ours.

But what a revelation we have here of the grace, and mercy, and longsuffering of God. He did not turn away all at once from His special dealing with Israel. Rather, that transition covered many years. He did not cut them off after one warning, or two, but after many and repeated warnings and entreaties. In the vision of Ezekiel, who saw the glory of God departing from the temple, that glory lingered upon the threshold, as though God were reluctant to take away from Israel the visible manifestation of His presence among them (Ezek. 10:4, 18). So, when the Spirit of God is bringing the old dispensation to a close and ushering in the new, His dealing with His people, as narrated in the book of Acts, exhibits the same reluctance to bring upon them the sore chastening which their sin has made necessary. Surely our God is longsuffering and of tender mercy. How the revelation of His loving-kindness, afforded by these facts, should stir our hearts with love for Him and with a renewed appreciation of His love for us. (Exod. 34:6-7; Ps. 103:8-14)

## IV. THE CONTINUITY OF SCRIPTURAL TESTIMONY

### Acts 28:30-31

Even after the apostle Paul had plainly told the Jews that the special dealing of the Spirit of God with them was giving way to a new special dealing with the Gentiles, he continued to preach the Gospel to them. "Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the Kingdom of God, and teaching the things which concern our Lord Jesus Christ with all confidence, no man forbidding him." The message concerning the Kingdom of God, while it is fraught with blessing for all who love our Lord Jesus Christ, is especially a message to Israel. Though the emphasis had changed, and though the Gentiles had now come in for special consideration, yet the testimony to Israel did not entirely cease. In this, again, see the longsuffering and loving-kindness of our God. But the things concerning the Lord Jesus Christ were now recognized as a message for the Gentiles as well as for the Jews, and this message has spread until it has encircled the globe and has won thousands—yea, millions to the Lord Jesus Christ.

To preach those things which concern the Lord Jesus Christ is now our task. In this lies the true apostolic succession—that succeeding generations of believers are to carry forward the work to which the apostles so sacrificially devoted themselves. Let us, then, yield ourselves to God as those who are alive from the dead, and our members as instruments of righteousness unto God, that our feet may carry us to those who are in need of the Gospel, that our hands may minister to them in loving service which shall open their hearts to the gospel message, and that our lips shall speak that message forth, boldly, faithfully, until, if our Lord tarry, every soul upon this terrestrial sphere shall have had the opportunity to hear the good news of a Saviour's love, not once, or twice, but many times. And as we preach, let us remember that "The Gospel of Jesus Christ is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek (Gentile)" (Rom. 1:16).

## VITAL-TRUTH ILLUSTRATION

How God causes even hostile governments to further the Gospel, as did the Roman power in getting Paul to



Rome, is emphasized in an article printed in the "Gospel Herald," of which the following is a condensation:

The well-known missionary, Mr. R. A. Jaffray, had on his heart the island of Bali, east of Java, owned by the Dutch, whose million and a half of souls had been left in the darkness of Hinduism. Having half a day in Batavia before sailing for Singapore, Mr. Jaffray spent the time searching for a printing office which could get out ten thousand copies of the first Gospel tract in the Balinese tongue. Every office gave the same reply: "We have no Balinese type." Finally he was directed to the government printer, and sped in the taxi to see him. "Yes, we can print it," he said. "We have the Balinese type, but are forbidden to do anything but government work. Very sorry, but it is impossible." However, he gave the name of a friend of his who he thought could do it. Away Mr. Jaffray sped to find this man, only to be told he was not in his office. The moments were becoming very precious, but there was nothing to do except leave word that if the manager returned, to notify him at once. Away he went to the hotel to pack his things for leaving. Must he carry the precious manuscript of the first Gospel tract in Balinese away with

him without handing it to the printer?

As Mr. Jaffray's group were about to leave the hotel for the steamer, a Dutch gentleman stepped up and asked for Mr. Jaffray. He said, "A few years ago I wrote and asked a favor of you. You were good enough to send my little boy a fine lot of Chinese stamps for his collection. He was greatly delighted. As soon as I saw your card on my desk I came without delay in my car. I hear you have a Balinese tract you want printed. I would like to do it for you at cost price." He quickly handed the precious manuscript over to this friend whom the Lord had sent him for this work, and with thanks and "God bless you," ran for his steamer.

Later he learned that this man did not have the proper Balinese type, after all, and had to return to his friend, the government printer, and insist that he do the work on the government presses, for it was he who had sent Mr. Jaffray to him, and was therefore responsible, he said, to carry out the contract. So the government, which prohibits missionary work in Bali, printed on their own presses the first Gospel tract in Balinese, and this against all their rules and regulations! God moves in mysterious ways.

Fourth Quarter, Lesson 13

Sunday, December 24, 1933

## A VISION OF WORLD PEACE

Lesson Text: Isaiah 11:1-9  
Devotional Reading: Isaiah 2:1-5

### Golden Text:

"The earth shall be full of the knowledge of Jehovah, as the waters cover the sea" (Isa. 11:9 R. V.).

Our lesson today is rightly entitled, "A Vision of World Peace," for that is exactly what it is. It is a vision of the Kingdom of our Lord Jesus Christ, during which, Zechariah says, "He shall speak peace unto the heathen" (Zech. 9:10), and concerning which Isaiah says, "Of the increase of His government and peace there shall be no end" (Isa. 9:7). But this vision includes more than the peace which shall be in all the earth in the Kingdom of Christ. It is also

### I. A VISION OF THE INCARNATION OF CHRIST

Isa. 11:1-3a

Verses 1-3a say, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, and shall make Him of quick understanding in the fear of the Lord" (Isa. 11:1-3a). This is a vision and prophecy of the incarnation of our Lord Jesus Christ.

In this prophecy our Lord is said to be a "rod," or "twig," "out of the stem of Jesse—a Branch out of his roots." Though He was the Son of God, yet after the flesh He was born of the seed of David, the son of Jesse (Matt. 1:1-16; Luke 3:23-32). And the fact that He was to come into this world as a little child, and to grow to manhood, is clearly indicated by the expressions, "There shall come forth a Rod . . . a Branch shall grow." Clearly, then, this is a prophecy of the birth and earthly life of our Lord Jesus Christ.

This prophecy also tells us that our Lord should be endowed with the Spirit of God. "The Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord, and shall make Him of quick understanding in the fear of the Lord" (Isa. 11:2-3a). Could language better describe the character of our Lord? His wisdom and understanding were such that even in His youth, learned men marvelled at Him (Luke 3:42-47). The counsel of His lips was so powerful that even the officers of the temple, who had been sent to arrest Him, returned, saying, "Never man spake like this Man!" (John 7:46). Who ever had such knowledge of the Lord as He, or who ever walked, like Him, in the fear of the

Lord? Truly, to read the story of His life is to realize that the Father gave not the Spirit by measure unto Him. (John 3:34)

### II. A VISION OF THE SECOND COMING OF CHRIST

Isaiah 11:3b-5

But whereas the first part of this prophecy foretells the incarnation of our Lord, and the spirit-filled character of His earthly life, the next part speaks of His second coming. It says, "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Isa. 11:3b-4).

It is a principle in Scripture that the prophecies of the Old Testament make no mention of the age in which we live. This age, as some teachers have said, is a great, unexplained parenthesis in Old Testament prophecy. The prophets spake of two things—"the sufferings of Christ," that is His first coming in humiliation, and "the glory that should follow," or in other words His second coming (I Pet. 1:11). But they did not disclose, neither did they understand that between the humiliation and the glory, between the first and the second coming, there should intervene a period of two thousand years or more. This is because the Church, which is the Body of Christ, and which is the outstanding characteristic of this age, was a mystery which in other ages was not made known unto the sons of men. (Eph. 3:5; Col. 1:26) It is not at all uncommon, therefore, to find the prophets speaking in one breath of the events which pertain to the first coming of our Lord, and then in the next breath of events which pertain to His second coming, ignoring the age in which we live, and speaking of the second coming of Christ as though it followed immediately upon His first coming (e. g. Isa. 9:6-7; 61:1-3 with which compare Luke 4:16-21; Zech. 9:9-10). This principle is operative in the Scripture which we are now studying. In it the Prophet speaks first of the incarnation of our Lord, and of the character of His earthly life; and then, without a word of warning, he begins to talk of His second coming, of the blessing which shall then come to the poor, of the judgment which shall be visited upon the unbelieving, and of the peace, joy, and blessing of the Kingdom which He shall then establish.

That this is a prophecy of the second coming cannot be overlooked by one who is familiar with other Scriptures





pertaining to that glorious event. "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked," says Isaiah, which corresponds to the statement of the book of Revelation that at His second coming "out of His mouth goeth a sharp, two-edged sword, that with it He should smite the nations, and He shall rule them with a rod of iron" (Rev. 19:15), and another Scripture which speaks of the slaying of the wicked with the breath of His mouth says, "Then shall that Wicked be revealed. Whom the Lord shall consume with the spirit (the same word is also translated "breath") of His mouth, and shall destroy with the brightness of His coming" (II Thess. 2:8).

And the character of our Lord's judgment at His coming and Kingdom is also set forth here. "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth . . . and righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins" (Isa. 11:3b-5). What will it mean to have a King like that? One Who will not have to judge according to what He sees or hears, but will be possessed of perfect knowledge, One Who will make no mistakes in judgment, but will judge righteously, One Who will espouse the cause of the poor and of the meek, and will show no partiality to the rich, as is now done in every government on earth. Truly these are days which make us long with an inexpressible longing for the coming of that King.

### III. A VISION OF THE KINGDOM OF CHRIST

Isaiah 11:6-9

In addition to the righteousness and equity which shall characterize our Lord's judgment, notice also some of the other characteristics of the Kingdom of Christ.

That glorious Kingdom shall be characterized by changes in the realm of nature. The wild beast shall lose his ferocity, and the serpent his poison. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all My holy mountain" (Isa. 11:6-9). What peace—what marvelous peace is indicated by these words! Not only shall the nations learn war no more—the very beasts of the field and forest shall be at peace with one another when our Lord Jesus Christ reigns as King in the earth. (See Micah 4:1-4.)

The Kingdom shall also be characterized by universal knowledge of the Lord. "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9b). In that day there shall be no "neglected continents." In that day there shall be no "benighted heathen." In that day there shall be no need for one man to say to another, "Know the Lord!" for they shall all know Me from the least unto the greatest (Jer. 31:34). "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious" (Isa. 11:10).

And in the Kingdom the children of Israel shall be restored. The verses which follow our lesson text say, "It shall come to pass in that day that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea; and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11-12; see also the rest of the chapter).

It is said that at the coronation of Queen Victoria an American Indian chief was among those present. He was asked later what he thought of it—what had impressed him most. His questioner naturally expected that he would speak of the magnificence of the court, or of the splendor of the coronation service, or of the beauty of the Queen. But the Indian replied, "The thing which impressed me the most was the fact that I was there!" So with us, dear friends, as we meditate upon the glory that shall be revealed in the Kingdom of Christ, and the blessing which shall then come to mankind, let us not forget that we shall be there! We shall share in the blessings of that Kingdom, we shall witness there marvelous sights and shall hear marvelous sounds, to gladden the heart, and to charm the ears. But we may be sure that the thing which will most impress us will be the wonder, and the beauty, and the splendor of our Lord Jesus Christ, Whom we shall honor, and praise, and glorify for His mercy and grace in bringing us, miserable, hell-deserving sinners though we are, by nature and by deed, to share in the peace and in the blessing of that golden age of His personal reign upon the earth.

### VITAL-TRUTH ILLUSTRATION

Dr. Thomas M. Chalmers once went to Toronto to give an address at the annual meeting of the Jewish Mission there. He was asked to read Psalm seventy-two, then he gave an address on "Israel, the Key of History." As an introduction to his message he referred to the Psalm read and its connection with the naming of the new Canada in 1867, at the time the Confederation was formed. It is related that the members of the convention debated the question of a name for the new state. They could not decide the matter, and adjourned till the next day. That evening, Sir Leonard Tilley, one of the members, was reading his evening Scripture portion, and came upon the eighth verse of Psalm seventy-two: "His dominion shall be from sea to sea, and from the river to the ends of the earth." This passage struck him so forcibly that he felt he had the proper name, and the next day showed the other members of the convention by means of a large map the suitability of the name "Dominion of Canada," pointing out the extension of the land from ocean to ocean and from the St. Lawrence to the pole. He uttered the prayer on the spot, "May Christ have dominion from sea to sea." Dr. Chalmers says: "We look on it as one of the most beautiful incidents in the history of nations; and the time will soon come when our Lord Jesus Christ will be acknowledged as the Prince of the kings of the earth and the Governor among the nations. Then He will truly reign from sea to sea and from the (Euphrates) river to the very ends of the earth." —Jewish Missionary Magazine

Fourth Quarter, Lesson 14

Sunday, December 31, 1933

## THE LIFE OF PAUL

Lesson Text: Phil. 3:1-14  
Devotional Reading: Psalm 1

Golden Text:

"I have fought the good fight, I have finished the course, I have kept the faith" (II Tim. 4:7).

Today's lesson may be summarized under three headings:

1. A Spiritual Admonition—"Rejoice in the Lord"

2. A Scriptural Warning—"Beware"

3. A Personal Testimony—"This one thing I do"

### 1. A SPIRITUAL ADMONITION Phil. 3:1

The opening verse of our lesson text says, "Finally, brethren, rejoice in the Lord. To write the same things.



o you to me indeed is not grievous, but for you it is safe." Let us, consider for a few moments this scriptural admonition.

**What need there is for us to rejoice in the Lord!** So many have a wrong idea of the Christian life. They think that to be a Christian is to lose all zest and joy in living. They think that to be really spiritual means to be always going about with a long face. With such perverted notions abroad in the world, there is little occasion for wonder that it is difficult to interest folks in living for the Lord, or in coming to know Him in the first place.

**Sad to say, Christians themselves have far too often created the impression that to be a Christian is a joyless business.** Some teach and preach a joyless, Pharasaical asceticism, which is utterly unscriptural. Others live and talk in such a way as to utterly misrepresent the normal Christian life. A man was once standing before a rescue mission, inviting passers-by to enter. He was a long-faced, lachrymose individual, and when he spoke, his voice was a dolorous whine. As a stranger came hurrying by, this man reached out, plucked the stranger by the sleeve, and said, "Won't you come to our services tonight?" The stranger took one startled look at the one who had thus accosted him, and then hurried on, saying, "No thank you! I have troubles enough of my own!" Such is bound to be the effect in others' lives of a joyless Christian.

**On the other hand, what can more highly recommend the Gospel of Christ than for a child of God to be always bubbling over with the joy of the Lord?** A minister and his wife once invited to their home a young woman whom they were eager to win to the Lord. As they prayed about her visit, seeking wisdom as to how best to win her, they were definitely impressed that, while they should bear a clear, ringing testimony to her, they should not that day urge a decision upon her, but should make it their business to see that she had the most enjoyable visit they could possibly give her, and this they did. Within the next day or two they received a letter from this young woman, saying, "I always thought that to be a Christian meant to sacrifice all joy and happiness, and to become sad and long-faced, consequently I had no desire to be one. But the day which I spent with you showed me how mistaken I was. I never have been in a home more joy-filled than yours. You have shown me, not only that one can be a Christian and still be joyful, but also that one cannot be really joyful without being a Christian. I want you to know that I have accepted the Lord Jesus Christ as my own personal Saviour, and I am just beginning to learn what true joy and happiness mean." If more Christians were filled with the joy of the Lord, no doubt many would be won for Christ who are now stumbled by their present pernicious habit of murmuring and complaining, and their general lack of joy.

**And how much occasion there is for God's children to be constantly rejoicing in Him!** Should we not rejoice because He has saved us from a burning hell? Should we not rejoice that He has made us His very own children? Should we not rejoice in that we have the privilege of daily companionship and fellowship with Him? Should we not rejoice in that we have the privilege of serving Him? Should we not rejoice in the privilege of making Him known to others? Should we not rejoice that daily He loadeth us with benefits? How many, many blessings we might call to mind which should be the occasion for great rejoicing. But even experiences in which we can see no immediate blessing may become the occasion for rejoicing, for the joy of the Christian is not dependent upon his circumstances. If we are really rejoicing in the Lord, Who gives us all things richly to enjoy, then we can rejoice in Him, even in the midst of testing, in the midst of persecution, in the hour of sorrow, and when passing through privation, for even in such hours we may prove the promise, "The joy of the Lord is your strength." (Neh. 8:10; Ps. 16:11; Jer. 15:16; Ps. 5:11; I Pet. 1:8; Gal. 5:22; Jas. 1:2)

## II. A SCRIPTURAL WARNING

### Phil. 3:2

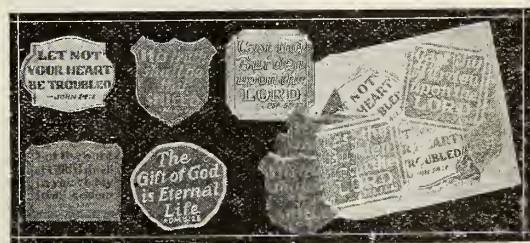
In the next verse we read, "Beware of dogs (a scriptural symbol for unbelievers), beware of evil workers.

beware of the concision." This word of warning is one which deserves our attention, and one which is much needed.

**We should beware of unbelievers, lest we be affected by their unbelief.** This does not mean that we should avoid their company, for it is clearly our scriptural responsibility to witness to them of the grace of God, and of the salvation which He offers to them through our Lord Jesus Christ. We should seek, through our testimony, to lead them to trust in Him and be saved. But it is a temptation, when one is associating with unbelievers, to let the attitudes and opinions which they hold influence us. How many Christians, for instance, keep silence and never bear their testimony because they fear the scorn and ridicule of unbelievers and worldlings. How many become careless about their own touch with God because they daily associate with those who have no touch with God. Far too many are like the young man, a new convert, who came to his pastor, saying that he was going to a lumber camp, and he was dismayed at the thought of the persecution which he might suffer because he was a Christian. His pastor prayed with him and encouraged him as best he could, and the young man left. Six months later he returned, and his pastor asked him how he had gotten along. "Just fine!" said he, "You see, nobody guessed that I was a Christian."

**We need to beware of evil workers, lest we be partaker with them in their evil deeds.** "Have no fellowship with the unfruitful works of darkness," says the Spirit, through Paul, "but rather reprove them" (Eph. 5:11). This is not the practice or principle of many of God's children, however. How many are attending theaters, dancing, playing cards, and participating in all sorts of worldly amusements today, simply because they fear the reproaches of worldly companions. We will never win souls to Christ by going with them into worldliness.

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Instead we will stumble them and make it harder for others to win them. But if we take a clear-cut stand of separation from worldly and sinful practices, while treating the worldling with all due courtesy and kindness, we may, by God's grace, be instrumental in His hand in bringing him to trust the Saviour and to turn from the error of his way. It will cost, of course. It will bring persecution upon us, and the disfavor of those whose sinful ways we rebuke; but is it not worth the price to enjoy the smile of our Lord? And is it not worth while to be permitted to win some for Him? (II Cor. 6:14-18; Rom. 12:1-2; Jas. 4:4; Jude 21-23).

We need also to beware of the concision—that is, of the false teacher, lest he lead us astray. The concision, in Paul's day, was the party who insisted that it was necessary to be circumcised and to keep the Law in order to be saved. On the contrary, Paul plainly teaches that when we trusted Christ as our Saviour, He became to us the end, or fulfilment of the Law for righteousness (Rom. 10:1). For a Christian to fall into Law-keeping is to deny his Lord and to rob himself of his joy, and peace, and assurance, and fellowship with God. It is this attitude of soul which gives the old nature his greatest power over the soul—the trying to do things under the slavish impulsion of Law—the trying to do things because somebody says, "You must!" We should live godly lives, not because we are commanded to do it, and because we are trying to keep a commandment, but because Christ lives in us and has become the ruling power in our lives! As we yield to Him and let Him have control in our lives, we will be living godly lives, for it will not be we who live, but Christ Who lives in us. What a difference there is between a life lived in the bondage of legalism, and a life lived in the liberty and transforming power of grace! Yes, indeed! we should beware of the concision, for to hearken to the voice of the legalist is to become entangled again in the yoke of bondage from which, by His grace, Christ has set us free. (Gal. 5:1; Gal. 2:20; Rom. 7:6-13)

### III. A PERSONAL TESTIMONY Phil. 3:13-14

In the remaining verses of our lesson text we read the personal testimony of the apostle Paul. The limitations of of space forbid our discussing this testimony in detail, so let us simply take from it two key statements. In these statements we find the secret of Paul's power and fruitfulness as a servant of Christ. In them we find expressed the attitude of soul which characterized and moulded his whole life, and in them we find expressed the purposes which we must make our own if we are to become such earnest, useful, godly Christians as was Paul.

First, notice the testimony of Philippians 3:7-8: "What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Here is both a lesson in spiritual values and a lesson in occupation. In the preceding verses, Paul has listed many things which men value very highly—things which give one prestige among his fellows, and power, and popularity. "Nevertheless," says the Apostle, "these things I count as loss when compared with the excellency of the knowledge of Christ Jesus my Lord." After all, what are fame, and prestige, and popularity with men, when compared with the supreme joy of becoming well acquainted with Christ and of winning His smile of approval? Can we meditate upon the two without saying with Paul, "In comparison with the excellency of the knowledge of Christ, everything else is the veriest refuse. I gladly turn away from occupation in all such things, that I may occupy my mind and heart with Him Who loved me and gave Himself for me."

The second statement to which we wish to call particular attention is found in Philippians 3:13-14: "This one thing I do: forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." In other words, this means that we take as the single purpose of our lives that God's will

shall be done to the full in us—that He shall have His way with us in all things—that His purposes concerning us shall be realized—that in His strength, and by His transforming grace we shall be what He wants us to be and do what He wants us to do, realizing that it is His purpose to use us to His own glory, according to the plan which He had in mind when He saved us and created us anew in Christ Jesus "unto good works which God hath before ordained that we should walk in them; and realizing that it is His purpose also to reward us for the use which we permit Him to make of us. (Eph. 2:10; Rev. 22:12; Rom. 12:1-2)

### VITAL-TRUTH ILLUSTRATION

Boniface, famous in missionary annals, labored in Germany when its inhabitants were rough, savage, idolatrous tribes. Multitudes were won to Christ. Absorbed in his work, the years slipped by until, before he realized it, he was an old man. A quiet retreat was offered him in which to pass his declining days. But there were the people of Friesland, not yet won for Christ. He turned away from rest and peace, and with his old-time intense energy, devoted himself to the evangelization of this wild people. Again he saw multitudes flocking to the true God.

His earnest, successful labors aroused deadly opposition. Satan instigated a diabolical plot against the servant of the Lord. Boniface, thinking only of his duty and fearless of danger, went boldly on. Wishing to meet his converts, he appointed a day for their gathering. The stillness of the early morning was broken by the sound of an advancing multitude. He joyfully left his tent to meet them; but it was a hostile host. His attendants wished to fight in his behalf, but he forbade them to shed blood, and calmly awaited death at the hands of those he had labored to save. How fittingly might his dying lips have echoed Paul's words: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing."

—"The Illustrator"

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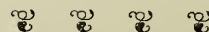
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## STUDIES IN THE BOOK OF ROMANS

(Continued from p. 305)

While the spiritual death of the drifted Christian is set forth in such passages as Romans 8:6:

For to be carnally minded is death.

And in Romans 7:9:

When the commandment came, sin revived, and I died.

The fourth kind of death is called by the Scripture "the second death." It is spoken of in such Scriptures as Revelation 20:6; and if there is some question as to what the second death might be, the question is dissipated by reference to Revelation 20:14 which says,

And death and hell (hades) were cast into the lake of fire. This is the second death.

The second death is hell.

A study of the four uses of the word "death" in the Bible brings to light two outstanding facts.

First, death in every case is a separation. Physical death is a separation of the soul from the body. The spiritual death of the unbeliever is the separation of the soul from God in rejection of Christ. The spiritual death of a backslider is the separation or the breaking of fellowship between God and the soul of the drifted Christian. The second death is the separation of the unbeliever's soul from God—banishment from the peace and bliss of the Father's presence.

The second fact about death which stands out in God's Word is that death is always a state of consciousness. It is never the cessation of being; it is not what a well known advertisement says, "The long untroubled sleep;" it is not a sleep at all; it is not unconsciousness. In physical death the body sleeps in the grave, but the soul goes on to conscious bliss or to conscious woe. Paul says of believers who experience physical death, "absent from the body and present with the Lord" (II Cor. 5:8). The spiritual death of the unbeliever is also consciousness, for the unbeliever is said to be "dead in trespasses and sins" (Eph. 2:1). Unbelievers do not go through life unconscious—they are dead in their unbelief, but they are very much alert and conscious. In fact God says that the unbelievers are wiser in their generations (that is, more conscious) than the children of light (Luke 16:8). The spiritual death of the unbeliever is also conscious, not unconscious. How strange it would be to say, when a Christian gets angry that he is unconscious, or, when he does a carnal thing, that he is acting in unconsciousness! The second death is also a conscious state because it is the place of endless torment, and torment is conscious.

Thus we see the two outstanding facts about death which are taught in the Bible.

1. Death is a separation
2. Death is a conscious state

The particular kind of death to which Paul refers in the Romans passage is the spiritual death of the Christian, or in other words, it is backsliding. We find it in Rom. 7:9:

For I was alive without the Law once, but when the commandment came, sin revived, and I died.

And again in Romans 7:11:

For sin, taking occasion by the commandment, deceived me, and by it slew me.

When this sad experience came to Paul he was a Christian, for he has very clearly testified in verse nine,

I was alive without the Law once.

And in verse six, he claims to be delivered from the Law in his standing in Christ Jesus. But to this man who was delivered from the Law in his standing and who has

known the experience of being alive without the Law in his state, came the experience described in the language of verse nine:

Sin revived and I died.

Paul is frankly and plainly telling of an incident in which he once drifted away from the Lord.

Sin (the old nature), taking occasion by the commandment, deceived me, and by it slew me.

When Paul says "I died" and "sin . . . slew me," he is in no wise suggesting that he had lost his salvation. Paul's teaching on the security of the believer is so clear as to need no comments. In Philippians 1:6 he says,

Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.

And in Romans 8:38-39 he says,

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The apostle Paul believed and taught the eternal security of the believer, and he was in no wise contradicting it in this teaching about sin and the spiritual deadness of drifted Christians.

NEXT he tells us how this backslidden condition came. He lets it be known what part the old nature had in bringing about his defeat, and how the old man used the Law in producing the results.

Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. (Rom. 7:8)

Christian men today are just like Paul was when he passed through that experience, every one has known the experience described in this language. As the commandment comes, the old man revives. If you say "thou shalt" and "thou shalt not" to the average man, he grows warm under the collar and gets under the Law.

This is a mental attitude. To be "under rules and high standards is such a fine thing, that, as the Bible says, "It is good for a man that he bear the yoke in his youth" (Lam. 3:27). But if a man listens to the thoughts and objections of the old nature, the highest and most scriptural standards will not help, but kill. When his soul is under the deceptive activity of the old man, the Law can only slay.

As we have said, the method which the old man uses in accomplishing his diabolical purposes is barefaced deception. The Holy Spirit uncovers his strategy in the words,

Sin, taking occasion by the commandment, deceived me, and by it slew me.

This principle finds its expression in all phases of life, whenever and wherever a soul is told by God, or government, or an individual to do something; that very fact is all that the old nature needs to flare out in resentment and rebellion. All we need do is to say to a soul, "Do this" or "Do that," and instantly the old nature stirs the soul with rebellion because anybody has dared to interfere with what he is pleased to call his "personal liberty." Because of the wicked activity of the old nature, we are all essentially Bolsheviks; we are blinded to the soul-enriching value of yielding to discipline; we want to have our own way; we become the devotees of self; and when this occurs, Paul's words are fulfilled:

When the commandment came, sin revived,



and I died. . . .

Sin, taking occasion by the commandment, deceived me, and by it slew me.

Thus we find that the Christian who listens to the living rebel within is slain; he is spiritually dead. In other realms he may not be listening to the old nature, but he is dead to that extent to which he has listened to the old man—dead in old nature lawlessness and resentment.

Thus we have seen Paul's fourth fact presented in connection with the believer and the Law. The old nature uses the Law to deceive the believer's soul, and thus he plunges that soul into the spiritual death of backsliding.

**A**ND a fifth and last fact is shown by Paul; it is that by the death of the soul in identification with Christ at Calvary we are delivered from the Law.

Paul's proposition is stated in few words in Romans 7:1:

Know ye not, brethren (for I speak to them that know the Law), how that the Law hath dominion over a man as long as he liveth?

The only way to be liberated from the power of the Law is to die. This is the Apostle's ultimatum.

But he has already shown that we are identified with the Lord Jesus Christ in His death and resurrection, so that we can confidently point to His death and say, "In His death I DID die, and in His resurrection I DID rise." Hence, since the believer may claim by faith to be already dead, he is free from the Law in his glorious standing in Christ Jesus. Paul's testimony is very clear. In Romans 6:14 he says,

Ye are not under the law, but under grace.

The reason is that the soul died by identification with Jesus Christ. And in Galatians 3:24-25 he says,

Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

And the words of Romans 7:6 are perfectly staggering, but gloriously clear,

We are delivered from that Law, that being dead wherein we were held; that we should serve in newness of the spirit, and not in the oldness of the letter.

O! what a wondrous revelation! We were in hopeless bondage, but God brought us by His grace to see Calvary, where Jesus died for our sins, and where we may now claim that our death has taken place, for He identified us with Himself in His death, thus setting us free from the Law. And so we may step into the testimony of Paul himself, saying,

We are delivered from that Law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Paul's five facts are most clear:

1. Holiness, justice, and spirituality are found in the Law;
2. The old man deceptively acquires his strength from the Law;
3. Paul the apostle was disappointed in not getting what he originally thought he would get from the Law;
4. The old man uses the Law to deceive the believer and to plunge the soul into the death of backsliding;
5. By the death of the soul in identification with Christ at Calvary we are delivered from the Law. Glorious, wondrous deliverance!

Under the "Law" with its tenfold lash,  
Learning, alas, how true—  
That the more I tried

The sooner I died,  
While the "Law" cried—  
"You!" "You!" "You!"

Hopelessly still did the battle rage,  
"Oh, wretched man!" my cry—  
And deliverance sought  
By some penance bought  
While my soul cried—  
"I!" "I!" "I!"

Then came a day when my struggles ceased;  
And trembling in every limb,  
At the foot of a tree  
Where One died for me,  
I sobbed out—  
"Him!" "Him!" "Him!"

—R. P. D. Bennett

## THE SUFFERINGS OF CHRIST

(Continued from p. 312)

Him: let Him deliver Him, seeing He delighted in in Him (Ps. 22:8).

Lifting His tortured eyes, the crucified One encounters everywhere the insolent stares of the jeering multitude:

All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head (Ps. 22:7).

Then in that last hour, out of the strange, unnatural darkness that has fallen over the whole scene, suddenly rings out the cry of a broken heart:

MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME? (Ps. 22:1).

There are other details of that last hour presented in the Psalms: the gall and vinegar which they gave Him to drink, the mighty manifestations in the earth and sky, His dying words; but already the picture is too vividly clear to be mistaken. The crucified One can be none other than our Lord and Saviour, Jesus Christ.

### III. THE PURPOSE OF CHRIST'S SUFFERINGS

**T**HE purpose of Christ's sufferings is also set forth in Old Testament prophecy. In Daniel's prophecy concerning the seventy weeks one of the purposes for which this period of time is set apart is to "make reconciliation for iniquity" (Dan. 9:24). A little later he writes at the close of this period, "Messiah shall be cut off, BUT NOT FOR HIMSELF" (Dan. 9:25). How significant, in the light of this statement, are the words of the prophet Isaiah:

He was cut off out of the land of the living: FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN (Isa. 53:8).

Primarily, the prophet is addressing his words to Israel, and Israel's redemption is primarily the end in view. We are not left out, however, for he adds:

He hath poured out His soul unto death: and He was numbered with the transgressors; and He BARE THE SIN OF MANY (Isa. 53:12).

Thank God, then, we too may claim those words of Isaiah,

He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all (Isa. 53:5-6).

Herein then, we have the purpose for which Christ suffered. He died that He might redeem us from our ini-



quity. He died that He might be the Saviour of the world. Such is the message which the Old Testament prophets bring to us.

What a challenge this is to us! Can we look upon that awful scene of agony, and continue on in our selfishness and hardened indifference? Can we indulge again in those besetting sins, our "pet" sins, realizing that they helped to drive the nails in the Saviour's hands and feet? In the strength of Christ's resurrection power let us press on into the victorious life; let us seek earnestly to win souls to Him. Let us give of the love and devotion of our hearts to this Saviour.

## A PROPHECY OF THE REVELATION OF THE MESSIAH

(Continued from p. 308)

and with His stripes we are healed . . ." (Isa. 53).

Nor does the story end with repentance and confession. As today "the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7), so the realization of what the Saviour has suffered will bring cleansing to Israel. "In that day there shall be a fountain opened to the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. 13:1). Israel shall be cleansed and forgiven, for the Messiah Who shall be revealed is the Purifier of His people.

### III. THE REVELATION OF THE MESSIAH AS THE SHEPHERD

Zech. 13:7-9

THIS brief section of the book of Zechariah presents both the first and the second coming of Christ. In the first verse the Messiah is set forth as the good Shepherd Who gives His life for the sheep (John 10). "Awake, O sword, against My Shepherd, and against the man that is thy fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn My hand upon the little ones." This is a distinct reference to the first coming of Christ (see Matt. 26:31), and it is well that this is so. We need constantly to bear in mind as we think of the coming of Christ, that the Messiah Who shall be revealed in might and glory is the same marvelous, gracious Saviour Who laid down His life on our behalf at Calvary's cross.

In verses eight and nine we see the Shepherd as the One Who leads the sheep through the "valley of the shadow of death." "It shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried" (Zech. 13:8-9a). The reference is to Israel in the midst of tribulation. It speaks of their testings in the Great Tribulation—the time of Jacob's trouble. We too, however, may experience testings and trials of great severity, and if such be the case, we may rest in the knowledge that the good Shepherd purposes naught but blessing for our lives in permitting such things to come.

In the last half of the ninth verse we are brought once more to the thought of the second coming. It is of that time that the Lord can say, "They shall call on My name, and I will hear them; I will say, It is My people: and they shall say, The Lord is my God."

### IV. THE REVELATION OF THE MESSIAH AS THE DELIVERER

Zech. 14:1-8

IN THE fourteenth chapter of Zechariah we come once more to the scene of the battle of Armageddon. As the picture breaks before us, we find that not only is Jerusalem besieged, but it has fallen before the Antichrist. "The city shall be taken, and the houses rifled, and

the women ravished; and half the city shall go into captivity" (Zech. 14:2). It is a terrible picture. The day is "a day of darkness and gloominess, a day of clouds and of thick darkness, as the mourning spread upon the mountains" (Joel 2:2). The army of the Antichrist is one that no human power can resist. They are a "great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth; the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (Joel 2:2-3). It would seem that we are viewing the final destruction of the people of Israel.

Then it is, however, that "the Lord shall utter His voice before His army; for His camp is very great" (Joel 2:11); and He shall "go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:3-4). Through this valley the nation of Israel shall flee to safety. "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn ungodliness from Jacob" (Rom. 11:26).

### V. THE REVELATION OF THE MESSIAH AS THE KING

Zech. 14:19-21

THE battle of Armageddon will not last long. The united power of Satan, the demons, and men is nothing compared to the infinite power of the Son of God. Christ shall not even need His army. Unaided, He shall destroy the hosts of the Antichrist. The Antichrist and his helper, the false prophet, shall be taken and cast alive into a lake of fire burning with brimstone (Rev. 19:21). Their army shall be slain by the sword that proceedeth out of the mouth of the King of kings. Satan shall be bound and cast into the bottomless pit (Rev. 20:2-3).

Then, "the Lord shall be King over all the earth" (Zech. 14:9). Christ Jesus shall return from the field of battle to be hailed as King of glory. The thousand year reign, during which Jesus shall sit upon the throne of His father David and rule the whole world from Jerusalem shall be inaugurated (Isa. 9:7; Rev. 20:6). Christ as King "shall reign in righteousness, and princes shall rule in judgment" (Isa. 32:1). There shall be changes in the topography of the land (Zech. 14:10). Blessings shall be abundant. "The wilderness and the solitary places shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1). The land shall be so cleansed from sin that even the bells of the horses shall be inscribed with the words, "HOLINESS UNTO THE LORD" (Zech. 14:20). "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles" (Zech. 14:16). There they "shall see the King in His beauty" (Isa. 33:17). Israel will be blessed above the nations—"their soul shall be as a watered garden;" and through Israel the world shall be blessed, and all this, because of the fact that the Messiah at His revelation shall come as King.

In the meantime, it is our privilege to acknowledge the Saviour as King of our lives. It is our privilege to look to Him to deliver us from the dominion of sin. It is our privilege to trust Him as the Shepherd of our souls. It is our privilege to let Him cleanse and purify our lives. It is our privilege to permit Him to destroy the works of sin within our lives. Let us look to Him with grateful hearts for the present blessing which He has for us, even as we look forward to the glorious revelation of the Messiah.



## THE PROMISE OF THE VIRGIN'S SON

(Continued from p. 306)

the virgin birth of the Lord Jesus Christ has been literally fulfilled.

### II. A MIRACULOUS SIGN

Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel (Isa. 7:14).

**H**ERE we have the virgin birth promised to unbelieving Ahaz as a sign. The immediate fulfilment of this sign given to Ahaz, is seen in chapter eight in the birth of Maher-shalal-hash-baz. This birth, however, was merely a foreshadowing of the virgin birth that had been promised. The sign signified that a virgin should conceive and this Child, miraculously begotten, should be Immanuel (meaning, God with us). This prophecy is not only addressed to faithless Ahaz, but to the whole "household of David." While not much direct mention is made of the virgin birth of our Lord in prophecy, yet the truth is interwoven in all Jewish history. It was a continuing prophecy which the Jews understood and believed. From Genesis to Malachi we find the Jew looking for a prophet like unto Moses and even greater; a king like David, and yet greater. Every woman of Israel was hoping that her son would be that exalted One Whose name would be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. This no doubt accounts for the fact that Mary assented so readily and understood so perfectly, when told by the angel, that she was to be honored above all women (Luke 1:38).

What greater sign could Ahaz ask? What greater sign could Israel seek than that their Messiah should be born of a virgin? Surely a more unique sign no one could require. Surely a more unusual sign could not be thought of. Yet God was so desirous that His people should know and accept His Son when He came, that He made plain to them that He should be born of a virgin. How blind Israel was and still is, to keep looking for, praying for, and waiting for their Messiah. How blind are men today who are bold enough to deny God's Word and say that the Lord Jesus was only man with an earthly father and mother. God gave a great sign that a virgin should conceive and bear a Son, but Israel passed it by, failing to see the sign which points to their Messiah, the Lord Jesus Christ.

### III. A GLORIOUS AMPLIFICATION

For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace (Isa. 9:6).

**H**OW comforting this wonderful truth should have been to Israel who was drifting from God, Israel who in her weakness sought the gods of the heathen, Israel who in her unbelief disobeyed God again and again. What an amazing declaration to make to this sin-sick and weary nation. "For unto us a Child is born, unto us a Son is given." The first clause of this wonderful verse sets forth the humanity of the Lord Jesus. "For unto us a Child is born." The Bible presents both the divine and human elements which enter into the birth of Christ. Someone has said that the human is but the vehicular part to carry to us its divine message. Our Lord Jesus Christ came in human form, born of a woman. Yonder in Bethlehem of Judea, while shepherds watched their flocks by night, He was born—a Man of humble birth. He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:7-8).

How different the next clause sounds. "Unto us a Son is given; and the government shall be upon His shoulder, and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." What a wonderful picture, what a glorious change from a Babe in a manger to the Prince of Peace reigning with majesty and power. "Unto us a Son is GIVEN," and the Son given was none other than the eternal Son of God, Who gave Himself an offering for our sins and Who shall some day rule the world in righteousness and peace.

From the beginning, Satan has fought against the fulfilment of God's plan and purpose to send One "born of a woman" to redeem man. Satan sought to destroy the woman for he well knew that this Babe to be delivered was both God and Man. He was manifested that He might destroy the "works of the Devil" and that He might voluntarily offer Himself "a sacrifice for sins."

Why should man doubt the virgin birth of the Lord Jesus Christ? If our Saviour were not born as the Word declares, a virgin child, then He is not and could not be our Saviour. If Christ were not born of a virgin, then He is not the Divine Son of God, and we are all lost and undone, without hope of eternal salvation. What a dark picture of a hopeless eternity. How comforting it is, to turn to the Word of the living God, to be steadied by its wonderful truths, finding them full, complete, and soul-satisfying. There the simple truth is taught that Jesus was born of a virgin, that He is the Saviour of the world, that He is, as this verse in Isaiah declares, The Mighty God, The Everlasting Father, The Prince of Peace.

## THE RESURRECTION IN PROPHECY

(Continued from p. 311)

is. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh (he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell (Hades), neither His flesh did see corruption" (Acts 2:29-31).

To these passages we will add but one more—this, one of the texts which Paul uses in his sermon in the synagogue at Antioch: "The Lord hath said unto Me, 'Thou art My Son; this day have I begotten Thee' (Ps. 2:7). Of this passage Paul says, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the Second Psalm, 'Thou art My Son, this day have I begotten Thee' (Acts 3:32-33).

**B**UT now note that the Old Testament promises gave full ground for anticipating the resurrection of Christ in that they declared plainly the resurrection of mankind.

Listen to the ring of assurance in Job's testimony: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25-26). What a wonderful faith was Job's! He knew that he should rise again. And believer, we have the same confidence, and we have reason for even greater faith, for we know already of the resurrection of Christ.

The joy of the resurrection as proclaimed in prophecy makes us anticipate it with enthusiasm. "Awake and SING" says Isaiah in referring to the resurrection (Isa. 26:19). But why sing? Oh, rather ask, "How could mortal refrain from singing with joy at the prospect before him at the resurrection?" For Daniel says, "Many of them that sleep in the dust of the earth shall awake . . . And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as



he stars for ever and ever." Could anticipation of such rewards be lethargic? Indeed it could not. It must of necessity be like the singing of the new song in heaven, spontaneous, free, being constrained by the marvelous love of God to man. "Awake and SING" says Isaiah, for he joy there will be at the resurrection.

But the shame some will suffer in the resurrection is a note of warning. For Daniel speaks not only of the joy of some of the resurrected ones, but as well of the "shame and everlasting contempt" of others. The saved and unsaved alike will be resurrected. (This we find in 1 Cor. 5:22.) But God is just, and therefore to those who have not taken Christ as their Saviour it will be a resurrection of condemnation. A just God demands a penalty for sin. The only settlement of the sin question is the settlement of the Son question. "What must I do to be saved? Believe on the Lord Jesus Christ" (Acts 16:30-31). Let us tell this glad story eagerly, that there might be more who will share in the joy of the resurrection and less in the "shame and everlasting contempt."

Finally, the ultimate triumph of the resurrection as proclaimed in prophecy spurs us on to appropriate that victory which is ours by faith in every-day living. Do you recall Paul's climacteric conclusion to his resurrection discussion in First Corinthians fifteen? He speaks of the final triumph over death and makes the application that our daily life should likewise be a continual triumph. But Paul got his quotations from Isaiah 25:8, "He will swallow up death in victory," and from Hosea 13:14, "I will ransom them from the power of the grave; I will redeem them from death." These thrilling Old Testament prophecies of the resurrection show us that it is a final super-triumph over sin and death. It is Christ Who triumphs (Ps. 16:10). It is likewise Christ Who is our strength for daily living (Phil. 4:19; 1 Cor. 15:57). He shall triumph in that resurrection day. Has the victory in your life been a proof of it? Will you let Christ triumphantly proclaim your resurrection in daily living now?

With the resurrection a certainty, its joy our anticipation, its shame our incentive for soul winning, and its triumph our assurance for daily victory over sin, the resurrection in prophecy becomes more than a fact. It becomes a heart message for every believing soul.

## WHOM DID ISAIAH SEE?

(Continued from p. 310)

Now as we consider what the Scriptures say concerning what Abraham expected to happen upon the mount, we are clearly shown that he believed also in the resurrection of our Lord Jesus Christ. The Scripture says, "By faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said, that in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:17-19). This inspired statement says plainly that as he ascended that mount of sacrifice, Abraham fully expected God to permit the death of Isaac, as a type of the death of God's own Son; and that he expected him to be raised from the dead as a type of the resurrection of Christ. And the narrative of the twenty-second chapter of Genesis plainly shows that this was his expectation, for, knowing that he was going up the mount to offer Isaac as a sacrifice, Abraham said to the servants whom he left at the foot of the mount, "The lad and I will go yonder and worship and come again unto you," showing that he expected that when he returned Isaac would be with him, alive and well.

The Scriptures reveal also that Abraham enjoyed in prophetic faith a vision of the coming glory of Christ. This vision was imparted by his meeting with Melchisedek, King of Salem, who, the Scripture tells us, is, first, by interpretation, "King of Righteousness" (this is the literal meaning of the name Melchisedek), and after that also King of Salem, which is "King of Peace" (Gen. 14:18-20; Heb. 7:2). Melchisedek was more than a type,

for He was the Lord Jesus Christ Himself in preincarnation manifestation; and the guise in which He appeared to Abraham was that of royalty. In this meeting, therefore, Abraham stood face to face with the King Who shall reign in righteousness, as the name Melchisedek indicates, and of Whose Kingdom and peace (indicated by His being the King of Salem, inasmuch as "Salem" means "Peace.") there shall be no end. (Isa. 32:1; Isa. 9:7) In his meeting with Melchisedek, therefore, Abraham enjoyed a vision and a promise of the second coming and Kingdom glory of Christ.

**D**AVID is the third Old Testament character to whose faith we refer, for David, like Job and Abraham, believed in the death, the resurrection, and the coming again of Christ.

David's faith in the death of Christ is testified in the Twenty-second Psalm, which is one of the clearest of all Old Testament prophecies of the cross. This Psalm is too full of detailed prophecy for us to treat it at length; but how clear was David's prophetic vision of Calvary may be seen in the fact that in this Psalm he quotes the very words which our Lord should utter upon the cross: "My God, My God! Why hast Thou forsaken Me?"; in the fact that he foresaw the circumstances of His death, even to the parting of our Lord's garments among those who crucified Him, and the casting lots upon His vesture; and in the fact that he foresaw the exact manner of His death, forasmuch as he causes the Sufferer Whom he is describing to say, "They pierced My hands and My feet." Can any one read the Twenty-second Psalm and fail to perceive that David believed in and prophesied concerning the death of our Lord Jesus Christ?

Of like force and clarity was David's prophetic testimony concerning the resurrection. His words in Psalm 16:8-11 were quoted by Peter on the Day of Pentecost as a prophecy of the resurrection, for Peter said, "Being a prophet, and knowing that God had sworn with an oath that of the fruit of His loins, according to the flesh, He would raise up Christ to sit on his throne, he (David) seeing this before spake of the resurrection of Christ, that His soul was not left in Hades, neither did His flesh see corruption." (Acts 2:25-31) Clearly, then, David believed in the resurrection of Christ.

And his faith in the second coming and Kingdom glory of our Lord was no less definite than was his faith in His death and resurrection. Again and again in the prophetic passages of his Psalms, David calls upon men to worship and bow down before the Lord, Who sits as King, and testifies that "the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee, for the Kingdom is the Lord's, and He is the Governor among the nations." (Ps. 22:27-28; see also Ps. 93:1; 96:10 97:1; 99:1 146:10; etc.)

**L**IKE unto the faith of Job, of Abraham, and of David, was the faith of Isaiah. That he did see our Lord Jesus Christ in prophetic vision is apparent from a comparison of the sixth chapter of Isaiah with the twelfth chapter of John. Isaiah says, "In the year that King Uzziah died I saw also the Lord, sitting upon a throne, high and lifted up," and in connection with this vision he speaks of a message which he was given to bear to the nation Israel. (See Isa. 6:1, 9-10.) John refers to this same message (John 12:40), and says, "These things said Isaiah when he saw His (Jesus') glory and spake of Him (John 12:41). Clearly, then, when Isaiah saw the Lord, it was our Lord Jesus Christ Whom he saw. In other passages from the book which bears his name, it is apparent also that Isaiah foresaw and believed in the death, the resurrection, and the coming glory of Christ.

Nowhere in all the Old Testament is there a clearer prophetic description of the cross than in the fifty-third chapter of Isaiah. Listen to the words of this prophecy: "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on Him the iniquity



of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. He was taken from prison and from judgment: and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; . . . He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors" (Isa. 53:5-10a; 12b).

Other expressions in this same chapter reveal Isaiah's faith in the resurrection. For instance he says in verse ten: "When thou shalt make His soul an offering for sin He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand," and in verse twelve he says, "He shall divide the spoil with the strong, because He hath poured out His soul unto death."

For our Lord to do these things—for Him to see His seed, for Him to prolong His days, for the pleasure of the Lord to prosper in His hand, for Him to divide the spoil with the strong—necessitates that having died for our sins He should be raised from the dead. Clearly, therefore, Isaiah foresaw the resurrection of Christ.

And this same chapter, linked with the chapter which follows, presents evidence also that Isaiah foresaw the coming glory of our Lord. The prophecy, "He shall divide the spoil with the strong," is clearly a reference to His overcoming the "strong man," that is His victory, at the second coming, over the Antichrist and the Devil who empowers and energizes that "man of sin." (See Matt. 12: 29; Rev. 19:11—20:1; compare also Ps. 2:1-6.) And in the first part of the fifty-fourth chapter, Isaiah prophesies the restoration of Israel in the Kingdom of Christ, saying, "Thy Maker is thine husband; the Lord of Hosts is His name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called" (Isa. 54:5).

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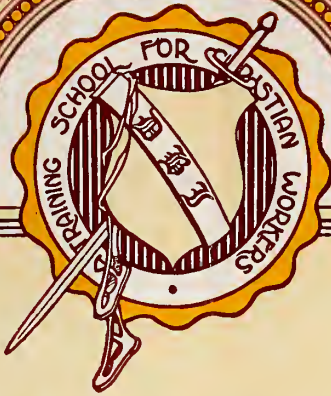




*Beginning at Moses and  
all the prophets, He ex-  
pounded unto them in all the  
Scriptures the things  
concerning Himself.*

*Luke 24:27*





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**Clifton L. Fowler**  
*Editor*



*November*

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# AS THE EDITOR SEES IT

## "BIBLE CHARACTERS NUMBER"

**T**HERE is always the keenest uplift and inspiration when we see the power of God working in the lives of men. We are made happy when we see the fruits of the Spirit manifested in the lives of others. In this issue of "*Grace and Truth*" we present a group of Bible characters whose lives bear witness either in word or in type or in mighty deeds to the power of God operating in them. May the Lord Jesus become more real to the far-flung family of "*Grace and Truth*" readers because of their contemplation of this galaxy of Bible characters.

## NUDISM

**T**HE nudist claims that nudism has come to stay. It is true that a wave of organized nudism is sweeping the world. Its onward march is becoming the subject of many newspaper and magazine articles. Scores of nudist camps and clubs are springing up throughout America. The attitude of the average citizen toward this alarming condition is one of undisguised apathy. Indeed the mind of the public has been fully prepared for nudism by the shameless immodesty of present day mixed bathing which, with modern bathing suits, is very little better than nudism.

There is no possibility to mistake God's attitude toward this wretched thing which has come so quickly upon the world. A glance at God's Holy Book will forever settle the question.

Speaking of the sin of His chosen nation, God declares,

All that honored her, despise her because they have seen her nakedness (Lam. 1:8).

And when laying down laws relative to modesty and chastity, He says,

If a man shall take his sister, his father's daughter, or the mother's daughter and see her nakedness, it is a wicked thing (Lev. 20:17).

And in the last book of the New Testament, the Lord Jesus says,

I counsel thee to buy . . . white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear. (Rev. 3:18).

## BOLSHEVISM

**T**HE very essence of Bolshevism is rebellion. The Bolshevist is taught to despise all constituted human authority and to blaspheme the authority of God. To us, it is utterly astounding that the government of our beloved country is permitting Bolshevism to organize, open and operate schools to teach the children

**F**OR some months back our beloved Bible Institute at Denver has been a storm-center of terrific satanic onslaught. The forces of darkness have united to crush the testimony.

The attacks have been from various angles. Shortage of money, criticism, misunderstandings, misrepresentation—all these and more have been employed by the Adversary in his determined effort to discourage his servants at D. B. I. But God still reigns and our beloved school still carries on. But the battle still rages and we beseech the members of the "little flock" who constitute the "*Grace and Truth*" family to join us in prevailing prayer that God shall meet every financial need, and quench every fiery dart launched by the Enemy.



in the centers of population in the United States, the principles of Bolshevism. It has been well said by one of our political leaders that, "It is far better for our youth to be poisoned with strychnine than with Bolshevism."

When the government permits Bolshevik propaganda to be disseminated in our midst, the government is working against its own interests, and sealing its future doom.

### "ABSENT FROM THE BODY"

**W**ORD of the homegoing of Dr. I. M. Haldeman, pastor of the First Baptist Church of New York City, brought sadness to the heart, but was only another reminder of the "home over there." Dr. Haldeman has been one of the outstanding figures of fundamentalism and of premillennialism for many years. The teaching of Dr. Haldeman had a definite place in crystalizing the convictions and formulating the life of this editor. We thank God for his fearless, convincing, unique, and scriptural ministry, and although we had never met him personally, we had come to feel that we knew him, and had learned to love him deeply for his works' sake.

When such a man of God goes on to be with the Lord, the heart of the Christian cries out anew in longing for the hour when we shall be raptured into the blessed presence of the Lord. What a day of rejoicing is ahead, and what a gath'ring of the faithful that will be!

### FREEDOM

**F**ASCISM has taken the freedom of the press from Germany. Communism has taken freedom of speech, freedom of the press, and freedom to worship God according to the dictates of the conscience away from Russia. In the United States, a well known senator, speaking from Washington D.C., boldly predicts that in a short time the freedom of the press will be gone from America. A well-informed and scholarly friend said, only a few days ago, "Let the present trend in the United States continue unhindered, and religious freedom will disappear in a very few years from our nation."

Surely, since such things have transpired so quickly in the European nations, it is not impossible that effects just as bad or worse may befall us of the U. S. A.

Indeed these facts and fears are the signposts which do but remind us that the coming of the Lord draweth nigh.

### JEHOSHAPHAT

**A**PROPOS of this number of "Grace and Truth" which is devoted to Bible characters, it is not amiss to turn our thought for a moment to Jehoshaphat.



*They walk with God whom none can shame  
From trusting in His holy Name;  
Who looking for a glorious morn  
Shrink not before the lip of scorn;*

*They walk in light, in safety, peace,  
Awaiting patiently release;  
Turn from the world and take the cross,  
E'en though it be of life the loss.*

*Thus Noah walked—an ark prepared—  
Thus moved by fear, salvation shared:  
What, then, to him man's scoff and jeer?  
God, the Almighty, was his fear.*

*So Abram walked when called to go  
Forth to a land he did not know;  
A stranger and a pilgrim here  
Looked for a city to appear.*

*So Moses walked serene, endured  
Affliction, and heaven's rest secured:  
And now the wealth of all the earth,  
Compared with his, is little worth.*

*And thus God's heroes of all time,  
So walk with Him in faith sublime;  
The world is but a passage-way  
Through which they reach the realms of day.*

—Selected



phat. This unique old king was a man who was used by the Holy Spirit to show the believer the danger of tampering with the world and the necessity of separation from all that even remotely savors of worldliness.

One of the finest discussions on this character that we know of is by C. H. Macintosh. It is found in his *Miscellaneous Writings*, and we earnestly commend it to our readers.

May God give us Christians who are willing to walk in separation from every manifestation of the world, the flesh, and the demons.

### DR. RILEY MARRIED

**U**P IN the piney woods of northern Minnesota, on September 1, there took place a wedding which will be of special interest to the "Grace and Truth" family.

Dr. W. B. Riley, doughty Fundamentalist warrior of half a century, and Miss Acomb, dean of women at the Northwestern Bible Institute, were united in marriage. The officiating clergyman was Dr. E. V. Pierce, and the surroundings of the happy event were sufficiently rustic and romantic to have satisfied the most exacting idealist.

The Editor and Staff of "Grace and Truth" extend heartiest congratulations in the name of our blessed Lord, and best wishes for the richest blessing of God upon this delightful "young couple."

## TOBACCO

**T**HE boldness and crassness of the tobacco companies in advertising their product seems to be without limit. Meanwhile the testimony of the church in the use of tobacco by believers seems to have been most, if not entirely, silenced.

At a time when Satan has become particularly bold, the aggressive and clear testimony of God's people is particularly needed. The Holy Spirit earnestly reminds the child of God, "Know ye not that your body is the temple of the Holy Ghost . . . therefore glorify God in your body." It does not take special intelligence to

see that tobacco does not glorify God in the believer's body.

Billy Sunday was approached by an inquirer who asked, "Mr. Sunday, can a man be a Christian and use tobacco?" To which Mr. Sunday replied with characteristic bluntness, "Certainly he can be a Christian, but he'll be a nasty, dirty, stinking one."

## THE PREEMINENT ONE

**G**OD'S purposes in Christ Jesus finds specially valuable expression in Paul's letter to the Colossians—"That in all things He might have the preeminence."

What a shame that there are so many believers in whose lives other things have become preeminent. The "other things" may be absolutely legitimate, but they are purely temporal and should always be recognized as completely subordinate to the things of Christ.

Since God has openly revealed His purposes that in all things the Lord Jesus shall have the preeminence, we as followers of the Lord are making no mistake when we fall in line with God and unhesitatingly declare that the settled purpose of our lives is that in all

(Continued on p. 363)

## "GOD'S BANK AIN'T BUSTED YET"

by A. P. Moss

*The bank had closed; my earthly store had vanished from my hand,  
I felt there was no sadder one than I in all the land.*

*My washerwoman, too, had lost her little mite with mine,  
And she was singing as she hung the clothes upon the line;  
"How can you be so gay," I asked; "Your loss, don't you regret?"  
"Yes, ma'am, but what's the use to fret?  
God's Bank ain't busted yet."*

*I felt my burden lighter grow, her faith I seemed to share;  
In Prayer I went to God's great throne and laid my troubles there.  
The sun burst from behind the clouds, in golden splendor set;  
I thanked God for her simple words:  
"God's Bank ain't busted yet."*

*And now I draw rich dividends, more than my hand can hold,  
Of faith and love and hope and trust and peace of mind untold,  
I thank the Giver of it all, but still I can't forget,  
My washerwoman's simple words:  
"God's Bank ain't busted yet."*

*Oh weary one upon life's road, when everything seems drear,  
And losses loom on every hand, and skies seem not to clear;  
Throw back your shoulders, lift your head, and cease to chafe and fret.  
Your dividends will be declared:  
"God's Bank ain't busted yet."*



# WHAT JONAH STOOD FOR IN THE BIBLE

by THE EDITOR

*WE ARE happy indeed to present to the readers of "Grace and Truth" another article from the pen of the Editor. This time he gives us an exceedingly helpful study on one of the most interesting characters of the Old Testament. As you read this illuminating message about Jonah your heart will be thrilled with the wonder of that which God, in His grace, has accomplished for depraved humanity.*

**G**OD has given us in His blessed Book, particularly in the Old Testament, characters of outstanding interest and special beauty. Characters that are unique because of the message which they bear. Characters which set forth, from one angle or another, the weakness of man, his depravity and his consequent need. Characters which become a revelation of the glory and beauty and power of our Lord and Saviour Jesus Christ. Among the unique and interesting characters of the Old Testament, there is one which stands out with special clearness. Jonah, the servant whom God sent to Ninevah to prophecy in the hour of Ninevah's sin to bring Ninevah back to God.

In the beginning of the book of Jonah we find him presented as the man. And surely man's outstanding weakness and tendency toward sin is portrayed with unerring accuracy. In the next phase of the book of Jonah we see him presented as the type—the type of the Saviour Who became our blessed and unfailing Substitute, a type of the One Who went down into death for us that we might live. A type of Jesus Christ the Son of God, Who sojourned for three days and three nights in the heart of the earth. In the third place, as we view the book of Jonah, we discover Jonah as the prophet, the prophet whose heart knows no fear, the prophet who has but one aim and that to proclaim the message of God to sinful, and needy man. It is from these three aspects that we shall view Jonah in this study.

## I. JONAH THE MAN

**W**HEN the Word of God sets out to describe man there is no question whatsoever as to what that

description is going to mean. Man in God's Book is always described as utterly depraved and corrupt. When we turn to Jonah the man we find that this particular character is no breakdown of the general principle which runs through the Word of God, but rather a confirmation of that principle. The very first words of description are, "Jonah rose up to flee unto Tarshish from the presence of the Lord." It is an inspired photograph of man. It is the divine revelation of what man really is. A coward, one who flees from responsibility, one who cares not for the voice of God and who heeds not the voice of God. Jonah rose up to flee. His flight was a definite indication of his frame of mind. He was not only a coward, he was an outbreking rebel. He had found out what the will of God was for him and he was determined not to do it. In this he is indeed an accurate picture of man. Furthermore, in order to go opposite to the will of God, he was perfectly willing to pay the fare, for the Scripture says he paid the fare of the ship going to Tarshish. So with men today. Not only are they determined to antagonize and rebel against and reject the will of God, but they are perfectly willing, apparently, to pay the price of their transgression and their iniquity.

The Bible teaches that man is depraved. But men today will have nought to do with this great truth. In fact, the attitude of practically all men today is reflected in the current newspapers and magazines. Man is exalted. Man is declared to be divine. Man is regarded as being indeed the very quintessence of intelligence, power, and integrity. The truth of total depravity is continually laughed out of court. Meanwhile, the testimony of the Word of God remains steadily, quietly the same.

There is none righteous, no, not one.

For all have sinned, and come short of the glory of God.

This terrible, universal depravity is illustrated by Jonah fleeing from the will of God, just as definitely as had been previously illustrated by Adam who said when the voice of the Lord came walking in the Garden "I hid." And that simple little expression "I hid" tells the story of his depravity, his fear, his rebellion, his heartbreaking departure from the will of God.

There is a remarkable passage on the depravity of man located in Romans 5:12. Here the Spirit of God says,

Wherefore as by one man, sin entered into

the world, and death by sin; and so death passed upon all men, for that all have sinned.

This remarkable statement from the apostle Paul may be reduced to a much briefer declaration. The boiled-down statement would utilize three words in the beginning of the verse, and three words at the conclusion. The three words taken from the beginning of the verse are:

By one man—

The three words taken from the conclusion of the verse are:

all have sinned.

This is indeed the teaching of Romans 5:12.

By one man . . . all have sinned.

And it is this truth of the race having been drawn into sin by the sin of Adam that is rejected practically on every hand. Men reject the federal headship of Adam, little realizing that because they are too proud to admit Adam's federal headship, they are cutting themselves off from the blessings and the delights and the privileges which belong to those who by faith accept the federal headship of Jesus Christ our Lord.

Yes, the Bible does indeed teach the despised doctrine of total depravity. The Bible does indeed teach that the race had been dragged into a position of sin, shame, and iniquity by the rejection of the will of God on the part of the Edenic parents.

And so God lets us see a photograph of man in the disappointing picture of Jonah fleeing ignominiously before the face of God and from the will of God. The picture of Jonah the man comes to an end when the men of the boat come to him and ask what should be done about the situation, and he tells them that he is the one who is the cause of the tempest, and tells them to cast him into the sea. "So they took up Jonah, and cast him forth into the sea, and the sea ceased from her raging."

This brings us at once to our second point.

## II. JONAH THE TYPE

AS THE fear-filled sailors hurl the body of Jonah overboard and he disappears in the swirling and angry waters of the boisterous sea, the section concerning Jonah the man ends, and the section concerning Jonah the type begins. And what a type he is! As he goes down into the place of death, he becomes the substitute for all of those on board the boat and who, but a moment before, had been facing what appeared to be the certainty of death. But Jonah dies in their place, and they live, thus becoming a wonderful picturization of our Lord and Saviour Jesus Christ Who went down into death for us that we who were facing the certainty of condemnation and eternal death, might have life through Him. The biblical authority for stating definitely that this remarkable incident in the book of Jonah is a type, is found in Matthew 12:38. In this place the Scripture says,

Then certain of the scribes and Pharisees answered saying, Master, we would see a sign from Thee.

This is distinctly peculiar to the Jews. They are constantly calling for a sign. The apostle Paul himself indicates that fact. And that it is the peculiarity of the Jewish nation to be looking for something which they may regard as a sign, the Lord makes it very clear. But He does not intend to give them a great abundance of signs. He makes it clear that He will give them one specific sign. He definitely states what the nature of that sign will be. Verse thirty-nine says,

He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but—

Notice the specific word "but" (rendered by many translators "except") for there is to be a sign given. What is the sign which our Lord Jesus promised? What does He mean when He says,

There shall be no sign but the sign of the prophet Jonah.

Jonah had lived and died and participated in the marvelous miracle recorded in the book which bears his name a great many years before. What can possibly be the significance of that statement?

There shall no sign be given to it, but the sign of the prophet Jonah.

The very next words of the Saviour furnish an answer to our inquiry:

For as Jonah was three days and three nights in the whale's belly

Please observe it is not "whale" in the original. The word translated "whale" should have been rendered "great sea monster."

For as Jonah was three days and three nights in the belly of the great sea monster, so shall the Son of man be three days and three nights in the heart of the earth.

Here we begin to see the significance of the Saviour's words. Jonah going down into the angry waters and the storm immediately becoming quiet, and Jonah entering the belly of the great sea monster and staying there three days and three nights and coming forth to bear a mighty testimony for God—these are the striking features of the incident which carry the spiritual signi-

(Continued on p. 362)

IT IS never too late to cry to the Lord. As Jonah cried from the belly of the whale and was delivered, so blind Samson cried from his prison, and was heard by Him Who delighteth in mercy, Whose ear is never closed to the prayer of His children.

—George Goodman



# THE HISTORICAL CHRIST

by Paul Holsinger

**W**ILLIAM JENNINGS BRYAN the great Commoner, once said: "If I were to present an argument in favor of the divinity of Christ, I would not begin with the miracles or mystery of the atonement. I would begin as Carnegie Simpson begins in his book entitled, *The Fact of Christ*. Commencing with the fact that Christ lived, he points out that one can not contemplate this undisputed fact without feeling that in some way this fact is related to those now living. He says that one can read of Alexander, of Caesar, or of Napoleon, and not feel that it is a matter of personal concern; but that when one reads that Christ lived and how He lived and how He died, he feels that somehow there is a chord that stretches from that Life to his. As he studies the character of Christ, he becomes conscious of certain virtues which stand out in bold relief—purity, humility, a forgiving spirit, and an unfathomable love. The author is correct. Christ presents an example of purity in thought and life, and man, conscious of his own imperfections and grieving over his shortcomings, finds inspiration in One Who was tempted in all points like as we are, yet without sin.

This is the way we will consider Christ in this discussion. We are told in Hebrews 3:1 to "consider the Apostle and High Priest of our profession, Christ Jesus." There are many ways that we could consider Christ, but the *fact* of Christ is the right place to begin. Some might say, "Now how much of Christ can we accept? Where begin?" We will take the suggestion of Mr. Bryan and begin with Christ Himself.

**L**ET us then consider the fact of Christ. Do you realize that Christ is a permanent fact of history? We read of Alexander and Caesar, but how little is our information regarding these men? We know of them mainly by what they left behind and of their influence on human life. Now consider Christ the same way. Think of what He did and His influence on the world!

**N**O "BIBLE Character Number" would be complete without an article speaking of Him in Whom all Scripture centers. Accordingly, we present the following helpful and inspirational article from the pen of Rev. Paul Holsinger.

We also have the fact of Abraham Lincoln and George Washington. One might say, "Lincoln set the captive free, and Washington left a nation as his heritage." Think also of the multitude of captives Christ has set free! Think of the millions who do His bidding today! Think of the Church which He built! All these are tangible reminders of the historical fact of Christ. Now some may say: "I can account for the influence and power of Christ; He was a Prophet." Another may say, "I can account for all this because I think He was one of the prophets risen from the dead." But all these answers were given way back in Christ's day. "Jesus asked His disciples, saying, Whom do men say that I, the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremiah, or one of the prophets." But the only correct answer to the question is the one given by Peter, "Thou art the Christ, the Son of the living God." And this is the only answer that will account for the wonder of His Person, the power of His life, and His present supernatural influence in saving men.

**A**GAIN, consider the fact of Christ as it has influenced the character of men. Goodness inspires people; unselfishness attracts. Think of the power of Christ in causing men to hate the evil which they once loved; and love the good which they once hated. Think of the power for character that causes ungodly, profane, selfish men to become saints; to cause men to forsake country, comfort, loved ones, and abandon themselves to the ministry of helping those who hate them, yea, who kill them! The influence of Christ goes beyond that of human power. Great men have great influence, but the influence of Christ is that of God. Napoleon saw this when he wrote: "I know men, and I tell you Jesus Christ was more than a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. The more I consider the Gospel, the more I am assured that there is nothing there which is not beyond the march of events . . . what happiness the Gospel procures for those who believe it." As Giles Fletcher wrote:

He is a Path, if any be misled;  
He is a Robe, if any naked be;  
If any chance to hunger, He is Bread;  
If any be a bondman, He is Free;  
If any be but weak, how Strong is He!  
To dead men Life He is, to sick men Health,  
To blind men Sight, and to the needy Wealth;  
A Pleasure without loss, a Treasure without stealth.

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# PAUL--A PICTURE OF CHRIST

by JOHN I. PATON

AS ONE stops to consider the subject of this discussion there may be a number of passages from the Word of God which will occur to his mind. Undoubtedly, however, there will be one of those passages which will stand out above the rest. That passage will be the book of Philemon—a small book, overflowing with rich food for God's children.

It was not until a few years ago that I gave the book of Philemon much attention. I had read it several times and enjoyed the story, but I had failed to find the key to its teaching. I saw some truths that it did teach, but the actual message of the book itself escaped me. One day, on the front porch of the Main Building (now downtown headquarters) of the Denver Bible Institute, I was reading Philemon when President Fowler came by. He stopped and asked me what part of the Scripture so engrossed my attention. I told him that it was the book of Philemon. He then said, "Isn't that a wonderful picture of what the Lord Jesus has done for us!" That one statement crystallized to my mind in a flash the message of the book. This study, showing forth the Saviour as pictured in Paul, is the product of that short, but helpful conversation.

## PAUL—A PICTURE OF CHRIST IN HIS GRACE

If he hath wronged thee or oweth thee ought, put that on mine account (vs. 18).

ONESIMUS, who represents the sinner in this graphic gospel story, was a slave in the house of Philemon. It is very evident that he was not satisfied with his lot, for he ran away from his master. His journeyings landed him in Rome. At this time Rome was at the height of its political power. It was a very wicked city, and no doubt for a while Onesimus joined the gaiety of the ungodly hordes who thronged its streets and filled its gigantic theatres.

But one day a great change took place. He came in touch with the apostle Paul and accepted the Saviour under Paul's testimony. Paul sent Onesimus back to his master, Philemon, with the message containing these marvelous words just quoted.

Paul knew what treatment Onesimus merited. He knew that according to the Roman laws governing slaves Onesimus deserved severe punishment, if not death itself. Onesimus may even have stolen money or

PAUL, the Apostle, is one of the marvelous characters of Scripture. Volumes might be written, and for that matter have been written, dealing with the life and achievements of this servant of God who did more to carry the message of Christ and His love to a dying world than has any other man. Paton speaks of the life of Paul from a different, but equally vital, viewpoint, for he shows us how the heart of the Saviour is pictured by the life of Paul.

articles of great value belonging to his master, and this would aggravate his first crime, that of running away. But, though he was under no obligation to Onesimus, Paul willingly assumed the slave's responsibilities and debts, and was ready to pay them to the uttermost farthing.

What a glorious picture this is of the Lord Jesus! He took our place—ours though we were but hell-deserving ingrates who were not satisfied with what God had provided for us. In Adam we turned our backs on God and went after the things of sin (Rom. 5:12). But the Lord Jesus paid the awful debt that was ours on Calvary. He became poor that we through His poverty might be rich (II Cor. 8:9). The wrongs we committed, the debts we owed He took on His account.

Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood,  
Hallelujah, what a Saviour!

## II. PAUL—A PICTURE OF CHRIST IN HIS PATERNITY

I beseech thee for my son Onesimus, whom I have begotten in my bonds (vs. 10).

THIS verse presents to us a pleasant and homelike picture indeed. Here we see a father sending his beloved son to a friend, and seeking the best of care  
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# THE ANTICHRIST

by W. S. HOTTEL

HERE never was a time like the present in all the history of the ages for the prevalence of Atheism, Bolshevism, Modernism, and various forms of revolt and lawlessness. The times are characterized by fear and panic, caused by influences that are uncontrollable and in antagonism that is universal. Everything is disarranged and disorganized, so that national and international affairs seem to be let loose to flounder about at will. Statesmen and men of the world are everywhere asking, "What does all this uncontrollableness and universal antagonism mean? They are bewildered, puzzled, perplexed, and driven to the wall. They know not what is the cause of present conditions, neither how to remedy and overcome them. The masses of the world's population are afflicted with a dread malady, and there is *no human remedy in sight*. There is hardly a single government on earth which is able to cope with the situation as it exists today. They are aware of the fact that there is a dreadful storm approaching, but they are absolutely helpless in the face of it, and therefore are they fearful and panic-stricken. So far has the situation advanced that H. G. Wells, the noted writer, declares: "Destruction is not threatening civilization: it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years' time, nor in fifty years. *It is sinking now.*"

THESE troublesome times upon which we have come, do not surprise, neither frighten the scripturally instructed Christian. He knows they are predicted in the Word of God. He would be surprised if they did not come, yea, he would be utterly confounded if such were not the case. The Lord Jesus Christ Himself tells of an evil day to come when men's hearts will be "failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). The Word of God predicts the advent of a mighty personage on earth in the days of the apostasy of the professed Church, a man in whom Satan himself will be incarnate, and a man who will be energized and filled with satanic power, doing signs and wonders, "with all deceivableness of unrighteousness in them that perish" (II Thess. 2:3-10). The mighty personage will be a superman. His name is *Antichrist*.

THIS article by the well known Bible teacher, Rev. W. S. Hottel, appeared first as an editorial in a Sunday-school quarterly published by the "Union Gospel Press." It occurred to us, however, that it was just the article we needed for our "Bible Character's Number," and so we have asked and received permission to republish the study in "Grace and Truth."

This coming world-ruler will, next to Satan himself, be the greatest deceiver and impostor that ever lived in all the universe. He will be the embodiment of all sin and lawlessness. He will be the arch-enemy of God and His Christ, the blatant and impudent blasphemer of God's being, throne, Christ, and people. He will deny both the Father and the Son, and will set himself up as the supreme being. He will exercise universal and despotic sway over the whole world, and be worshipped as the god of all the earth. He will be a monster of iniquity, and a past-master in the art of deception.

The troublous times upon which we have come are blazing the way for the appearance of this superman, the coming Antichrist. They are bringing about a condition so dreadful, so utterly uncontrollable, and so fearful that the world will cry out for a superman and will also be ready to accept him when he appears. He will, in their minds, be the solution to all their problems and the remedy for all their ills. Now to bring about this condition of things in the earth, "The rulers of the darkness of this world" are actively engaged. It is through their malignant activity there has come to prevail the Atheism, Bolshevism, Modernism, and every form of revolt and lawlessness that are now prevailing. Under the leadership of Satan, who is their prince, they are the active agents to bring about this dreadful world unrest. They are constantly, both day and night, in church and state, earnestly and passionately engaged, leading men and nations into deeper and still deeper depths of confusion and strife. They are in feverish haste to accomplish their diabolical purpose. They are unwearied in their satanic effort to bring about an uncontrollable disorder in all the world, so that men will actually wish and long for superman to appear on the scene to take charge of things and bring order out of the awful chaos. In other words, *they are intent on creating such conditions in the world as will make the Antichrist an imperative necessity*.

This fact it is, we assuredly affirm, that explains present-day troublous world conditions; it is Satan's diabolical scheme to prepare the world to receive the coming Antichrist. Already this cry has been awakened and uttered. An unbelieving world is already looking for

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# THE THREE MISTAKES OF NAAMAN THE LEPER

by C. Reuben Lindquist

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper (II Kings 5:1).

**A**ND thus the Holy Spirit presents to us the pitiful plight of a most prominent person, esteemed highly by his master because of the mighty deeds of valor which he had wrought, yet afflicted with the most foul and heinous disease. This man had been given a place of prominence and power as the reigning officer in the king's army, yet he was powerless to deliver himself from his awful malady. Such was the helpless condition of Naaman.

Such also is the plight of every human soul apart from the cleansing blood of the Lord Jesus Christ. Sin, like leprosy, "eateth as doth a canker," distorting, disfiguring, and finally damning the soul. Human works or deeds of valor can in no wise cleanse the sinner's heart. Like Naaman, the soul lost in trespasses and sin is utterly helpless and incapable of delivering itself. Truly the Scripture hath declared that, "All our righteousnesses are as filthy rags," and "without the shedding of blood there is no remission" or cleansing from sin.

Nor could Naaman conceal the fact that he was a leper. All the glory and honor which was accorded him could not camouflage his awful condition. No earthly position of rank or fame could divert the attention of those with whom he came in contact as to the awful affliction which was polluting and corrupting his very being. Naaman was a leper, and nothing that he himself might do or say could change that fact.

So apparent was the wretched condition of Naaman that even the little Jewish maiden who waited upon Naaman's wife readily perceived his ailment. As the result of her simple faith in the God of her people Israel, she made bold to speak with her mistress about Naaman's affliction. She told of a prophet in Samaria who could recover him from his leprosy. Immediately the word was carried to the king. A letter of introduction was prepared and Naaman was commanded to go to the king of Israel.

As we read the account of Naaman's preparation and departure, we are impressed with the fact that he did not consider himself a mere outcast and leper. We are told that he "took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment." Quite an outfit for a poor leper! Surely the king of Israel would be impressed with the grand-

eur of his guest. Does this not reveal to us the evident pride which resided in the breast of this poor leper? And does it not present a picture of the poor self-righteous sinner seeking to save himself by his own good deeds?

**I**N SEEKING deliverance from his leprosy, Naaman makes three serious mistakes. The first is evidenced by his seeking to purchase his deliverance. The ten talents of silver and the six thousand pieces of gold, together with ten changes of raiment were no doubt intended to be used as a recompense for his cure. This is confirmed in his words to the prophet when he said,

Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant (II Kings 5:15).

But all the costly gifts and all the gold and silver together with as many changes of raiment as Naaman might have had to offer could never recover him from his leprosy. His very life was slowly ebbing out of his body and what he needed most of all was life, and that life could never be purchased with silver and gold.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot (I Pet. 1:18-19).

**NAAMAN** made his second mistake when he appeals to the wrong party for help in seeking relief from his awful malady. The little maid had told them that it was the prophet "that is in Samaria" who could recover him from his leprosy. She had

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**S**OME time ago it was our privilege to hear a message on Naaman the leper by Dean Lindquist of the Denver Bible Institute. This message brought such rich blessing to our hearts that we asked Dean Lindquist to prepare it for the "Bible Characters Number" of "Grace and Truth." Your soul will be refreshed as you read this pointed discussion on one of the miracles of God's Holy Word.



# STUDIES IN THE BOOK OF ROMANS

by The Editor

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**T**HIS lesson is found in the latter verses of the seventh chapter of the book of Romans, beginning at verse fifteen. Here is one of the most dramatic passages in all the writings of the great apostle Paul. In it is depicted the attack of the old man, the old nature, the evil "I." This passage brings before us the attack of the old nature upon the soul and the sad reactions produced in the soul by the old nature's attack.

**I**N PREVIOUS studies we have seen that biblical psychology presents the Christian man as being made up of three entities, the soul, the old man, and the new man; and these three entities function as three separate and distinct personalities. The old nature is always evil and corrupt. He seeks to draw the soul away from God. The new man is the personification of obedience, righteousness, and truth; he seeks to draw the soul to God. The soul is the "ego," the man himself, in which resides the power of choice, the power to decide. The soul is represented in the Scripture as standing between the two men and deciding which way he shall go. This is the way that the Apostle puts it in Galatians 5:17:

The flesh (that is, the old nature) lusteth against the Spirit (that is, the new nature), and the Spirit (the new nature) against the flesh (the old nature): and these are contrary the one to the other: so that ye (believing souls) cannot do the things that ye would.

The sixteenth verse of this same chapter in Galatians presents the glorious possibility of victory for the new man.

This I say then, Walk in the Spirit (the new nature), and ye shall not fulfil the lust of the flesh (the old nature).

The passage which comes before us in this study is the inspired description of the old man's attack upon the believing soul. As Paul sets forth the battle we see

a thing which the Spirit employs throughout Scripture, I refer to the triangle in human affairs.

The triangle came into existence in the garden of Eden, when man stood at one corner, and Satan and God at the other two corners. When a triangle appears in the Scripture, it is because a decision for right and wrong is at hand. When Adam made the wrong decision, he doomed his descendants to triangles throughout the dispensation of human history and doomed himself to the hideous tendency toward making the wrong decision, for that first decision of man in the vital hour of the edenic triangle gave him his own old nature and became the fountain head of the depravity of the human race.

Another of the triangles appeared when Israel stood at the Red Sea. She was at one corner of the triangle, Pharaoh at the other, and Moses, as God's representative, at the other. I am happy to say that Israel made the right decision and went forward with God.

Another of the triangles appeared when Abraham was returning from the slaughter of the kings, where he met two other kings, the king of Sodom and Melchisedec, the king of Salem. The king of Sodom offered him the honors and the pleasures of the world. Melchisedec offered him communion with the Lord. Abraham made the right choice, rejecting the blandishments of the world for the fellowship of the Lord.

The book of Proverbs is an allegory of the life of every young man, and in this book we find the triangle. The young man stands at one corner, folly at another, and wisdom at the third. Wisdom in this book is the personification of the Lord Jesus Christ, whereas folly sets forth the adversary. The admonition of Proverbs is "Follow wisdom!—follow the Lord!"

In these days Satan has taken the triangle, stealing it bodily from the Bible. He calls it the eternal triangle, and he uses it as a background upon which he throws suggestive and seducing pictures of human shame and iniquity.

The Word of God uses the triangle, however, in presenting the need of right choices and admonishing the soul of man to press on in the pathway of purity, holiness, and rectitude.

As we said in the beginning of this study, in reference to Romans 7:15-25, herein is depicted the attack of the old man, the evil "I," on the soul, and herein is an example of God's use of the triangle. The soul stands at one corner of the triangle, and the old nature and the new nature at the other two angles. As we

**T**HIS twenty-second study on the book of Romans is one of unique interest both from the standpoint of its title and its content. The reader will remember that the general subject of this section of the book of Romans is, "The Righteousness of God Fulfilled." The title of the subdivision which engages our attention in this study is, "THE DEFEAT OF THE EVIL 'I.'"

study this passage, we will find that during the first part no reference whatever is made to the new nature. It is only toward the latter end that the new nature is introduced and his glorious power revealed.

In verse fourteen, Paul has said a thing which many will not admit,

I am carnal, sold under sin.

Or in other words, "I (the soul) am carnal or old naturish because I have been sold in bondage to sin (another name for the old nature)." This is a sweeping declaration of man's total depravity. It sets forth his utter hopelessness and need.

And now at verse fifteen we find the beginning of Paul's description of the old nature's efforts to "sand-bag" the soul:

That which I do I allow not: for what I would, that do I not; but what I hate, that do I.

**IN ORDER** for this passage to become clear to our minds we must determine to whom these various 'I's' refer.

As we consider this question, we must bear in mind that the pitched battle which comes before us in this passage is entirely internal. Paul is not describing outward deeds, but an inward struggle. It is not an experience of Paul's in which he yields to the enemy and performs some visible evil deeds; but rather it unfolds an experience of Paul's in which he describes savage lunges made by his old nature against the soul. The entire experience took place in his bosom, and would have been secret but that the Holy Spirit led him to describe to us what took place in the hidden recesses of his being, in order that we might be prepared to meet the deceptive workings of our own old natures; for Paul's old nature was neither better nor worse than ours, and what Paul's old nature did to him is what our old natures do to us. The old man is the same in every land, in every clime, in every age, and in every throbbing breast. We are now getting near to the place where we can proceed to the answer to our inquiry, "To whom do these various 'I's' refer?"

As one reads this Scripture, two words stand out most prominently. They are both verbs, and both are used continually in connection with the personal pronoun "I." The verbs are "do" and "will," frequently expressed by the form "would." The verb "do" appears nine times in verses 15-22, and the verb "will" or "would" seven times. As we read a little more carefully we find that one of these entities to which Paul refers by the pronoun "I" is connected with the verb "do" and the other with the verb "will" or "would." Verse twenty says,

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

As we have frequently said, "sin" is one of the Holy Spirit's names for the old nature. This verse clearly and definitely connects the old nature with the verb "do" by the words,

OUR GREAT MATTERS  
ARE LITTLE TO HIS POWER  
OUR LITTLE MATTERS  
ARE GREAT TO HIS LOVE

—Selected

It is no more I that do it, but sin that dwelleth in me.

Sin or the old nature, consequently, is the thing that does the doing. With this statement as our convincing proof, we unhesitatingly relate all statements connected with the word "do" with the old nature—sin that dwelleth in us. Since this entire section of the book of Romans, to verse twenty-five, is about the old nature's attack upon the soul, this would reveal the soul to be the entity to which we must attach the "will" or "would." This is confirmed in verse eighteen,

I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

Since there is no good thing in the old nature, the will to do good is inescapably with the soul, hence, when Paul says,

To will is present with me,

the pronoun "me" means the soul, and Paul has said as plainly as possible, "To will is present with the soul; and the soul is the seat of the will."

It means much to us in seeking the meaning of this passage to see the two facts which we can now adduce.

1. The old nature is in view when the word "do" appears.
2. The soul is in view when the words "will" or "would" occur.

Let us again read verse fifteen, seeking to identify the entities to which the "I's" refer.

That which I (the old man) do I (the soul) allow not.

A moment ago we found that the soul stands connected with the willingness to do, and the will to do is the same as "allowing" or "permitting."

For what I (the soul) would, that do I (the old man) not; but what I (the soul) hate, that do I (the old man).

The old man is the entity to which the verb "do" belongs, but notice this fact, the doings of the old man are performed within the soul. They are not outward doings; they are not to be thought of as the deeds of the man outwardly, for the doings of the old man are the

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# ON HIS OWN GROUND

by EVANGELIST PAUL HUTCHENS

"**W**HETHER would hereafter draw the portrait of murder, let him not give it the grim visage of Moloch, the brow knitted by revenge, the face black with settled hate, the blood-shot eyes emitting livid fires of malice . . . ." The voice of John Havern rang out clear and forceful from the stage at the front of the high school auditorium.

This day had been looked forward to with excited anticipation by the two hundred high school students of Jamestown for some time. Ordinarily, there would have been manifest no more than the usual latent interest in an oratorical contest. Athletics had always claimed first place in popularity at Jamestown, and there was a spirit of community loyalty and enthusiasm which drew large crowds of fans to manifest an eager and intense interest in the conquests of the local team.

But there had arisen a rivalry between John Havern and Fred Cummings that bid fair to offer a real thrill to all who might come to hear them tonight. Both boys were, beyond a doubt, exceptional speakers, and either of them might easily carry the Jamestown banner to the state contest later in the year and win first place.

The unusual excitement among the students, however, was due, not to John and Fred's rivalry in the field of oratory, but every one knew that the two boys were anything but close friends; and little by little the sympathy of almost the entire student body was aligned on one side or the other.

The attitude of Fred's friends toward John might have been quickly changed from enmity to amicability had not Fred continued to hold himself aloof from all John's offers of personal friendship.

The fact that John had shown unusual interest in an evangelistic campaign conducted in one of the local churches during the winter and had taken a noble stand for Christ, had not served to help matters any. For the new and different life he had led for the past few months, while it bespoke the reality of Christ's power to transform, it had caused a number of his fellow-students to assume an attitude of indifference toward him and he had been let severely alone by the more intimate friends of Fred. "I suppose you'll become a preacher and wear a long black coat before long," one of them had jeered opprobriously only yesterday afternoon. To which remark John had replied good-naturedly, "I'm already a preacher. All Christians are. I'm not so sure about the long, black coat though. My chief ambition now is to wear one that is snow white."

"I suppose you mean that you want to be an angel sometime," was the retort.

"Oh, no," laughed John. "I'm aiming higher than that." Then soberly and with lowered voice he continued, looking his verbal assailant straight in the eye, "Being a Christian is the most wonderful thing in the world. It sure makes a fellow feel like a real man."

"You certainly are a queer fellow," had been the final rejoinder of the other. "Anyway they can't say your religion has made you a sissy."

**T**HAT night in his room, John had faced the problem as he never had before.

"John Havern," he said, as he looked into the depths of his own soul, "the man you are now and the man you used to be are as different as day and night. And this thing that Christ has done for you is responsible." He began to whistle as he prepared for bed. Tomorrow night at this time the oratorical contest would be over. "And I hope I lose," he said to himself. "For Fred's sake I must lose. But for Christ's sake I must do my level best anyway."

**A**T THAT same hour his young conversationalist of the afternoon was sitting at a table with Fred in an uptown ice cream parlor.

"I tell you I hate that fellow Havern," Fred was saying as he sipped his soda.

"I don't know. He seems to be a pretty nice sort of a chap. He's a little religious and all that but he certainly minds his own business and you never see him getting into trouble like the rest of the fellows."

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**R**EADERS of "Grace and Truth" will remember with delight the story, "The Battle of the Ages" which was published in the August issue. Here is another refreshing story from the pen of Evangelist Paul Hutchens. As you read this story, with its clear salvation message, your heart will be made to rejoice in the knowledge that the testimony is going forth in story form. Perhaps you have a young friend in high school or college. Get this story to them with the prayer that God shall awaken them to their need of salvation.

# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. BEAL

*HOW it must thrill the soul of the believer to realize that the Bible is so filled with meaning for his soul that even the numbers used have a definite significance. The significance of the number nine is judgment, as pastor R. S. Beal points out in this discussion.*

THE number nine is not only an interesting number from the standpoint of its spiritual significance in Scripture, but it is equally interesting from the viewpoint of the mathematician. It is a number which possesses properties and powers not found in other numbers. Since it is the last of the digits it marks the end and is significant of the conclusion of the matter. It is interesting to note that the sum of the digits which form its multiples are themselves always a multiple of nine.

Wherever the number nine is found in the Bible, it stands connected with the subject of judgment. This is true whether it is found directly or indirectly, and the fact itself bears eloquent testimony to the unity of the authorship of the sacred Volume.

After the reign of King Solomon, the twelve tribes of the Jewish nation divided into two sections, the northern kingdom consisting of ten tribes, and the southern kingdom composed of two tribes. In the course of time both groups were swept away under the judgment hand of God. In both cases, the judgment fell during the ninth year of the reign of their particular king.

Jerusalem is without doubt the most famous, as well as the most interesting city of all history. The

city of the great King has been in the center of bloodshed for multiplied centuries. Just twenty-seven times has this city been besieged. Just twenty-seven times has the judgment of God fallen upon it. What could be more deeply significant from the numerical standpoint?

No Bible student will pass by the fact that the divine record reveals that nine and only nine individuals were stoned to death. The same book makes mention in a special way of nine widows, of nine cases of people afflicted with blindness, and of nine distinct cases of leprosy in the New Testament.

The Bible is a Book of judgment as well as a Book of grace and power. It reveals the place of judgment along with the fact, and just nine times speaks of the bottomless pit. "Where are the nine?" cried Jesus after healing them of their leprosy. By their ingratitude, the nine filled up the cup of indignation.

It was at the ninth hour of the day when the Son of God cried out, "My God, My God, why hast Thou forsaken Me?" The whole scene was one of judgment, for the sins of the world had been imputed against Him, and the wrath of the Infinite was dealing with them in the person of man's Substitute.

THE paragraph which follows is clipped from one of Robert C. McQuilkin's Sunday School Lesson expositions published in *The Sunday School Times*. It seemed to us to be especially helpful, and so we are taking the liberty of passing it on to our readers.

"David, not Saul, was really the first king of Israel. Indeed he is 'David the king,' and he became the model for all the kings that followed; their condemnation was that they did not as David did, and the highest praise given them was their likeness to David (II Kings 18:3; 22:2). David was not only greatest of the kings; he was 'the sweet psalmist of Israel'

(II Sam. 23:11), greatest of her poets and author of the greatest poem ever penned in any language, the Twenty-Third Psalm; he was great also in music, in war, in statesmanship, in nation building, in friendship, in human qualities, in worship. But of all the distinctions of many-sided David, his greatest was that God found him a man after his own heart who would do all His will (Acts 13:22). The sixteenth chapter of Samuel does not cover David in all his great career, but centers attention on David the shepherd boy, chosen of God when he was rejected by man. God sees not as men see, but when the story is finished, then men see that God's view is right. May we learn from David to become men after God's own heart."



# IN THE HARVEST FIELD

Conducted by ELMER SEGER

A letter from the Immanuel Mission to Seamen reads: "We would quote from a letter received a few weeks ago from a friend of our mission. 'When I first got in touch with the work on the ships, I felt like putting all into Gospels and literature, but now I realize more fully that it takes hands and feet and a surrendered heart to carry the message successfully to the needy ones, so I am satisfied to have the funds sent where the greatest need may be.' We thank God for supplies of Gospel literature, and also that He has others who gave 'feet' to the Gospels. One phase is as important as the other, for the Gospels if kept lying on the shelves of our store-room would bring salvation to no one."

Although more applications have been made during the past few months by young people to enroll as students in the Denver Bible Institute than ever before, less than seventy could be accommodated as the school term opened on October fourth. But the spirit of consecration and loyalty to the things of Christ as manifested in the lives of this number make us confidently expect this to be the best year of spiritual blessing in the history of the school. These young people will be ready in a few short years for the wondrous task of spreading the Gospel throughout the world. In praying and giving, let us remember the millions who are in need of the Gospel. Let us also remember the small but precious number who are preparing in Christian institutions for the giving forth of that Gospel.

Ralph and Edith Norton of Belgium write: "We give thanks for the network of revival interest spreading throughout the land. We have never seen anything like it before, but we understand that we have been leading up to it throughout the years, through our distribution of over 12,000,000 copies of Scriptures and other religious literature."

Here is a pointer from a foreign missionary's experience that applies equally well to home mission work: "Personal

work takes the biggest part of a missionary's life, but in private talks we get nearest to those we are trying to help." If you haven't done so, try it out.

In this hour of coldness toward the Gospel, isn't it a blessing to hear a word like this from southern Europe? "People literally run to us when they hear that we are going to have a meeting. Often I have preached until midnight, for people are hungry." I wish we might get a report like that from somewhere in the United States. Why do people reject "the only Name"?

The Missionary Love Reef Band is a striking and valuable illustration of the significance of the little in God's work. The coral reef which links Ceylon with India is the work of diminutive insects known as polyps. This mighty reef, like all similar reefs, was the result of the multiplication of the insignificant and infinitesimal. The Missionary Love Reef Band is fully supporting a missionary, a native worker, and a blind boy. AND IT IS ALL ACHIEVED UPON THE BASIS OF A PENNY A WEEK SUBSCRIPTIONS AND AN ANNUAL SALE OF WORK BACKED UP BY PRAYER! Little is much if God is in it.

"Japan offers a special challenge to the Christian Church these days. She seems to have little interest in higher things. Yet Dr. Kagawa, as well as the many earnest Japanese Christians praying, giving, and working for their country's soul-welfare, reminds us that there is the other side of the picture. The Japanese Evangelistic Band is steadily attacking Christless villages. Bibles in Japanese and English, presented by the Gideons of Chicago, have been permitted in each guest room of the two largest hotels in Kyoto. The Japan Christian News Agency still inserts messages weekly in the principal papers. Let us pray sympathetically for Japan, and particularly for Dr. Kagawa and his companions in their effort to win the country for Christ" (From "World Evangelization").

CALEB, LION HEARTED HERO OF EIGHTY-FIVE, CONQUEROR OF GIANTS, STANDS AS A MONUMENT TO GOD'S FAITHFULNESS IN KEEPING AND REWARDING A MAN WHO WILL WHOLLY FOLLOW THE LORD.

—Robert C. McQuilkin



# UNEVANGELIZED AFRICA

## "HELPING TOGETHER BY PRAYER"

THE GREAT APPEAL from our workers on the field is for PRAYER! Paul exhorts us that "supplications, prayers, intercessions . . . be made for all men; . . . for this is good and acceptable in the sight of God Who will have all men to be saved and to come unto the knowledge of the truth."

WE BELIEVE that every need, whether spiritual or material, can be met through the prayers of God's LARGEST ASKING! Is there deep sin and indifference? PRAY—for "where sin abounded grace did much more abound." Are evil forces opposing? PRAY—for no power can shut the door which God has opened—and no man can shut the door of access to God's presence, and God's power, and God's overflowing grace!

THE GREATEST NEED of the missionary on the field, or the prayer helper at home, is to KEEP CLOSE TO THE HEART OF GOD!

## BON VOYAGE, NEW WORKERS

As we write, farewells are being said to Rev. Otto Deming and Mrs. Gladys Deming, who will, D. V., sail from New York October the twelfth on their way to the field. The Lord is supplying their needs richly and blessing them much.

Mr. and Mrs. Chillson and daughter are also at present writing, planning to sail for the field in October. Miss Amelia Buchanan and Miss Florence Steidel are planning a soon departure in the will of God. Twelve other candidates are ready to go, waiting upon God for His time. Others have heard His voice calling to service in Africa, and are making decisions for Him.

WE ASK YOUR SPECIAL PRAYER FOR THESE NEW WORKERS THAT THEY MAY GO FORWARD IN THE CENTER OF HIS WILL!



## NEWS FROM A FAR COUNTRY

LUBERO-KITSOMBERO:  
Mrs. Helen Hurlburt

"The people in the Kivu are expecting the old volcano down there to erupt any time. The lava flow in the crater has risen many feet and deep rumblings are heard. How glad we can be that 'our lives are hid with Christ in God.' Can we look for a safer place? This old world seems to be in such an awful state: surely the Lord's coming is near and we need to keep our eyes upward! The reports from some of our outschools are very encouraging. One large village has a daily attendance of two hundred, and another fifty. These are villages where our boys have preached for nearly two years without very much success until recently. THEY NEED MUCH PRAYER. There are many problems! In some villages they are afraid to allow the children to come to school, fearing that their daughters will want to come to our Girls' Home and so they will not be able to collect goats on them as soon as they would like to do so."

RUTSHURU-RWANGUBA:

Rev. Frank E. Manning. "The Banandi helpers sent to our station by the Native Church at Kitsombiro are steadily learning this language. They speak it quite fluently, but as is to be expected, do not understand all that they read. However, they read much, and I am sure they will soon understand readily."

Kataka-Petero continues teaching on the plantation: Paulo and Matthew are north of us; Dawidi and Ruzabarandi are at present on a preaching tour, traveling slowly from place to place. Yakoba and his wife are preaching in a village east of us. Four men from their district came in, asking for my permission to build a chapel at that place as they want the

(Continued on p. 357)

UNEVANGELIZED AFRICA MISSION  
Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St., Los Angeles, California

John Kaye, Treasurer, and Home Director

Rev. Paul F. E. Hurlburt, General Director,  
Lubero, Belgian Congo, Africa



# IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

## ARCHAEOLOGY AND THE BIBLE

Dr. George A. Barton's authoritative volume, "Archaeology and the Bible," having passed through five editions, now appears in a new edition, completely revised. During the ten years since the last thorough revision of the book, great progress has been made in the exploration of Bible lands. To make this sixth edition up-to-date Dr. Barton has made a complete revision of this great work from the first page to the last, making many corrections in the light of recent discoveries and including much new information. This excellent work by the Director of the American School of Oriental Research in Bagdad is a most comprehensive study of archaeology's light on the Bible. It gathers into one volume all the most valuable information that the excavations in the Bible lands have afforded, placing it within the reach of the pastor and Sunday-school teacher. Part I deals with "The Bible lands, their exploration, and the resultant light on the Bible and history"; Part II contains "Translations of ancient documents which confirm or illuminate the Bible." The value of the book is enhanced by 330 illustrations and 135 full page plates, and by a complete index to over 900 passages of Scripture upon which archaeology has thrown light. This volume belongs in the working library of every student of the Word of God, beside his concordance and commentary.

"ARCHAEOLOGY AND THE BIBLE," by George A. Barton, Ph., L.D.D. Cloth, 6x8½ inches, 733 pages, price \$3.50. Published by the American Sunday School Union, 1816 Chestnut St., Philadelphia, Pa.

## IN THE QUIET CORNER

The author of the well-known "Quiet Talks" series has given us another book of a similar nature, entitled, "In the Quiet Corner." This is a devotional book treating of a basic need in the Christian's daily program, that of drawing aside to commune with God. The importance of this practice has always been recognized by the men who have been used of God in a great way; their biographies reveal that the regular quiet time for communion with the Lord and His Word was regarded as of first importance. Amid the hurry of our busy human life we need to remember

Martha's sister Mary who withdrew to sit at the Master's feet and learn of Him. "He that dwelleth in the secret place of the Most High" is without question the one who will really succeed in the Christian life. May "In the Quiet Corner" rouse many to a renewed interest in prayer and communion with God.

"IN THE QUIET CORNER," by S. D. Gordon. Cloth, 126 pages, 5x7½ inches, price \$1.00. Published by Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y.

## MEN WITHOUT GOD

In these days when atheism is spreading with appalling force, the old Gospel of the Lord Jesus Christ is still the "power of God unto salvation," even for the atheist. William A. Corey was for some years a prominent, active member of leading atheistic societies. But God saved him. In "Men without God" he tells how he found the Light in the Word and accepted Christ as his Saviour, and how he subsequently ministered the Word to others. He tells how he went, after some years, to various old friends of his former days of darkness, and gave them his personal testimony of conversion. He discusses a score of such interviews in an interesting way, disclosing the reactions and views of these "men without God." He presents his observations concerning the unrest and unhappiness in the lives of these who know not the Lord, whereas in the case of a few who had come to know Him, he found in contrast true joy and peace. His book is timely. It treats of a condition that is becoming increasingly prevalent and becoming a threatening menace to Christian work. Corey's book is truly a challenge to prayer for the salvation of the many who are saying in their hearts, "There is no God."

"MEN WITHOUT GOD, The Testimony of a Reclaimed Atheist," by William A. Corey. Cloth, 160 pages, 5x7½ inches, price \$1.50. Published by Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.

All books of which favorable mention is made in these columns may be ordered from the Institute Book Nook. Remember, "The Institute Book Nook pays the postage."

THE ways of God with different men, in different periods, and under different circumstances, yet always revealing the same wisdom, love, and power, have always filled me with wonder, and with praise.

—D. L. Moody.

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## MAN'S EXPECTANCY VS. GOD'S PLAN OF SALVATION

- I. THE EXPECTATION OF THE NATIONS  
I Cor. 1:22
- II. THE MANIFESTATION OF THE MESSIAH  
I Cor. 1:23a
- III. THE CONDEMNATION OF THE NATIONS  
I Cor. 1:23b
- IV. THE MAJESTY OF THE MESSIAH  
I Cor. 1:24

—H. A. W.

## WHO IS ON THE LORD'S SIDE?

- I. THE DECLARATION OF WAR  
Matt. 12:24-29  
I John 3:8  
Christ vs. Beelzebub  
World—I John 5:19  
Flesh—John 8:44  
Demons—Matt. 12:24, 26  
Heb. 2:14
- II. THE CALL TO COLORS  
Matt. 12:30  
World—James 4:4  
Flesh—Rom. 8:7-8  
Demons—I Cor. 10:20-21

- III. THE CHARACTER OF THE CONFLICT  
Eph. 6:10-17  
World—life—Eph. 2:2  
Flesh—thoughts—Rom. 8:5  
Demons—testimony—I Tim. 4:1

- IV. THE CERTAINTY OF THE CONQUEST  
A. At the Cross—Rev. 12:9-11  
World—Gal. 6:14  
Flesh—Rom. 6:6, 14  
Demons—Col. 2:14-15  
B. In the Believer's Life  
World—Rom. 12:1-2  
Flesh—Gal. 5:16  
Demons—Eph. 6:12, 17  
II Cor. 10:4-5  
Rom. 8:37

—H. A. W.

## THE CHRISTIAN'S STAND

### I. WHEN IN DISTRESS, "STAND STILL"

Exod. 14:13  
II Chron. 20:15-17, 29  
Ps. 46:10  
Isa. 30:7, 15

### II. WHEN IN DOUBT, "STAND FAST"

I Cor. 16:13  
Gal. 5:1  
Phil. 1:27  
Phil. 4:1  
I Thess. 3:8  
II Thess. 2:5

### III. WHEN DEFEATED, "STAND AGAINST"

Eph. 6:11  
I Pet. 5:8  
Rom. 6:11

### IV. WHEN DISALLUSIONED, "STAND PERFECT"

Col. 4:12  
Eph. 5:17  
John 7:17  
James 1:5

### V. WHEN DISCOURAGED, "STAND IN AWE"

Ps. 4:4  
Isa. 26:3  
Ps. 16:11  
Ps. 140:13

—C. R. L.

## FOR CHRIST OR ANTI-CHRIST?

- |   |  |
|---|--|
| 1. Satan is the accuser of the brethren<br>Rev. 12:10 | 1. Christ is the Intercessor for the brethren<br>Heb. 7:25 |
| 2. Satan seeks to devour<br>I Pet. 5:8                | 2. Christ seeks to save<br>Luke 14:10                      |
| 3. Satan is the deceiver<br>Rev. 12:9<br>John 8:44    | 3. Christ is the Truth<br>John 14:6                        |
| 4. Satan is the tempter<br>Matt. 4:1                  | 4. Christ is the Succorer<br>Heb. 2:18                     |
| 5. Satan ensnares and binds<br>I Tim. 2:26            | 5. Christ is the Emancipator<br>John 8:36                  |
| 6. Satan is the killer<br>Heb. 2:14                   | 6. Christ is the Life Giver<br>I John 10:28                |

—H. A. W.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

First Quarter, Lesson 1

Sunday, January 7, 1934

## BIRTH AND INFANCY OF JESUS

Lesson Text: Matt. 1:1-2:23  
(Assigned for Printing: Matt. 2:1-12)  
Devotional Reading: Isa. 9:2-7

### Golden Text:

"Thou shalt call His Name JESUS; for He shall save His people from their sins" (Matt. 1:21).

One of the most convincing proofs that the Bible is God's inspired Word, as well as that Jesus is the Christ of God, is the fact that the fulfilment of prophecy characterizes His life from the manger to the Mount of Ascension. As we study this lesson, let us notice how many prophecies were fulfilled in the birth and infancy of our Lord.

### I. THE ROYAL LINEAGE OF OUR LORD

Matt. 1:1-17

The Spirit of God had given to the fathers of Israel an oft-repeated promise of a "Seed." To Abraham He had spoken on several occasions concerning the "Seed" which He would give him, in Whom would be a great nation, and in Whom all the families of the earth should be blessed. (See Gen. 12:2-3; 13:14-16; 15:4-6, 18; 17:7-8. Cf. Gal. 3:16.) And to David He had promised a "Seed" Who should sit upon his throne, and in Whom his kingdom should be established forever (II Sam. 7:12-13, 16). It is apparent from such prophecies as these that the Messiah, when He came, must be both the Seed of Abraham and the Seed of David.

It is exceedingly interesting, therefore, to note that when Matthew begins to pen his Gospel under the inspiration of the Holy Spirit, he opens it with the words, "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham." In the verses which follow, our Lord's lineage is traced through His foster father, Joseph, back to David, and through David to Abraham. In His lineage, therefore, our Lord clearly qualified as the promised "Seed."

It is interesting also to compare the genealogy given by Matthew with that which is given by Luke. (Cf. Matt. 1:1-17; Luke 3:23-38). Consistent with the distinctive emphasis of the Gospel of Matthew, which presents Christ as King of the Jews, in that book His lineage is traced back to David through Joseph, His foster father, who was of the line of Solomon and the actual son of Jacob. In Luke, however, which is the Gospel which particularly emphasizes the humanity of Christ, His lineage is traced clear back to the first man, Adam. But in the generations from David to Christ, the line is that of Mary, the actual

mother of Christ, who was of the line of Nathan, and the daughter of Heli, Joseph being, of course, son-in-law to Heli. This comparison brings out very clearly that both in His legal position, as the foster Son of Joseph, and in actual blood right, as the Son of the virgin Mary, our Lord was the "Seed" of David, and as such entitled to sit upon the throne.

Thus we see that in the birth of Christ was fulfilled the promises and prophecies concerning the Seed of Abraham and the Seed of David. In His birth the validity of those promises was demonstrated, and consequently the inspiration of the Scriptures which record them; and in the fact that His birth does so exactly fulfill these prophecies we have a demonstration that Christ was Himself the promised Messiah.

### II. THE VIRGIN BIRTH OF OUR LORD

Matt. 1:18-25

Isaiah had foretold that Christ should be born of a virgin. Said he, "The Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a Son, and thou shalt call His Name Immanuel" (Isa. 7:14).

Matthew tells us definitely that the birth of Christ was the fulfilment of this prophecy. Here is what he says: "Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus: for He shall save His people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His Name Immanuel, which being interpreted is, God with us" (Matt. 1:18-23). Having told us this, Matthew goes on to make it very plain that Jesus WAS born of a virgin, and that Joseph was not His father, for he says, "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn Son: and he called His Name JESUS" (Matt. 1:24-25).



Like unto this is the prophecy of Isaiah 9:6-7, which says, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." You will notice that in this promise the virgin birth of Christ is referred to; a Child was to be born—Christ was born as the Child of the virgin; a Son was to be given—Christ was given as the Son of God. (Cf. John 3:16.) And not only so, but this prophecy dovetails into the others which we have noted, because it says that the One of Whom it speaks shall reign upon the throne of David.

### III. THE PROPHETIC ADORATION OF OUR LORD

Matt. 2:1-12

The fulfilment of other prophecies is apparent in the visit of the wise men from the East, who came to Bethlehem, where our Lord dwelt, to worship Him.

When these wise men came to Jerusalem, asking for "Him that was born King of the Jews," Herod asked the chief priests and scribes of Israel where Christ should be born. Apparently he was familiar with the scriptural hope of Israel, and recognized that the wise men from the East were referring to Him. When Herod asked where Christ should be born, without a moment's hesitancy those spiritual rulers of Israel replied, "In Bethlehem of Judah," and in support of their answer they quoted the prophecy of Micah, saying, "For thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matt. 2:6). (See Micah 5:2.) Clearly the birth of Christ was in fulfilment of this prophecy, for He was born in Bethlehem of Judah, and it was there the wise men found Him when they came, seeking Him, nearly two years after His birth. (See also Luke 2:1-7, 11-12.)

Not only this, but the very fact that those wise men, guided by the star, came from the East to worship Christ was in itself a fulfilment of prophecy, for many prophecies had said that the Gentiles should come to His light. (See Isa. 11:10; 42:1, 6; 49:6; 60:3, 5. See also Rom. 15:8-12.) This visit of the wise men was only a partial fulfilment of these prophecies, however, for they have been finding a continual fulfilment in the fact that multitudes from among the Gentiles have trusted Christ as their Saviour during the past twenty centuries; and they shall find an even larger fulfilment in the coming Kingdom, when whole nations of the Gentiles, and not merely a few representatives of those nations, shall worship our Lord Jesus Christ and shall adore Him even as the wise men of old (Notice that the context of the Scriptures cited above almost without exception is speaking of the Kingdom. See also Zech. 14:16.)

That the wise men's adoration of our Lord was prophetic of the adoration which He shall receive in the Kingdom is typified by the gifts which they brought, for those gifts set forth in beautiful typology the three aspects of the Gospel—namely, the death, the resurrection, and the Kingdom glory of our Lord, which shall be His at His second coming. These gifts were gold, and frankincense, and myrrh (Matt. 2:11). The myrrh, an aromatic, bitter, gum-resin, typifies the bitterness of Christ's sufferings upon the cross. You will remember that as He hung there, dying, He was offered wine to drink, mingled with myrrh (Mark 15:23), and also you will remember that myrrh was one of the spices used in anointing our Lord's body for burial (John 19:39). The frankincense, however, speaks of the resurrection of Christ, for incense of various kinds, in Scripture, connected with prayer and intercession, and this is preeminently the ministry in which our Lord has been engaged since His resurrection (Rev. 8:3; Heb. 7:25). The gold on the other hand, speaks of our Lord's second coming and His Kingdom glory, for gold

throughout the Scriptures stands connected with the glory and authority of kings (e.g. see Gen. 41:42-43; Dan. 5:16). In the character of their gifts, therefore, as well as in the fact of their worship, the visit of the wise men typifies the coming glory of our Lord Jesus Christ in His Kingdom, and the worship which He shall then receive from the Gentiles as well as from His people Israel.

### IV. THE DIABOLIC ASSAULT UPON OUR LORD

Matt. 2:13-23

Yet other prophecies were fulfilled in Herod's efforts to put our Lord to death. You will remember that when the wise men failed to return, Herod sent soldiers to Bethlehem with orders to slaughter all the babes of two years old and under. The sorrow and wailing which this horrible massacre occasioned, Matthew tells us, was the fulfilment of Jeremiah's prophecy when he said, "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not" (Jer. 31:15).

And there was at least one other prophecy fulfilled here. In the very first promise of the Saviour, God had said to that old serpent, the Devil, "I will put enmity between thee and the woman, and between thy seed and her Seed. It shall bruise thy head, but thou shalt bruise His heel" (Gen. 3:15). We have already seen that Christ was the Seed of the woman, for He was the Child of a virgin. But this prophecy says more than this. It declares that there shall be enmity between Christ and Satan. The Scripture tells of many incidents in which Satan quite evidently sought to do away with the Seed of the woman; but none in the list is more evidently a satanic assault than the incident to which we refer. Such malignant brutality as Herod's slaughter of the innocents, perpetrated with the purpose of doing away with the Christ-child, could be nothing else than a malevolent expression of the enmity between Satan and Christ, and none but that arch-enemy of God and man could have been the author of such a crime.

And finally, we note that two more prophecies were fulfilled in the means which God adopted to protect His Son from this diabolic assault. In sending Him into Egypt, in the care of Joseph and Mary, God prepared the way for the fulfilment of the prophecy of Hosea, whom the Holy Spirit had moved to represent God as saying, "I called My Son out of Egypt" (Hos. 11:1), and when, upon returning from Egypt, Joseph turned aside into Nazareth, and dwelt there, the fulfilment of yet another prophecy was made possible, for Matthew tells us that the prophets had said, "He shall be called a Nazarene."

### VITAL-TRUTH ILLUSTRATION

There are those who are stumbling over the virgin birth because they cannot explain it. But they do not know, and cannot understand, though they might be scientists, how two gases can combine and form a liquid called water, which all must use. They may give you some data on the happening; they may even give the lovely name of hydrogen to one gas and oxygen to the other; but this does not make it appear any more reasonable that two gases should form a liquid, and that that liquid can be frozen and fall like a rock, or heated and drive a locomotive. They drink this combination, though they understand it not; but the water of life in Christ they refuse because they cannot fathom the combination of the only begotten Son of the Father and the virgin's Child.

—"Moody Church News"

It is told of Alfred, Lord Tennyson, that one day as he was out walking, he happened on a poor old woman, whom he greeted with the common question, "What's the news today?" Her reply was that the only news worth telling was that Jesus Christ came into the world to save sinners. "Ah," returned the great poet, "that is old news and new news and good news." —"Sunday School Times"



# BAPTISM AND TEMPTATION OF JESUS

Lesson Text: Matt. 3:1-4:11

(Assigned for Printing: Matt. 3:13-4:11)

Devotional Reading: Heb. 2:11-18

## Golden Text:

"In all things it behooved Him to be made like unto His brethren" (Heb. 2:17).

There is an essential unity in the three parts of today's lesson which it were well for us to note before beginning to study the lesson itself in detail.

John the Baptist proclaimed the coming of One Who should be both Saviour and Sovereign, for he said, "He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into the garner; and He will burn up the chaff with unquenchable fire." Our Lord's Saviourhood was proclaimed in the fact that He was to baptize with the Holy Spirit, which is amplified by the statement that He will gather the wheat into the garner. And His sovereignty is seen in the fact that He was to baptize with fire, a statement which is further explained by the words, "He will burn up the chaff with unquenchable fire."

When our Lord came to be baptized by John the Baptist, the Father said in effect, "John the Baptist told the truth. This is the One of Whom he spake, One Who is well qualified for the work which He has come to do," for He said, "This is My beloved Son, in Whom I am well pleased."

And again, when our Lord was tested by Satan, His fitness to be both Saviour and Sovereign was further certified, for Satan found no response in Christ. Instead, in this testing Christ brought the Tempter to confusion and came forth untouched by the evil one.

Now let us consider more minutely the significance of each of the three facts to which we have thus briefly referred.

## I. THE SIGNIFICANT MINISTRY OF OUR LORD'S FORERUNNER

Matthew 3:1-12

The ministry of John the Baptist was most significant, not only in what he said, but also in what he did. All of it was prophetic and looked forward to the second coming and Kingdom of Christ, though it had also a local significance for the men of his own generation.

John's message was a message calling men to repentance and faith in Christ in view of judgment to come. "Repent ye," said he, "for the Kingdom of heaven is at hand" (Matt. 3:2). And when he saw the Pharisees and Sadducees coming, he made his message very specific and pointed, saying to them, "O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance." And this message of judgment to come was further emphasized by the words, "Now also the axe is laid to the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." In so saying, John was prophesying the same event which Matthew describes when he tells of the judgment of the living nations at the second coming of Christ (see Matt. 25:31-46), for trees in the symbology of Scripture stand for nations. The judgment of the nations in that day is to be based on their attitude toward our Lord Jesus Christ, as betokened by their works. These considerations lead irresistibly to the conclusion that John's message, while plainly warning the men of his own generation of the disastrous results of impenitence, and of failure to receive our Lord Jesus Christ at His first coming, was at the same time prophetic of the judgment to come at the second coming of Christ.

There is a very special reason for this emphasis in the message of John the Baptist, for in his person and relationship to Christ, as His forerunner, he was typical of another who shall herald the second coming of Christ. Read the fortieth chapter of Isaiah, from which Matthew quotes when he says, "This is he that was spoken of by Esaias the prophet, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight" (Cf. Isa. 40:3). As you read this chapter you will find that this prophecy appears in the midst of an extended prophecy of the Kingdom of Christ, and in connection with events which will transpire at that time. The ministry of John the Baptist is, therefore, one of many examples of the foreshadowing principle, in which prophecies find a partial fulfilment in events which occur before their final fulfilment. This prophecy was fulfilled in part in the ministry of John the Baptist, who heralded the first coming of Christ. It shall be wholly fulfilled in the ministry of Elijah, who, in the Tribulation, shall herald the second coming of Christ (Mal. 4:5). Notice that apparently, like John the Baptist, Elijah shall also sound a call to repentance—"He shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse" (Mal. 4:5. Cf. also Matt. 11:14; 17:10-11; Mark 9:11-13; Luke 9:30; Rev. 11:3-13).

The baptism of John the Baptist was also typical of the second coming of Christ. He himself indicates this by linking his baptism with the baptism with the Holy Spirit and with fire. In doing so he as much as says, "The baptism with which I baptize is a type of the baptism with which Christ shall baptize you—that baptism being a baptism with the Holy Ghost and with fire." We have seen that the baptism of the Holy Spirit speaks of salvation, for it is when we trust Christ as our Saviour that we are baptized by the Holy Spirit (I Cor. 12:13; cf. I Cor. 1:1-2; Rom. 8:9). We have also seen that the baptism with fire speaks of judgment, because it is fulfilled in the burning of the chaff (a symbol of the ungodly, see Ps. 1:4) with unquenchable fire. But note also that both the baptism of the Holy Spirit and the baptism with fire stand connected with the second coming of Christ. The baptism of the Holy Spirit is declared by Joel, in the prophecy which Peter quoted on the day of Pentecost, to be linked with that "great and terrible day of the Lord"—in other words, the day of Christ's second coming (Joel 2:28-32). And the baptism with fire also stands inseparably linked with the second coming, for it is then that our Lord shall be revealed from heaven in flaming fire, taking vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ (II Thess. 1:7-10), and it is then that He shall say to the wicked, "Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels" (Matt. 25:41).

## II. THE SIGNIFICANT MESSAGE OF OUR LORD'S BAPTISM

Matthew 3:13-17

How strange it seems at first thought that our Lord should have been baptized by John the Baptist. That was a baptism of repentance, but our Lord had nothing to repent of. Why should He have been baptized? No wonder John protested when his Lord came to be baptized of him! What can be the reason for His acting thus? What is the message of His baptism?

Our Lord's baptism bears, first of all, a testimony of His own spirit of obedience. "Suffer it to be so now," said He, "for thus it becometh us to fulfil all righteousness." Though He was no sinner, our Lord had come to identify Himself with sinners and to die for their sins. He Who knew no sin had come to be made sin for us



that we might be made the righteousness of God in Him (see II Cor. 5:21). He Who is Judge, had come to bear in His own body the judgment which was our just due, that we might not come into judgment, but might pass from death to life (see John 5:24). Knowing full well the inadequacy of the Levitical sacrifices, our Lord had to come to put our sins away by giving Himself an offering and sacrifice for us (see Eph. 5:1; Heb. 9:26). And it was concerning that amazing sacrifice that He had said, when He came into the world, "Lo, I come to do Thy will, O God. . . . I delight to do Thy will" (see Heb. 10:4-10; Ps. 40:6-8). In the face of these facts is it any occasion for wonder that as our Lord came up out of the waters of baptism, the Father should have spoken from heaven, saying, "This is My beloved Son, in Whom I am well pleased"?

But this message of our Lord's baptism is emphasized when we recognize its typical significance. Baptism is a burial and rising again (Cf. Rom. 6:4-5; Col. 2:12). Thus as Christ sank beneath the baptismal waters, He prefigured the death which He was to die upon the cross, when, according to the prophecy of the Psalmist, all the billows of God's wrath against sin should pass over Him (see Ps. 42:7). And as He rose up again from beneath the water, our Lord typified His resurrection from the dead. It was altogether fitting that this typical setting forth of Christ's death and resurrection should have taken place in the waters in which John the Baptist was baptizing sinners unto repentance from their sins, for in His death Christ was to suffer for those sins, the Just for the unjust, that He might bring us to God. Upon the cross He was to bear the full measure of God's judgment against our sins, that we, believing in Him, might not perish but have everlasting life (I Pet. 2:24; 3:18; John 3:16).

This, then, is the beautiful significance of our Lord's baptism. It was a testimony of His own spirit of obedience to the will of His Father—it was a typical setting forth of the death which He should die in obedience to that will, and of His rising again from the dead when His work of redemption was finished.

### III. THE SIGNIFICANT REVELATION OF OUR LORD'S TESTING

Matthew 4:1-11

Now consider for a few moments the revelation which is afforded by our Lord's being tested by Satan.

In this testing we have, first of all, a revelation of the sinlessness of our Lord Jesus Christ. Three times Satan assailed, malignantly determined to bring about the downfall of this second Adam, if possible, and to bring Him into subjection to his own wicked will, even as he had the first Adam (I Cor. 15:45-47). Upon Him he brought to bear, in principle, the same testings by which he had accomplished the downfall of the first Adam. But at every point he found our Lord impregnable. He had no sinful nature, as we have, to snare the soul into

responding to the testing; no sinful nature was begotten in Him by yielding, as transpired in the experience of our first parents. "He was in all points tested like as we are, yet without sin" (Heb. 4:15).

This testing of our Lord reveals also the power of the Word of God. He could have vanquished Satan in many ways, involving an exhibition of His infinite power and authority as God. Instead, in this hour of critical testing He chose to rely wholly upon the same weapon which God had placed in the hands of the first Adam in the hour of his testing, and which He has placed in the hands of every child of Adam—"the Sword of the Spirit which is the Word of God." Once, twice, thrice He thrust with that sharp, two-edged sword, and in three thrusts the battle was won! Satan could not stand before the incisive power of God's Word. At the third thrust he turned tail and fled. How clearly our Lord's use of this weapon reveals His mighty power. How it should encourage us to use it in our own battle with the spirit forces of evil. Our Saviour's use of the Word of God in the day of His testing reveals that it is "quick and powerful, and sharper than any two-edged sword" (Heb. 4:12), and it illustrates in a most remarkable manner the truth of the Scripture which says that "the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5—see also Eph. 6:17).

### VITAL-TRUTH ILLUSTRATION

Professor Tyndall, in the interest of a scientific skepticism, once made a proposal to the religious world. He offered to subject the question of prayer's value to the test of experiment. He proposed to have two hospitals, each full of sick people, the one the subject of prayer, the other not. If the one for which prayer was made turned out more convalescents than the other, it would be in favor of the Christian doctrine; if not, it would show the valuelessness of the whole process. Until I heard Professor Tyndall's proposal, I never understood the meaning of the second temptation recorded by Matthew. The cases are almost identical. The tempter says to Jesus: "You can put the power of your faith to the test of a public experiment. Throw yourself from the heights before the eyes of the crowd, and let them see whether God will or will not keep His promise." In both cases, a negative result was expected. And it was right to expect such a result, but not on the ground that the promise to answer is a delusion; the truth is, neither the hospital test nor the pinnacle test gave room for any prayer at all. It was not prayer for divine care, but an experiment on God. You can experiment with wireless telegraphy without reference to the message, but not with prayer. The prayer is the message. Not the word, but the wish; not the sound, but the sympathy; not the kneeling, but the need, makes a prayer.

—Geo. Matheson

First Quarter, Lesson 3

Sunday, January 21, 1934

## JESUS BEGINS HIS MINISTRY

Lesson Text: Matt. 4:12-25

Devotional Reading: Isaiah 61:1-6

Golden Text:

"Repent ye, for the Kingdom of heaven is at hand" (Matt. 4:17).

The portion of Scripture which comes to our attention in the study of this Sunday's lesson is one of unique interest. All Scripture is inspired by God, and hence all Scripture is filled with blessing for the man who will give it heed. We feel, however, that there is special blessing in the verses which come to our attention in today's lesson because of the fact that this portion of Scripture clearly presents certain factors which underlie the whole of the public ministry of Christ.

For the purpose of our present study we shall present only three of those characteristics of Christ's public ministry revealed in this portion of the book of Matthew. The first of these is that the public ministry of the Lord Jesus Christ was

### I. A MINISTRY WHICH HAD A SINGLE OBJECTIVE IN VIEW

It is a fact that in His public ministry Christ Jesus had but one objective in view—the offer of the Kingdom to the nation Israel. This fact is presented in our lesson Scripture in the words, "From that time Jesus began to



preach, and to say, Repent, for the Kingdom of heaven is at hand" (Matt. 4:17).

Let us hasten, however, to explain that we do not believe that this was Christ's primary object in coming into the world. He came into the world that He might be our Saviour. He was born that He might die for the sins of the world. The angelic declaration preceding the birth of Jesus was, "Thou shalt call His name JESUS: for He shall save His people from their sins" (Matt. 1:21). Christ's own statement concerning His mission was, "The Son of man is come to save that which was lost" (Matt. 18:11). The apostle Paul declared, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). And a host of other glorious Scriptures show conclusively that Christ Jesus became a Man that He might redeem men from sin and shame (see John 3:16; II Cor. 8:9; Luke 2:11; Gal. 4:5-6).

Neither do we mean, when we make the statement that the one great object of Christ's public ministry was to present the Kingdom to Israel, that He did not at the same time present the way of salvation to men. The way of salvation is the same in every age, and the glad tidings of the Kingdom are in no way opposed to the glad tidings of grace. Nay, rather, Christ made it plain that if men would enter the Kingdom they must first accept Him as their Saviour—"Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God" (John 3:3).

We do repeat, however, that the object of Christ's public ministry was to present the Kingdom to Israel. And we may well repeat, for in the very lesson which we are now studying, the fact stated in our golden text—"From that time Jesus began to preach, and to say, Repent: for the Kingdom of heaven is at hand"—is repeated. In the twenty-third verse we are told, "Jesus went about all Galilee, teaching in their synagogues, and preaching THE GOSPEL OF THE KINGDOM." Furthermore, as we read through the book of Matthew it becomes more and more evident that Christ in His public ministry is calling Israel to a national repentance and to a national acceptance of Himself as their Sovereign. The first Beatitude affirms, "Blessed are the poor in spirit: for theirs is THE KINGDOM OF HEAVEN." A few verses later on we read, "Blessed are they which are persecuted for righteousness' sake: for theirs is THE KINGDOM OF HEAVEN." When Christ teaches His disciples to pray, one petition of that prayer is, "THY KINGDOM COME" (Matt. 6:10). In Christ's glorious discourse on the needlessness of worry, one of His closing exhortations is, "Seek ye first THE KINGDOM OF GOD, and His righteousness" (Matt. 6:33). Before the sermon on the mount is brought to a close, the warning is given, "Not every one that saith unto me, Lord, Lord, shall enter into the KINGDOM OF HEAVEN" (Matt. 7:21). And thus the record continues through the whole public ministry of the Lord Jesus, the message given being one which concerns the Kingdom.

It is vital, in this connection, that we do not become confused as to what the Kingdom is. The Kingdom of which Christ spoke was and is to be a literal kingdom. It is to be a kingdom over which Christ shall rule. It is to be a kingdom which shall include the entire world. For a full proof and amplification of these facts it would be necessary to turn to the many Old Testament passages speaking of the Kingdom as well as to those found in the book of Revelation (see Zech. 14:9-21; Amos 9:11-15; Ezek. 34:11-31; Isaiah 35; Rev. 19:11-16, 20:4-6). We need not go beyond the book of Matthew, however, to find abundant proof that the Kingdom of our Lord Jesus Christ is to be a literal, physical kingdom, not to be confused with the Church of the present day. In the familiar parable of the sheep and the goats, for example, we have a picture of one of the scenes connected with the beginning of the thousand year reign of Christ. Of this scene we read, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth

his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world" (Matt. 25:31-34). Could such a scene as this pertain to a present spiritual reign of the Saviour in the hearts of men? Nay, we look for a day when Christ shall return in actual, visible presence to reign in righteousness and peace.

It was, then, this literal Kingdom which Christ offered to Israel. For centuries Israel had looked for the coming of a mighty Deliverer, Who should destroy her enemies and exalt her to a place of prominence above all other nations. Christ came declaring that He was the long-expected King. He came proclaiming that the Kingdom was already "at hand." But He made it plain also, that it was necessary that He Himself should die, and that it was necessary also that Israel as a nation should turn to Him in faith. Then, as happened later on the day of Pentecost, Israel rejected the offer of the Kingdom by rejecting the King, but God's purpose has not been thwarted. The Kingdom shall yet be established on the glorious day of Christ's second coming. On that day Israel shall gladly acclaim Him King. "Thy people shall be willing in the day of Thy power" (Ps. 110:3).

## II. A MINISTRY WHICH REQUIRED THE AID OF OTHERS

The second fact about Christ's ministry which we shall seek to present is that in that ministry He required the aid of others. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father and followed Him" (Matt. 4:18-22).

Christ had need of the service of others for at least two reasons. One of those reasons is that although He was the Son of God, He had taken upon Himself human limitations, and hence He needed help if the proclamation of the Kingdom were to be sounded throughout the land. Thus, in the tenth chapter of Matthew, we read of the Saviour calling unto Himself His twelve disciples, endowing them with special power, and sending them forth to preach, saying, "The Kingdom of heaven is at hand" (Matt. 10:6). Thus, also, Christ sent forth the seventy disciples to proclaim, "The Kingdom of God is come nigh unto you" (Luke 10:9). The other reason is that there was to come a day when He would Himself have ascended into glory, having committed to His disciples the testimony concerning Himself (see Matt. 28:19-20).

Christ still needs the service of men. The message being given forth has changed to some extent, for the Kingdom is no longer being offered, but the need of laborers to give forth the message that there is life in Christ Jesus is as great or greater than ever before. It is one of the shames upon the name of the Christian church that there live today more men who have not the knowledge of God than lived in the days when Christ trod the shores of the sea of Galilee. Now, as then, "the harvest truly is plenteous, but the laborers are few" (Matt. 9:37). Oh, that men would give their hearts and lives to the Saviour, that He might use them to give forth a message of hope to a dying world! The message must ring home with ever increasing force to the heart of the Christian, "Follow Me, and I will make you fishers of men" (Matt. 4:19).

## III. A MINISTRY WHICH WAS AUTHENTICATED BY DIVINE SIGNS

Christ's ministry was one which was fully authenticated by divine signs. As He went about preaching the Gospel of the Kingdom, He healed "all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and



torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy: and He healed them" (Matt. 4:23-24). It stands self-evident that these miracles wrought by Jesus demonstrated the truthfulness of His claims. More than this, Christ Himself declared that they proved His contentions. "The works that I do in My Father's Name bear witness of Me. If I do not the works of My Father, believe Me not; but if I do, though you believe not Me, believe the works, that ye may know and believe that the Father is in Me and I in Him. If I had not done among them the works which none other man did, they had not had sin. Believe Me that I am in the Father and the Father in Me, or else believe Me for the very works sake." (John 10:25, 37-38; 15:24; 14:11). None other could ever so boldly affirm that his works demonstrated the rightfulness of his assertions. Christ's ministry was abundantly and conclusively authenticated by miracles which could only be wrought by the power of God.

With this fact in mind—that Christ by His miracles fully demonstrated the rightfulness of His every claim—let the reader stop to remember that Israel rejected His claim, and that by rejecting His claim they lost the opportunity to enter into Kingdom blessing and peace. Then let him remember that it is equally foolish to spurn Christ's offer of eternal life. Said John in the conclusion of his Gospel, "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Earlier in that same Gospel we read, "This is the condemnation that light is come into the world, and men loved darkness rather than light" (John 3:19). To reject Christ's claims is a fatal mistake now, as then, for, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

#### VITAL-TRUTH ILLUSTRATION

Five years ago a band of Baptist missionaries in Iloilo in the Philippines, were faced with the alternative of "going independent" or going home. They chose the former; and some givers at home, tired of contributing to missionary work that emphasized everything but soul-winning, began to undergird them. They went into Manila and established a church and evangelistic institute there to conserve those of the converts who had gone from Iloilo and were drifting.

One day a candidate applied for the work who was a sea-captain with a master's license to sail a ship under the American flag in any waters; he had experience as an officer in the Navy in wartime, and in merchant marine and coast-guard service; he was a graduate of Eastern Seminary, and qualified in every way. About this time came an offer of territory that the Presbyterian Board was unable to handle, but had assumed responsibility for—a group of nearly a hundred islands running south nearly to Borneo. The islands were accepted. There were the islands, the unevangelized natives, the sea-captain—but where was the ship? But God was working; missionaries in Japan called attention to the ship *Fukuin Maru*, which had been given to the Baptist Foreign Mission Board by Mr. Allan of the Allan Steamship line. She had originally cost \$42,000. The Baptist Board, placing more and more emphasis on educational missions rather than evangelistic, took the ground that the money for her operating could be otherwise used to better advantage, and she was sold for a fishing smack. She was never so used, but lay idle three years in Kobe harbor.

It seemed that the hand of the Lord was in this opportunity, but there was no money. The new society (The Association of Baptists for Evangelism in the Orient) had a settled policy to incur no debt. Prayer was made, and a three-months' option taken on the boat. Then one day a letter came from a lady who had heard about the ship, with a check for \$10,000 enclosed—just enough for the purchase. Only a few days passed till another person sent in \$5,000; enough to care for overhauling, transfer from

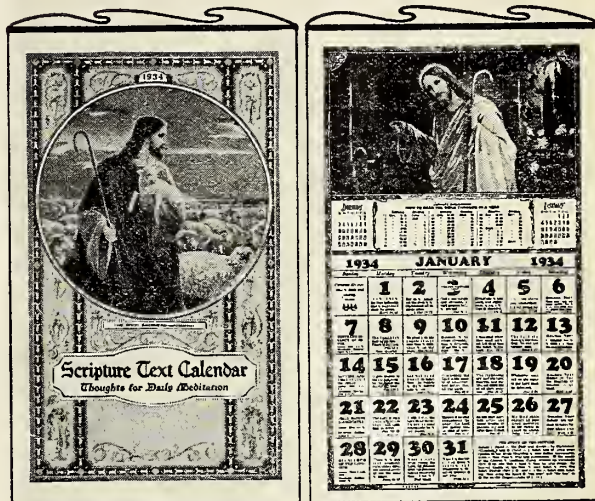
Kobe to Manila, and the first few months' maintenance. So often is God's truth stranger than fiction!

During the past year this wonderful little boat has been sailing in and out of that long chain of islands, with a crew all Christians, who all go ashore and feed the multitudes with the Bread of Life and minister to their bodies in a medical way. Recently she sailed over, being near, and touched at Sandakan, the tip of Borneo, that vast unevangelized field which constitutes one of the greatest missionary challenges in the world today. Who knows but that the Lord may enable this Association to establish a real work in Borneo in the years that lie ahead, should our Lord tarry?

—From "King's Business" (condensed)

Just another of the proofs, of which there are many still, thank God, that He enables those whom He calls to be fishers of men.

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# STANDARDS OF THE KINGDOM

Lesson Text: Matt. 5:1-48  
(Assigned for Printing: Matt. 5:1-12, 43-48)  
Devotional Reading: Psalm 15

## Golden Text:

**Blessed are the pure in heart: for they shall see God" (Matt. 5:8).**

It is our privilege in this Sunday's lesson to study one of the most familiar passages in the Word of God. It might be said, almost without question, that more people know something about and occasionally quote from the Sermon on the Mount than know of or quote from any other portion of Scripture. We are compelled to add, however, that fewer portions of Scripture are more frequently misused.

In considering the lesson text we shall speak of the Sermon on the Mount from three standpoints: 1. The Sermon on the Mount is a perfect legal code; 2. The Sermon on the Mount is a code whereby no man can be saved; 3. The Sermon on the Mount is a code which presents a high standard of life for the Christian.

We are not unaware of the fact that the Sermon on the Mount has a special meaning for a time yet to come. Like all the book of Matthew, this section is distinctly Jewish in character, and many of the declarations carry the mind forward to the dispensation of the Great Tribulation. We shall not, however, endeavor to enter into that phase of the subject in the present study. It will be sufficient for the present to consider how the Sermon on the Mount does and does not affect our lives.

## I. THE SERMON ON THE MOUNT—A PERFECT LEGAL CODE

**The Sermon on the Mount is law.** "Think not," said Christ, "that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of the least commandments, and shall teach men so, he shall be called the least in the Kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the Kingdom of heaven" (Matt. 5:17-19). And proceeding from that point He gives an exposition of the scope and force of the Law of God. Over and over in the verses which follow we find expressions such as, "Ye have heard that it was said by them of old time . . . but I say unto you," as the Lord Jesus quotes the old and then goes on to make a fuller application of the Law.

The Sermon on the Mount is a perfect code of law. Men, even today, admit as much, though certainly they do not practice the rule laid down. Christ's summary of His message concerning the Law—"All things whatsoever ye would that men should do unto you, do ye even so to them: for this is the Law and the prophets"—has been almost universally accepted as the perfect standard of life. Such standards are not in any real way being applied today. There will come a day, however, when Christ shall come again to establish a government of peace and righteousness on the earth, and when that day comes the perfect standards of the Sermon on the Mount shall be enforced.

**The Sermon on the Mount is a perfect code of law which demands the perfection of man.** According to that law man is not only called upon to live a moral and upright life outwardly but to righteousness of thinking as well. Not only is the man who commits murder in danger of eternal judgment, but so is the man who becomes angry at his brother without cause (Matt. 5:22). Not only is the one who commits adultery guilty of sin, but so is the man who "looketh on a woman to lust after her" (Matt. 5:28). Men are called upon to do the humanly impossible thing, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use

you, and persecute you" (Matt. 5:44). And the lesson text from which the present lesson is to be drawn closes with the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

## II. THE SERMON ON THE MOUNT—A CODE WHEREBY NO MAN CAN BE SAVED

**The demand which the Sermon on the Mount makes of man is an impossible demand.** No one, save for the Lord Jesus Himself, has ever lived a perfect life. "There is no difference, for all have sinned, and come short of the glory of God" (Rom. 3:22-23). And because man is not perfect, he could never qualify for salvation on the ground of observance of a code of law, however perfect might be that code of law. We have not kept our minds free from lust and hate. We have not learned to love our enemies. Yes, and our righteousness has not exceeded the righteousness of the scribes and Pharisees. Therefore the Sermon on the Mount is not a code whereby man can be saved.

**Other Scriptures, moreover, make it very plain that God has never intended that man should be saved by any form of law-keeping.** One Scripture to that effect found in the book of Galatians is, "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). And to this we might add another passage from the same chapter: "As many as are of the works of the law are under the curse: for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by law in the sight of God, it is evident: for, the just shall live by faith" (Gal. 3:10-11). The law of God then, brings not life but death and condemnation.

**The Sermon on the Mount should, however, bring men to the realization of their need of salvation.** Undoubtedly it was for the purpose of awakening men to their need of a Saviour that Christ uttered the words, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Be that as it may, however, no man can read the Sermon on the Mount thoughtfully without realizing that he does not measure up to its standard. Even the beatitudes prove to be almost curses as far as we are concerned, for we cannot qualify on the grounds on which the blessings are promised. We are not meek. We do not hunger and thirst after righteousness. We are more inclined to selfishness than to mercy. We are far from pure in heart. The blessings which the beatitudes promise are not promised to us. Therefore we are brought face to face with the necessity of finding some means of deliverance from our own sinfulness and from the judgment which awaits the sinner.

**How good, then, to remember that a righteousness which meets every requirement of the Sermon on the Mount is offered as a free gift to men.** The very righteousness of Christ is ours the moment we place our faith in Him as our Saviour. "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him" is the record of II Corinthians 5:21. We do not mean that a believer does not sin. But we do mean that the heavenly Father, looking upon the believing sinner, sees not the sin but the blood of His Son. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). (See also Acts 16:31; Eph. 2:8-9; John 10:20; Rom. 6:23.)

## III. THE SERMON ON THE MOUNT—A CODE WHICH PRESENTS A HIGH STANDARD OF LIFE FOR THE CHRISTIAN

**The Sermon on the Mount does present a gloriously good standard for the Christian's life.** Would to God that



every believer might apply the principles there set forth to his own life. How wonderful it would be if every believer would learn to keep his mind and heart free from impure thinking and from wrath. How glorious if all might learn to love their enemies, to do good to them which spitefully use them, and to pray for those who persecute them. How fine it would be, also, if Christians realized that they were the salt of the earth, and that they were called to be the light of the world. Yes, and how blessed it would be were the beatitudes applied to our lives. (Matt. 5:28, 22, 44; 13:15; 3:11)

A word is needed, however, as to how these things are to be wrought out in the lives of believers. And in this connection we do well to turn our minds to the thought presented in Romans eight, two to four: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Christ Jesus, by His death, provided not only eternal life, but strength for the daily conflict with the things of sin. Therefore, if we walk in the Spirit (new man) we are enabled to live lives of victory. We can live in accordance with the standards of the Sermon on the Mount as we trust in the enabling power of our blessed Lord and Saviour, Jesus Christ. "Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength" (Isa. 26:3).

### VITAL-TRUTH ILLUSTRATION

Abundant opportunity was afforded the early Methodists for putting into practice the teachings of the Sermon on the Mount, opportunities not lost upon James Taylor (Hudson Taylor's great grandfather) and his associates. It is an eloquent sermon he preached in Eastgate, Barnsley, for example, when an angry woman ran after him, frying-pan in hand. She had seen the good man go by, wearing a light-colored overcoat, and thought it an excellent opportunity of provoking him into a quarrel. Coming up behind, she vigorously rubbed the greasy, sooty utensil all over the back of his tidy garment, using her tongue meanwhile, to the amusement of the onlookers. But it was her turn to be discomfited when Taylor turned round with a smile, suggesting that if it afforded her satisfaction she might grease the front as well. Covered with confusion, the woman retired, but the incident was not easily forgotten.

—From "Hudson Taylor in Early Years"

## UNEVANGELIZED AFRICA

(Continued from p. 347)

"Words of God" very much. If they will really build the chapel of their own accord, it will show the presence of a real desire in their hearts, and the moving of the Spirit of God for which we give thanks." PRAY THAT THESE WORKERS MAY SPEAK THE WORD IN THE POWER OF THE SPIRIT.

SAKE-LAKE KIVU: Mrs. Anna Bigelow

"We are gladdened and encouraged to hear of the PRAYER for all phases of our work. There are many problems and much opposition. PRAY FOR THE GUIDANCE OF THE SPIRIT OF TRUTH for ourselves and for the natives. Mr. Bigelow is away visiting some of the plantations where we have native teacher-evangelists. He hopes to return by way of two sub-chief's villages and preach in their territories.

There were over one hundred children in the services this morning. They have lusty voices and enjoy singing. The thought came to me, how many of them shall we meet in Heaven? Not long ago at the service when I heard some one singing one of our songs, I looked up and saw a native woman. She was just a village

woman from near by. Oh, for the day when she will put on the Lord Jesus Christ."

## STUDIES IN ROMANS

(Continued from p. 343)

wretched doings which the old man accomplishes in the soul, even the protests of the soul itself.

What I (the soul) hate, that do I (the old man).

Thus Paul sets forth the awfulness of the weakness of the soul in the face of old nature warfare.

What a terrible confession of the soul's abject prostration beneath the heel of the old man is seen in the words,

That which I (the old nature) do, I (the soul) allow not.

It is a terrible thing to have to admit that the soul is so enmeshed in the delusions of the old nature that there is no way of escape unless God finds a way out. But this He has done through Jesus Christ our Lord.

The heart-breaking strengthlessness and utter powerlessness of the soul to cope with the old nature is further demonstrated in verse eighteen,

For I (the soul) know that in me, that is, in my flesh (the old nature), dwelleth no good thing: for to will is present with me (the soul); but how to perform that which is good I (the soul) find not.

Here is a confession of defeat, utter defeat, unqualified defeat. Paul dejectedly admits, "I will in my soul to do good things, but I have not the strength to perform what I will. The old nature so works in my soul as to keep me from doing what I would." This is not confined to Paul; these things are recorded for our instruction and learning. Every soul is just as helpless as was the Apostle's.

He continues describing the powerlessness of the soul in the next verse, verse nineteen,

For the good that I (the soul) would, I (the old man) do not: but the evil which I (the soul) would not, that I (the old man) do.

What a testimony! What a revelation! Paul declares that the very evil which the soul wills not to do, the old man does within the soul.

Let us seek to make this clear to some who still may be finding some difficulty with Paul's meaning. Perhaps to make it concrete will make Paul's teaching more clear. Here is a man who has been convicted in his heart of the sinfulness of outbreaching temper. His soul decides to grow angry no more, or to use Paul's language, he wills to do good. But the old man is stirred up by this godly decision of the soul and proceeds to do what the soul has willed against. Now when we say that the old man forces the soul to grow angry, we mean the old man grows angry toward the soul, thus producing in the soul all of the awful effects of a smiting conscience and a feeling of defeat, leading to discouragement and despondency. The old man tells the lie that the soul has been angry, when it is the old man who has been angry. He has been trying to force the old sin of anger upon the soul, but failing in this, he tries to deceive the soul into believing that the anger of the old man is the anger of the soul. It is under these circumstances that Paul cries out,

The evil which I (the soul) would not, that I (the old man) do.

And in very truth this is divine revelation. It is the old man that does it; the soul did not do it. And lest we forget, I must again remind you that every whit of this terrific struggle goes on in the soul of Paul, and not in actual conduct. There is not the least indication that he yielded to the deception of the old man and actually



committed the evil deeds which the carnal nature was trying to get the soul to commit.

There is an example of this recorded in the life of the godly Spurgeon. One day, as a young and growing preacher of the Gospel, he was walking along a country road. Suddenly his mind was filled with the most awful oaths and curses. He cast himself at full length upon that country road and cried out to God with horror that such words should be coming, seemingly, from the depths of his soul. He tried to stop this flood of oaths and cursing, but for a time he failed, not knowing the difficulty. What happened to Spurgeon? The answer is plain; his old nature swore to the soul and lied to the soul, making the soul believe that he, the soul, had been uttering these oaths which in reality had been uttered, not by the soul, but by the old nature. If the old nature can make the soul believe this falsehood, it will not be long before the soul will be actually swearing. This truth is taught most clearly in verse twenty,

Now if I (the old man) do that I (the soul) would not, it is no more I (the soul) that do it, but sin (the old man) that dwelleth in me.

And that is exactly what happened to Spurgeon. It was not he, the soul, that committed the awful sin of swearing—it was the old man that dwelt in the soul that did the swearing. For the moment Spurgeon was deluded and deceived by the old man, but before long he had gained the victory. This is a confirmation and illustration of the wicked methods employed by the old man in seeking to drag the soul into the outward committal of sin.

The elucidation of this experience is found in verse twenty, the words that we have just been quoting:

If I do that I would not, it is no more I that do it, but sin that dwelleth in me.

Paul's next words in verse twenty-one show the terrible conclusion at which he arrived,

I find then a law, that, when I would do good, evil is present with me.

This is simply the restatement of the truth which he has been presenting. In the next verse he introduces the new nature. Verse twenty-two says,

For I (the soul) delight in the Law of God after the inward man (that is, the new nature).

Paul here testifies that these wicked attacks which the old man has made upon the soul have not taken away from him his devotion to God's holy Law, and that he delights in this Law in the strength of the new man.

**A**ND now he is ready to state his final conclusion on the old nature's attack on the soul. This truth is so terrible that if it were not for what follows it would dethrone reason. Paul says in verse twenty-four,

I see another law in my members, warring against the law of my mind (the law of the new nature), and bringing me into captivity to the law of sin (the old nature) which is in my members.

Here is Paul's own testimony. There it stands in all its hideousness. Let the soul struggle all it will and all it can, its every move is contributing only to the success of the old nature's horrid program. It does not do the soul one bit of good to fling itself against the old man, when God's Word declares that there is an inescapable law operating in us, bringing us into captivity to the law of the old nature. Such an awful declaration as verse twenty-three, if it stood alone, would make every one who heard it a confirmed criminal or a raving maniac; but it does not stand alone, as we shall see presently.

Paul saw how hopeless his statement was, and from the depths of an overflowing heart he cries out in the next verse,

O wretched man that I am! who shall deliver me from the body of this death?

Perhaps of all the names applied to the old man by the Holy Spirit, nothing is so appropriate and revolting as the expression "the body of this death," for certain great scholars regard this as a reference to an old Roman method of punishing prisoners. The one to be punished was taken to a desert place and hopelessly bound to a corpse, the living man to the dead man, living breast to dead breast, living lips to dead lips, living nostrils to dead nostrils, living eyes to stare into the lifeless orbs of the putrid thing from which there was no escape. And thus bound to a body of death, the victim of this method of punishment was thrown out in a burning desert to die, alone, in the embrace of his loathsome comradeship. "O wretched man" cries out the heart-broken Apostle, likening himself to the poor unhappy victim of Roman vengeance, "Who shall deliver me from the body of this death?" And in calling the old nature "the body of this death," he has described the soul as bound, yea, inescapably bound, so far as human strength is concerned, to the old man whom that horrible term so appropriately describes.

From the depths of his being the cry bursts forth, "Who shall deliver?" And in the next verse the answer is given,

I thank God through Jesus Christ our Lord! Jesus is the Rescuer! Jesus is the Deliverer!

When we read verse twenty-four, supplying the words which were omitted by elision, the meaning becomes even more clear.

I thank God through Jesus Christ our Lord. He shall deliver me.

Paul cried out, "Who shall deliver me?" and the Lord delivered.

The Psalmist gave a similar testimony when he said,

This poor man cried, and the Lord heard and delivered him out of all his troubles.

"In the heart of man a cry, and in the heart of God supply." There is victory in Christ Jesus the Lord for the weak, the needy soul. There is power in that mighty One to bring an effective and complete deliverance from every snare whenever the old nature attacks.

When all around my soul gives way, He then is all my hope and stay.

Thanks be unto God Who giveth us the victory through our Lord Jesus Christ.

**I**N BRINGING this section to a close, Paul summarizes. His words are marked with refreshing simplicity.

So then with the mind I myself serve the Law of God; but with the flesh the law of sin.

He is saying in effect, "With the mind (another name for the new nature) I myself (an emphatic reference to the soul) serve the Law of God," or, in other words, when the new nature is controlling, the soul serves the Law; but when the old nature is controlling, the soul serves sin.

Have you been conscious that the old nature has been savagely attacking the soul and that you have been helpless in the face of these attacks? You need not be discouraged. Jesus is the Deliverer! He has gained the victory on your behalf. You need not fall, you need not stumble, now that you know that simply by giving the new man the ascendancy in your life you can go back to the wondrous mold of doctrine which Paul gave us in Romans 6:11, where he said,

Reckon . . . yourselves (ye believing souls) to be dead indeed unto sin (the old nature), but alive unto God through Jesus Christ our Lord.



Heed this appeal today and begin obeying with the simplicity of faith.

Trust and obey, for there's no other way  
To be happy in Jesus but to trust and obey.

So we see that the deliverance of the soul from the clutches of the old nature and from his snares and delusions is miraculously brought about by the might and power of Jesus Christ our Lord. It is a miracle in which we participate by simple faith in Him.

## ON HIS OWN GROUND

(Continued from p. 344)

"That's just it!" Fred retorted belligerently. "He's so goody-goody—never smokes or swears or dances, and when any one offers him a cigarette he just grins in that con-foundedly good-natured way of his and says, 'No thanks. I'll reach for my New Testament instead.' But don't worry! I'll show him who's the popular student around here. That's why I chose 'The Prince of Peace' for my speech. I'll meet him on his own ground. I simply can't afford to lose."

"Well, you may count on me rooting for you," his companion replied. "But you ought not to say that you hate him. I heard a minister say once that 'Whosoever hateth his brother is a murderer.' He said that whoever hated any one is as guilty as—"

"Oh, bother! Have you turned preacher too?" Fred interrupted blusteringly.

"Not yet," the other retorted, "but from the way that speech of yours sounds, it looks pretty much as though you were getting to be quite an evangelist yourself."

"Never mind about that. I told you I chose that address by Bryan because I wanted to meet Havern on his own ground. But just wait until after tomorrow night. If we hear any more of this pious talk of his—well—there just won't be any more, that's all."

"What do you mean?"

"What do I mean?" Fred lowered his voice and glanced furtively about to see if any one were eavesdropping. "Hasn't Havern's father been called away suddenly to be gone for a week or so?"

"Yes. What of it?"

"Isn't his mother an invalid and unable to attend the contest tomorrow night?"

"Go on. I'm listening."

"Doesn't Havern live away out at the edge of town on the other side of St. James Park?"

"Yes."

"Well, he'll be walking through the park alone, won't he, around 9:30 o'clock?"

"Yes. He always does take the footpath through when he goes home, day or night."

"All right then." Again Fred lowered his voice and glanced about furtively. "I happen to know that that park is going to be a mighty dangerous place for fledgeling preachers to walk in at that hour tomorrow night."

"You mean you are going to—" the other began.

"Yes, I am! And YOU are going to keep your mouth closed just as tightly about it as you do about your own questionable practices." Fred glanced at him meaningly, whereupon his companion assented after some hesitation and not without a marked degree of reluctance.

Out in the street the two boys separated to meet again tomorrow morning in the classroom.

Down a side street where street lights were dim and houses were shabby and dirty looking, Fred slipped hastily and quietly. Stopping at a doorway at the end of the block he knocked three times, then waited a few moments and knocked again three slow distinct knocks.

At that the door opened and he stepped inside. The only light in the room was that which flickered from a candle on an old magazine-covered table.

"Well, here's the money, Bill," he announced, counting out twenty-five dollars in bills. "And see to it that you don't fail me."

"Don't worry kid. That is the way I make my living. And your star-gazing friend will see more stars than he will be able to count for a week. Yes sir, we'll take care of him for you."

JOHN HAVERN, the last speaker in the contest, entirely oblivious of this subtle plot of Fred's to have him waylaid an hour later, with clarity of mind and great earnestness continued his address. "Let him draw rather a smooth-faced, decorous demon, not so much an example of human nature in its depravity and in its paroxysms of crime, as an infernal being, a friend in the ordinary display and development of his character . . . ." The audience was listening in rapt attention, as John continued with clear enunciation to describe in detail the plan and the deed of the assassin of Mr. White, as set forth in that now famous address of Daniel Webster. "He enters the window already prepared . . . . He approaches the door of the chamber . . . ."

Fred's chair was directly behind John and as the scene of the murder continued to unfold from the lips of his hated opponent, he became nervous. "Whosoever hateth his brother is a murderer . . . . The grim visage of Moloch . . . . Not so much an example of human nature in its depravity . . . . Whosoever hateth . . . ." These thoughts went racing pellmell through his mind, followed by the words of his own speech describing the Christian martyrs of ancient days. "Greater conquerors in their death than they could have been . . . ." "Oh," he thought, "what if Bill and his accomplices should be too rough with John? Suppose they should injure him—! severely—! Suppose they should KILL him . . . . ! 'Whosoever hateth his brother'—oh bother! Don't be silly!" he chided himself, "Bill wouldn't be foolish enough to commit murder."

But John was going on in his strong, manly voice:

"The beams of the moon resting on the gray locks of the aged temple show him where to strike . . . . The fatal blow is given. The murderer retreats, retraces his steps to the window . . . . Escapes . . . ."

Then came that part which so vividly describes the wrestlings of a guilty conscience.

"A thousand eyes . . . . a thousand ears . . . ."

Fred squirmed in his seat.

Now John was through and walking to his seat amidst enthusiastic applause. A few minutes more and the judges were ready with their decision. Then the names were read with Fred receiving first place, and John second.

"Thank You, thank You, O Christ," murmured John under his breath.

No sooner had the audience been dismissed than he rushed over to Fred, and seizing his hand in a firm grasp, exclaimed, "Congratulations! Your delivery was marvelous, and you certainly deserved to win." His voice had a genuine ring to it and his beaming countenance revealed the sincerity of his words of praise.

A WAY out on the farther side of St. James Park, where the shadows were deepest, and the trees and shrubbery afforded an excellent place for obscurity, two dark figures moved stealthily along, creeping from shadow to shadow. Flying clouds like hurrying business men raced swiftly and continuously across the face of a silver moon.

"So they call this thing a park?" a gruff voice asked in an undertone.

"Yeah! Some park, I'll say. But so much the better for you and me, Hank, that there ain't no lights and no residence district near by," another gruff voice growled in reply. "Where'd you say the kid lived?"



"The last house on that street we came out here on."

"Are you sure you'll know who he is?"

"Well I reckon we can't make no mistake. They tell us he is the only one to ever walk through here at night," the first man explained somewhat impatiently.

"Just the same, I don't exactly like the idea of beating up a mere kid," his companion replied.

"Oh, what do you care? You got your dough, didn't you?—Wonder what's keeping him? It's after nine-thirty."

"Hey, shut off that flashlight, you fool! You don't want him to see you, and I didn't bargain for a foot-race. Some of these high school kids can run like a deer."

*(Concluded in our next Issue)*

## THE THREE MISTAKES OF NAAMAN THE LEPER

*(Continued from p. 341)*

not even mentioned the king of Israel. Yet Naaman in his pride-filled attitude goes to the king of Israel, a man of rank and of earthly prominence, rather than to the despised prophet of God. But the king of Israel, although a man of power, was as powerless as Naaman. Upon receiving the letter, he became angry and accused the king of Syria of seeking a quarrel with him. Little did Naaman realize that his very presence as a leper before the king of Israel, according to the Jewish law, meant pollution, and that he was considered unclean and an outcast. In spite of his horses and chariots, silver and gold, he was a leper. In coming to the king he had come to the wrong person. He must go to the prophet of God, the only one who could help him. Surely the apostle Peter spoke the truth when he said,

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

THE third mistake of Naaman is revealed in his seeking to diagnose his own case, as well as prescribing his own cure. After coming to the prophet for healing, he proceeded to tell the prophet how it should be done. (II Kings 5:9-12) What self-sufficiency and egotism is here disclosed! His reply to the messenger whom Elijah sent to him surely revealed his conceit.

I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper (II Kings 5:11).

Not only did he try to tell the prophet how he was to affect the cure, but he despised the remedy which Elijah had commanded, and sought to argue with the messenger. Why should he, a proud Syrian general in the king's army, wash in the dirty waters of the river Jordan when there were at least two rivers in Damascus whose waters were much cleaner and which would be much more appropriate and convenient? How many times have we not heard the same argument proposed when dealing with a lost man. Some will contend that they are saved by their moral virtues and therefore do not need the Saviour, and they will rest their eternal destiny upon the philosophy of some man-made idea, insisting that it is just as good as that which God has to offer as a free gift. As truly as there was only one way for Naaman to be healed, so there is only one way for the poor lost sinner to be saved, and that is set forth in the words of the apostle Paul, when he says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

FINALLY, after some diplomatic dealing on the part of some of his own servants, Naaman consented to obey the words of the prophet and to dip in the river Jordan seven times. When he came up the seventh time

"his flesh came again like unto the flesh of a little child and he was clean" (verse 14). What a marvelous manifestation of the grace of our heavenly Father. When once He has promised, He will perform it. "God is not a man that He should lie." Through the prophet Elijah, God presented the cure for Naaman's leprosy. Likewise, in the person of His beloved Son, He has provided a remedy for every sinner polluted and corrupted by sin. It is offered as a free gift by virtue of the shed blood of Calvary. "Unto Him that loved us and washed us from our sins in His own blood—the blood of Jesus Christ His Son cleanseth us from all sin" (Rev. 1:5, 1 John 1:7).

In the words of a familiar song, let me ask you, dear reader, "Have you been to Jesus for a cleansing flood? Are you washed in the blood of the Lamb?"

## PAUL—A PICTURE OF CHRIST

*(Continued from p. 339)*

for that son. Onesimus was the son of Paul, not after the flesh, but in a spiritual sense. He had accepted Christ as his personal Saviour under Paul's testimony; consequently, Paul looked on him as his son in the faith. What a change this meant to Onesimus! The runaway and rebellious slave now had a father to care for him.

This fact again points us to the Saviour and to what He has performed on our behalf. At one time we were the slaves of sin, rebels and aliens, the sworn enemies of God. But the moment we received Christ as our personal Saviour our relationship to God was changed. He made us His sons, as the Word says, "To as many as received Him, to them gave He the power to become the sons of God" (John 1:12). And now, "We are all the children of God by faith in Christ Jesus" (Gal. 2:26).

### III. PAUL—A PICTURE OF CHRIST IN HIS IDENTIFICATION WITH THE BELIEVER

Receive him, that is, mine own bowels (vs. 12).

Receive him as myself (vs. 17).

PAUL left no stone unturned in seeking the comfort and welcoming home of his child in the faith. Paul knew that should he have gone to Philemon's home, he would have been given a royal welcome. Everything that could have been done to please him would have been done by this man of God. And so knowing this, he pleads with Philemon to receive Onesimus as though Onesimus were he—Paul.

Glorious is the picture we see in this of the Saviour Who through His mighty work on Calvary, and through His rising again from the dead, could cause it to be recorded: "We are accepted IN the beloved One." In other words, through identification with the Lord Jesus, we who have believed are acceptable in the sight of God. When the heavenly Father looks at us, He sees not us but the Lord Jesus Christ. God looks on us as though we were Christ Himself.

### IV. PAUL—A PICTURE OF CHRIST IN HIS KEEPING POWER

For perhaps he therefore departed for a season that thou shouldest receive him for ever (vs. 15).

This is a striking statement which Paul here makes. Onesimus left his master for a while, but he is now returning, never again to depart. He left as a slave but returned as a member of the family (vs. 16). Paul did what slaves could not ordinarily hope for. He guaranteed him a permanent home, and in addition to that, he said Onesimus could not depart from that home. Onesimus could not be cast out of that home, because he was to be received and dealt with as though he were Paul himself.

Again we are pointed to the Saviour. Though the race left God in Adam, provision has been made through



Christ Jesus whereby the individuals of the race who believe on Him are returned to God, not for time, but for all eternity. They are saved, never more to be lost.

Some scoff at this doctrine of the eternal security of the believer. But it is clear that the Lord foresaw this scoffing, and has scattered all through His Word in figure and in direct statement the truth that when a sinner receives salvation, that salvation is eternal. Here again we see this blessed fact shining this time from this beautiful Gospel story.

Dear reader, the book of Philemon was written for your instruction and help. Are you unsaved? Receive this blessed Saviour—the Lord Jesus Christ—as yours, now! “Now is the accepted time; behold, now is the day of salvation.” Are you saved? Then feast on the good things contained in this book. And as you see the Saviour and what He has done for you, respond with a heart burning with love and adoration to Him. “Present your bodies a living sacrifice . . . which is your reasonable service” (Rom. 12:1-2).

## THE HISTORICAL CHRIST

(Continued from p. 338)

CONSIDER also the fact that Christ is the Deliverer from sin. It is a strange thing, but sin appears at its very worst in His presence. Recall the account of the woman taken in adultery. Do you not remember that as the Saviour stooped and wrote in the sand, and said, “He that is without sin cast the first stone,” all of the woman’s accusers went out from Him. Sin seems personal as we stand in His presence. This is because His Spirit bridges the gap of time and speaks to the heart and conscience of man. Is it not a marvelous thing that when men become convinced of their sin, they realize they have sinned against Christ! Who tells them that? The Holy Spirit convicts through the Word and bears upon their soul the fact of Christ as the living Judge of all the world. A multitude of people can confess that the power of sin has been broken because they have placed their faith in Christ. Every believer must confess that only as he trusts Christ and commits his soul to Him, can he live a life of victory.

What a Friend we have in Jesus,  
All our sins and griefs to bear!

What a privilege to carry  
Everything to God in prayer!

O what peace we often forfeit,  
O what needless pain we bear,

All because we do not carry  
Everything to God in prayer.

Say what you please, Christ forgives men their sins and cleanses from that sin. Why is there such a mighty power released in the life of the troubled soul that comes to the cross and confesses its sin to Christ? The only possible answer is that He took the sins of the world to the cross. Only God could do that. Sin was a problem only Deity could solve. Oh, incomprehensible love! Oh, what wondrous grace! That Jesus, the eternal Son of God, should come into this world of woe and die upon the cruel cross. Do you recall the story of the man sick of the palsy? The Lord said, “But that ye may know that the Son of man hath authority on earth to forgive sins, (then saith He to the sick of the palsy) Arise, take up thy bed, and go into thine house.” And this is happening day after day. Interview some of the greatest people on earth: college professors, business men, lawyers, doctors, and even the President of the United States, and ask them this question, “Where did you get your sins forgiven?” And all those that know Christ will answer, “At Calvary’s cross I asked Jesus Christ the Son of God to forgive me, and I have the assurance of His Word that my sins are removed as far as the east is from the west.”

CONSIDER Christ also in view of the crucifixion and resurrection. Here are two mighty pillars upon which Christianity rests. Christ must never be severed from the crucifixion; He must never be separated from the resurrection. It was “this same Jesus” Who died upon the cross and Who was raised incorruptible from the tomb. These two events are facts of history and you could not account for the progress of Christianity apart from these events. These two mighty facts make the Gospel which we are to preach in a world of sin and shame. “How that Christ died for our sins according to the Scripture. And how that He rose the third day from the grave according to the Scripture.” And how that anything less than this is not the Gospel. But preach the death, burial, and resurrection of Christ, reminding your hearers that this same Jesus is coming again, and you are preaching a full Gospel—a Gospel which presents a Saviour Who can save to the uttermost all those that draw nigh unto God by Him.

NOW for a moment may we meditate upon the wonder of the Person of Jesus Christ the Son of God. He was both Son of man and Son of God. He was the God-man. The earthly life of Jesus was the human life of God. He was found in fashion as a man, yet His spirit was that of God. You behold Him: He walks, eats, and sleeps as a man; He thinks and acts like God. He was born in a stable, yet the angels worshipped Him as God. He hungered, yet He could have made stones into bread; He ate with publicans and sinners, but as God thousands were fed from a single loaf. As a Man we

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behold Him asleep in the boat tossed by storms; as God He rebuked the wind and the waves and there was a calm. As a Man He sympathized with Mary and Martha and wept at the grave of their brother, but as God He called the dead back to life. We never hear of Him possessing anything as Man, but as God the sick were healed, the blind received sight, and the dead were raised. In the garden of Gethsemane He prayed as a Man and bore His cross to Calvary; but He died like the God He was, and the centurion smote his breast saying, "Surely this was the Son of God." As a Man His body remained for three days in the cold tomb; but as God He was raised incorruptible and ascended to the right hand of His Father. View His life as you will, at what angle, from beginning to end, you find not one discordant note, nor discover anything that is inconsistent with the fact that He was the incarnate God. Men beheld Him yet saw no beauty in Him that they should desire Him, yet the heavens opened and the Father owned Him as His beloved Son in Whom He was well pleased. The scribes and Pharisees knew not from whence He was, yet those possessed with demons cried out, "We know Who Thou art, Thou holy One of God." Men could do their worst with Him; He was furiously buffeted, spit upon, crucified, but He prayed, "Father, forgive them for they know not what they do." And His life, from the day the angels heralded His coming to the time when a bright cloud received Him from the sight of His adoring disciples, could only be explained by the fact that He was the "shining forth" of the divine glory, and the exact image of God's Person.

## WHAT JONAH STOOD FOR IN THE WORD OF GOD

(Continued from p. 337)

fiance. Jesus is unfolding the incident and furnishing the explanation as He goes along. It is another striking example of the Bible being self-interpreting. Jonah spending three days and three nights in the belly of the great sea monster is an incident most familiar to the minds of the men of Israel. The Jews being practiced in detecting and interpreting signs would be quick to recognize and appreciate the beauty of Jesus, the fulfillment of the Jonah type. For Jesus is the Jonah Who is to enter the belly of Hades and of death, to remain three days and three nights, and then to come forth. That is the sign. And so Jesus says in effect, "You want to know what is going to happen? You shall not have any sign but one. I will give you just one, and that one is an absolutely convincing one. It is going to be the sign of Jonah. I will be the fulfillment of it. I will go into the bowels of death. I will go into the bowels of Hades. I will fulfil that thing which was brought before the people of Israel in a photograph, a sign, a type, out yonder in the history of the prophet Jonah. I, the Son of the living God, will give you that one sign. I will fulfil it to the very letter. I will emerge from that hideous place of death in glorious victory and go forth as the proclamation of the truth of the living God—the resurrection message of God Himself."

And lest there should be a bit of skepticism as to the accuracy of this view, an additional word is given to us in the book of Luke, at Luke 11:30,

As Jonah was a sign to the Ninevites, so shall also the Son of man be to this generation.

Could language be more plain? Could elucidation be more convincing? Jonah was a sign to the Ninevites. And just as he, coming forth after three days of incarceration in the belly of the sea monster, coming forth in resurrectional miracle before the eyes of the Ninevites—as Jonah was a sign to the Ninevites, Jesus Christ, the Son of God, is a sign to that generation and to us who believe. He went down into death for three days and three nights and came forth in resurrection demonstrating that He was indeed and in truth the Son of the living God.

But some one might object, the point of comparison between Jonah and Christ is not those three days and

three nights in the belly of the sea monster, but something else. In answer to this we would refer again to the impressive words of our Lord Jesus when He said,

As Jonah was three days and three nights in the belly of the great sea monster, so shall the Son of man be three days and three nights in the heart of the earth.

The very point of comparison on which the Holy Spirit places the emphasis is the three days and the three nights, and the fact that they come to an end in wondrous victory, glorious resurrection.

And thus we have seen Jonah in two aspects. When we view him as Jonah the man, he sets forth the need of the race, the sin, the corruption, the depravity which reveals that man is hopeless and undone so far as anything that he may do for himself may be concerned. But when we view Jonah the type, all is different. The darkness of the first picture disappears, and in its place we see the prophecy of the coming One Who shall become the Substitute for sinful man, die in his place, and open up a new and living way whereby he may find God.

In the writings of the great Apostle, Paul, the same two truths are presented but without any effort at picturization. When he would declare the depravity of man he says,

For all have sinned, and come short of the glory of God.

And when he would declare the wonderful message of Jesus the Substitute Who died in our stead, he says,

Being justified freely by His grace through the redemption that is in Christ Jesus.

This brings us to the concluding fact of this meditation.

### III. JONAH THE PROPHET

WHEN Jonah came forth from this remarkable experience in the belly of the great sea monster, he came forth as a sign. As we have just seen in the record of Luke, the Saviour declares explicitly that he was a sign to the Ninevites. Hence, by means of the type message, which was to the men of Nineveh, Jonah was a prophet. The Ninevites saw in him the sign. They saw a message of death and resurrection. The sign which the Ninevites saw was a sign which pointed directly to the One Who should die and rise again. This was the picture part of the message. The balance of the message was a declaration of their depravity. The Scripture tells us that Jonah was not at all remiss in declaring to the Ninevites their very real sinfulness. And so, as he declared their sinfulness by word of lip, and as he declared the grace of God by the sign which he so effectively presented, it becomes evident at once that the message which the Ninevites received by means of the sign and the spoken word, was identically the same message that comes to you and to me today. In His blessed Book, our God is revealing to us our sin and our need, our depravity, our unworthiness. He is also declaring to us, by the mighty and marvelous sign of Jonah which He fulfilled through Jesus Christ, that our Lord bore our guilt in His own body on the tree, that He went down into death, and that He rose again. It is the message of grace with the outspoken revelation concerning depravity. It is God's message everywhere, sometimes in clear words, sometimes in type and picture, but always the same message.

AND thus we have caught a glimpse of one of the most charming and most unique of the little books of the Old Testament. We have seen Jonah the man, revealing to us man's need and depravity. We have seen Jonah the type unfolding to us with unparalleled beauty the marvelous message of divine grace through the One Who was to go down into death for three days and three nights and come forth in resurrectional victory. And in Jonah the prophet we have caught a glimpse of the true message which God is bearing to the race at all times, the message of human need, and of divine provision, a provision that is full, complete, gracious, and eternal.



# THE ANTICHRIST

(Continued from p. 340)

superman, and men are saying, What the world needs today is a BIG MAN, a man great enough to bring about understanding, good will, equality, and stability in government. When the time has come and this man appears on the scene, he will be hailed with delight and received with open arms. He will be hailed and received as the saviour of the world. And Israel, too, the nation and people who scorned, rejected, and crucified the Lord Jesus Christ, their Messiah and King and the Ruler of the world, will receive the Antichrist and enter into a covenant with him. They will hail him as their Messiah and Deliverer, according to our Lord's own words to them in the days of His flesh: "If another shall come in his own name, him ye will receive" (John 5:45).

But what sore and dreadful disappointment will follow in the wake of the world's and the Jews' acceptance of the Antichrist! He will be a tyrannical and despotic ruler, a supreme dictator, so far as his political policy will be concerned. He will be an utter infidel and atheist, an avowed enemy of God and His divinely-instituted ordinances in the midst of Israel, so far as his religious convictions are concerned. His rule will not only end in chaos and ruin, but also in a time of unparalleled tribulation over all the world. Both the nations of the earth and the Jewish people will reap a harvest of woe for their rejection of the Lord Jesus Christ and their acceptance of the Antichrist.

There is but one Man in all the universe Who can rightly govern the world, and that Man is our Lord Jesus Christ, the glorified and immortal Man in the Glory. It is only when He returns to earth again and sets up His kingdom, the dynasty of David which is broken down, and reigns in righteousness, that world conditions will be straightened out and there will be peace in the earth.

It is to be remembered, however, that before the Lord comes back to the earth to set up His Kingdom and to reign, He will descend into the air and rapture the saints, the dead raised and the living ones changed, into His presence in the Glory. We gather this from the words of Saint Paul in his first letter to the Church at Thessalonica. "For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4: 16-17).

How blessed and wonderful to be among this company! Are you, beloved, trusting in Christ as your Saviour? Are you one of God's redeemed saints? If so, then you will be among the number who shall be thus caught away to be with the Lord in Glory and delivered from the awful scenes of judgment and tribulation in the earth in that coming dreadful time.

## AS THE EDITOR SEES IT

(Continued from p. 335)

things the blessed Saviour Who died on Calvary for our sins shall have the absolute and unqualified preeminence.

It is only putting first things first.

## WOMAN'S MINISTRY

AS WE draw near to the end of the age and the numerous indications of the nearness of our Lord's return are manifested on every hand, outstanding among those evil signs is the advance of feminism.

Among Bible-loving Christians there is no characteristic of the hour more eloquent of the essentially sinful condition of both the age and the church than the immense crop of woman preachers. And the crop is ever on the increase.

But perhaps, even more alarming and significant than the ubiquity of the "Lady Preacher" is the utter complacency and indifference with which this unscriptural movement is regarded by the average Christian.

There is something so delightfully wholesome and refreshing about the sparkling comment on this subject made by that old warrior for the truth, Charles H. Spurgeon:

When Boswell told Johnson one day that he had heard a woman preach that morning at a Quaker's meeting, Johnson replied, "Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well; but you are surprised to find it done at all." We will add that our surprise is all the greater when women of piety mount the pulpit, for they are acting in plain defiance of the command of the Holy Spirit, written by the pen of the apostle Paul.

It is positively amazing how unthinking Christian people are on this important subject. A lady preacher came to Denver. A Christian young man began rushing around boosting the lady's meetings, giving them a deal of free advertising. When approached by a fellow Christian, reminding him that the apostle Paul did not endorse a woman's preaching the Gospel, he replied, "I don't believe in woman preachers, but if souls are saved, I'm in favor of the meetings even if a woman is the preacher." This is the same corrupt philosophy that Paul was slanderously accused of believing. Those who made the accusation said that Paul taught, "Let us do evil that good may come." The great Apostle vigorously denied this horrid slander. But the young Christian of whom we have spoken, who was so enthusiastic because he saw some good accomplished, is happy to take his stand on the wicked platform of "Let us do evil that good may come." Consequently he is quite willing to swallow the evil of a woman preacher in order to get what he regards a good evangelistic meeting. Alas, this is very shallow thinking and would lead to some desperately godless practices, if once accepted and followed.

If "Let us do evil that good may come" represents a fine Christian standard, then the man who staged a hold-up to get money to buy clothing for his children should be commended. And the man in Soviet-ridden Russia who killed his wife in order to feed his starving family was doing a good deed. Surely if anything so humanitarian as

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feeding hungry children is accomplished, we ought to be happy to put up with a murder or two, and a little cannibalism. "Let us do evil that good may come."

Surely it doesn't take very deep thinking to see that

no matter how greatly desired a certain good may be, it is better to sacrifice the desired good thing than to obtain that good thing by entering into some evil thing which is declared against in the Word of God.

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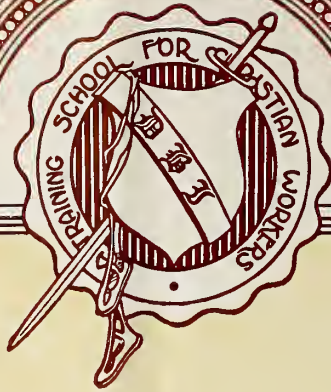
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would praise the Lord  
for His goodness,  
and for His  
wonderful works  
to the children  
of men!*

*Ps. 107:8*





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*December*

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The verbal inspiration and plenary authority of both Old and New Testaments—  
11 Tim. 3:16-17.

### TOTAL DEPRAVITY

The depravity and lost condition of all men by nature—Rom. 3:19.

### PERSONALITY OF SATAN

The personality of Satan—Job 1:6-7.

### VIRGIN BIRTH

The virgin birth and deity of Jesus Christ—Luke 1:35.

### BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins—Rom. 3:25.

### RESURRECTION

The bodily resurrection and Lordship of Jesus—Acts 2:32-36; 1 Tim. 2:5.

### JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ—Acts 13:38-39.

### PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who conquers the world of sin, and regenerates, indwells, enlightens, and guides the believer—John 16:8; 1 Cor. 3:16.

### ETERNAL SECURITY

The eternal security of all believers—John 10:28-29.

### SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ—Acts 1:11; 1 Thess. 4:16-17.

### HELL

The eternal, conscious punishment of all unsaved men—Matt. 25:46; Rev. 20:14-15.

### THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church—1 Cor. 12:12-13.

### SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices—Jas. 4:4; Rom. 12:1-2; 1 John 2:16; 11 Cor. 6:14.

### MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world—Acts 1:8.

# AS THE EDITOR SEES IT

## *Glad Tidings Number*

**G**LAD TIDINGS! To a world steeped in sin the God of all grace sends them forth. Glad tidings to the lost—a Saviour has come and will rescue you. Glad tidings to sinners—He will break the shackles which bind the soul. Glad tidings to those who sit in darkness—He is the world's true Light. Glad tidings to starving and emaciated souls—He is the Bread of Life. Glad tidings to those who have awakened to their powerlessness and helplessness—He is Divine strength offered in grace to those who have naught but human weakness. Blessed, glorious, thrilling, satisfying, heaven-sent glad tidings. To the setting forth of some of the outstanding phases of the glad tidings of God in Christ Jesus is this issue of "*Grace and Truth*" dedicated. Hallelujah for the glad tidings of the coming of the Lord!

## *Communism and the Home*

**F**EW realize what is the attitude of Communism toward the home. As far back as 1907, Henry Quelch, the editor of the Socialist paper, *London Justice*, made the following statement (quoted by Joseph J. Mereto in *The Red Conspiracy*),

I do want to abolish marriage. I do want to see the whole system of society, as at the present constituted, swept away. We want no marriage bonds. We want no bonds at all. We want free love.

The whole world knows that Communism has abolished the home in Russia, and given to the nation of

Russia moral standards which are staggeringly similar to those of the barnyard.

It is in *Love's Coming-of-age* by Carpenter (a Socialistic writer) that these astonishing statements appear,

... it does remain possible ... for married people to have intimacies with outsiders ... and for triune and other such relations to be permanently maintained (p. 111).

... a cast iron marriage custom which, ... only recognizes two sorts of intimacy, orthodox and criminal, wedded and adulterous, is itself the source of perpetual confusion and misapprehension (p. 148).

Meanwhile the Word of God still teaches that a man should have one wife instead of several, and still makes the individual man responsible for the support of his family instead of the state having that responsibility.

What a contrast between the Bible and Communism! The Bible stands in favor of the home, Communism repudiates it. The Bible founds the home, Communism destroys it. The Bible sanctifies the home, Communism desecrates and defiles it. The Bible endorses motherhood, Communism cheapens and besmirches it. What the Bible exalts and makes holy, Communism degrades and makes lust-filled. In fact Communism is in no wise backward or secretive to declare itself as the determined antagonist to that institution which is so dear to the heart of every right thinking man or woman—the home.

The earnest Christian does not have to study long in order to determine which side of the fence he is on.

**T**HE mighty blessing of God continues upon the work of dear old D. B. I. When it seemed as though it were quite impossible to carry on, He heard prayer, and made provision for the immediate need so that His work might be continued to His glory. Next month we have a suggestion and a plan to lay before the "*Grace and Truth*" family which we trust will prove to be the complete solution of our problem. Pray on! Pray much!





## Present with the Lord

ON SEPTEMBER 4, Joseph William Kemp, the Hon. Principle of the New Zealand Bible Training Institute, and pastor of the Auckland Baptist Tabernacle passed on to be with the Lord. A man of great faith in God, pleasing personal appearance and contact, and a public speaker of unusual appeal and power, the homegoing of Mr. Kemp is a real loss to the testimony of our Lord and Saviour Jesus Christ. He was well known in both Britain and America, having held memorable pastorates on both sides of the Atlantic.

*The Reaper*, the magazine founded by Mr. Kemp, announces his homegoing in the simple, graphic, and loving words, "Our leader has gone!" What comfort to know that there is going to be a meeting in the air. And what a meeting it will be—Moody, Torrey, Halderman, Kemp, and the myriads of the saints gathered in happy worship about the One Who hath redeemed and saved us all, Jesus Christ the Lord.

On October 12, William Revell Moody, son of D. L. Moody, went to be with the Lord. Mr. Moody, at the time of the death of his noted evangelist father, became president of the Board of Trustees of the

---

### A SAVIOUR WHICH IS CHRIST THE LORD

*A Saviour Which is Christ the Lord,  
Eternal God, the living Word,  
Long promised ere His birth:  
To saints of old was typified,  
They hoped, they waited, but they died  
Before He came to earth.*

*And then He came as Mary's child:  
Holy, harmless, and undefiled,  
In a manger laid:  
Born to suffer, serve, and die,  
The Lord of Glory from on high  
Of a woman made.*

*The Lamb prefigured, prophesied,  
On the cross was crucified;  
He died for sin to atone.  
But now transfigured ever more  
In Heaven where He was before  
On His Father's throne.*

*For all who suffer with our Lord  
There awaits a sure reward  
When He comes again.  
In the twinkling of an eye,  
Transfigured saints shall reach the sky  
And share His glorious reign.*

—From "A Saviour Which Is Christ the Lord,"  
by J. C. O'Hair

Northfield schools. Under his administration the schools grew in importance and influence. About eight years ago Mr. Moody withdrew from the presidency of Northfield. He remained actively connected with the other two Christian enterprises which had claimed so much of his strength and time, The Northfield Conference, and the magazine, *The Record of Christian Work*.

He was a man of dignified mien, abundant in personal charm, never-failing generosity, broad interests, and unusually extended influence in Christian circles.

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

## The Cost of Crime

A GREAT newspaper has for one of its slogans, "Crime never pays." This is no exaggeration. The terrific cost of crime in the realms mental, moral, and spiritual staggers beyond belief.

In addition to the awful cost in the realm of life's finest values, the money cost is also stupendous. Recent computations of our nation's annual crime cost go to the unthinkable figure of thirteen billion dollars. This thirteen billion dollar orgy of sin includes such items as 2,000 kidnappings, 12,000 murders, 50,000 robberies, 100,000 criminal assaults, 40,000 burglaries, and \$100,000,000 worth of incendiary fires. This hideous carnival of iniquity is professedly participated in by 400,000 persons who confessedly derive their incomes from criminal pursuits.

The officials of our nation are crushed under the weight of this problem and are groping for a solution. They don't understand why their gigantic Federal organizations for "welfare," and "relief," and their imposing aggregations to "help humanity" and support the "Community Chests" are proving to be utterly impotent to check or even temporarily hinder the onward rush of the devastating forces of crime. They are puzzled at the powerlessness of their vast and expensive machinery. They realize that with all their pyramided "agencies" they are but beating the air, and deep within their quaking hearts they are saying, "Where do we go from here?"

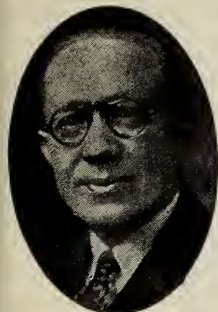
It's funny somebody doesn't suggest they try "the old time religion." Maybe it would work even better than higher pay and shorter working days. Who knows? At least the old time religion bears the endorsement of the Bible, which ought to give it some standing, and if it worked it would quickly reduce the cost of crime.

Why not try it?



## New Departments and Changes

**B**EGINNING with the January Number of "*Grace and Truth*" we are introducing some new departments in the magazine, and reorganizing some of the old departments. Mr. Obitts retires from the Book Reviews, and Dr. Leander S. Keyser takes charge. Dr. Keyser is probably the best known book reviewer in evangelical circles in North America. Mr. Wilson retires (with the January number) from the Sunday School Lesson Expositions, and the Editor takes them on. In the Sunday School lesson department Dean C. Reuben Lindquist will head a new section called "Pointed Questions on the Lesson," and another new section



President Fowler

will be "Aunt Anna's Talks with Boys and Girls about the Sunday School Lesson." Rev. Mygatt will continue with his refreshing illustrations on the lesson. Another department is to be "The Days of Youth" headed by Mrs. Hazel Johnson and Miss Anna Benthien. This is a page for the younger members of the family, and we trust it will be a blessing to all our subscribers.

We wish to particularly express our gratitude and appreciation for the clear testimony and diligence in service of the Lord of our retiring departmental heads, Mr. Obitts and Mr. Wilson.

## The Depression

**T**HE year 1933 is drawing to a close. And what a year it has been! It is the fourth and worst year of this awful cataclysm of shattered fortunes, broken incomes, lost jobs, dejected bread lines, and an almost universal government pauperization of some of our best men and women. Only the other day a friend said, "In fifty years of study of human problems I have never seen so much suffering, misery, and poverty."

And Christians do not escape. In fact, in some cases their financial difficulties seem to have exceeded the financial difficulties of others. Nor are Christian organizations and activities immunized from attack by the awful effects of the depression. Indeed, with but few exceptions, great Christian activities, missions, churches, Bible schools, etc., have been subjected to greatly reduced incomes, forcing them in some instances to retrenchments which are so drastic as to be calamities.

This situation is a clarion call to prayer. God still lives, and He is bigger than any depression. How blessed to know He is studying our needs. When the need is testing, He gives us testing. When the need is discipline, He gives discipline. When the need is delay, He gives delay. When the need is cash, He moves upon some of His stewards and gives cash. "My God shall supply all your need according to His riches in glory by Christ Jesus."

## Missionaries on Furlough

**W**HEN our missionary readers return to the homeland on furlough, they frequently request that we send "*Grace and Truth*" to their home address instead of to the field. This, of course, we are happy to do; and it has been our policy, unless requested to do otherwise, to continue to send "*Grace and Truth*" to our missionary readers during the period of their furlough, so that they will not miss any of the issues. In this we are seeking to cooperate with many who have said that they wish to file their copies of "*Grace and Truth*" for permanent reference.

Some slight misunderstanding has arisen in the minds of donors to the missionary gift subscription fund, however, when (in order to make it possible for them to continue to send "*Grace and Truth*" to the same individual to whom they have sent it in former years) we notify them of the expiration of the missionary gift subscriptions for which they have provided, occasionally addresses in the homeland appear instead of addresses in some foreign land.

To clear up any possible misunderstanding, and to avoid such misunderstandings in the future, we offer this explanation. Save where those who have made offerings specify that they may be used for Christian workers in the homeland, we have uniformly sought to apply all missionary gift subscriptions to send "*Grace and Truth*" to workers in foreign lands. If, on your gift subscription expiration notice, an address in the homeland appears, this does not mean that the one who is getting "*Grace and Truth*" through your kindness is not a foreign missionary, but simply that he is temporarily in the homeland on furlough. There is only one exception to this, which is that in



Dr. Keyser



Dean Lindquist

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# THE BOOK OF LIFE

by THE EDITOR

*IT IS strange how the common misconception of "The Book of Life" has been so little challenged. In this extensive and scholarly exposition, the Editor gives abundance of Scripture proof for his view concerning "The Book of Life." Don't fail to read it. Read it with your Bible open before you. Read it with a mind open to the teaching of God's Word. Read it now! I trust and surely believe that you will agree with me that this crystal-clear discussion of the subject is one of the most illuminating expositions President Fowler has ever written.*

—H. J. Johnson

**H**ERE is a theme of thrilling interest and transcendent importance. It is a theme concerning which there has been some confusion and at one time or another considerable doubtful disputation.

The Spirit of God has given us in the Bible exactly twelve passages which teach about the Book of Life and which openly employ the word "book." There are a few other passages which evidently allude to the Book of Life but use such expressions as "written among the living" or "written in heaven."

One of the Book of Life passages in the Revelation has been so used as to leave false impressions and consequently contribute to the confusion which some have found so disquieting to the soul. This passage has to do with the Antichrist and the earth-dwellers who have become his followers.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world, when they behold the beast that was, and is not, and yet is (Rev. 17:8).

The confusion arising on this passage is because of a wrong placing of the phrase "from the foundation of the world." Many writers tell us the phrase modifies the meaning of the word "written." If that is true, the passage tells us that some souls were written in the Book of Life from the foundation of the world and some were not. The conclusion being that some souls were chosen to be saved before the foundation of the world and some were chosen to be lost. But thanks be to God, we do not worship such an ogre as a Deity Who could perpetrate such an outrage of predestinational ruthlessness upon His helpless creatures.

The confusion concerning this passage is dissipated as soon as we place the modification of the phrase

"from the foundation of the world" on the meaning of the right word, which is "book." When thus analyzed the passage means that the Lamb's Book of Life was from the foundation of the world, which is just what we would expect when we learn in Revelation 13:8 that the Lamb was slain (in the thought of God) from the foundation of the world.

The view that "from the foundation of the world" modifies the meaning of "book" instead of "written" is quite strongly taken by Dean Alford, one of the greatest scholars of the past several decades.

We will study the Book of Life from five different angles.

## 1. HOW TO GO TO HELL

**T**HE proposition sounds crass. It seems to be lacking in that delicacy which men of culture have come to prize so highly. But when the eternal destiny of undying souls is hanging in the balance, it were indeed to seek to soften the issue or mince words. Our investigation of the teaching of Holy Writ on the Book of Life leads us straight to the subject "*How to go to Hell*" and instantly furnishes us with the information we are seeking in Revelation 20:12,15.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life . . . and whosoever was not found written in the Book of Life was cast into the lake of fire.

The "lake of fire" is the "everlasting fire" spoken of by Jesus (Matt. 25:41) as having been prepared for the devil and his angels. The Saviour is pointing to this same awful place of torment in Mark 9 when He says with a startling threefold repetition,

Where their worm dieth not, and the fire is not quenched . . . where their worm dieth not and the fire is not quenched . . . where their worm dieth not, and the fire is not quenched (Mark 9:44, 46, 48).

And in this same passage in Mark 9 our Lord names this terrible place, employing the Greek word *Gehenna*, which is faithfully and accurately translated by our King James translators,

Hell . . . hell . . . hell (vss. 43, 45, 47).

In spite of communistic jibes, in spite of atheistic denials, in spite of modernistic disparagement, hell is taught by the Word of God and is consequently a heartbreaking fact. God's truth is not broken down by human repudiation. Man's rejection does not affect the reality of divine realities.

The way to go to hell is not difficult to ascertain. The divine answer is inescapably plain. Verse fifteen does not leave room for doubt—"Whatsoever was not found written in the Book of Life was cast into the lake of fire.

It must not be overlooked that this remarkably clear Book of Life passage in Revelation twenty occurs in the description of the great white throne judgment. Hence the full information sought is—The way to go to hell is to so neglect eternal things that *on the judgment day* it will be found that my name is missing from the Book of Life.

Here is solemn and arresting truth indeed. Well may a man in this hour of appalling spiritual declension stop and ask himself the question, "Where will I spend eternity?"

## II. HOW TO GO TO HEAVEN

**ALTHOUGH** many men seek to cover up their heart's true desires, the fact is that they yearn to know how to go to heaven. The Bible is God's message to man on things eternal, and the message is not cloudy, but clear and plain.

There could scarce be a more unlabored and unaffected statement than Revelation 21:27. Its beauty and simplicity makes it both readable and understandable.

And there shall in no wise enter into it (the heavenly city) anything that defileth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life (Rev. 21:27).

The heavenly city is the future abode of the blest. And there shall be no more curse, but the throne of God and the Lamb shall be in it, and His servants shall serve Him. And they shall see His face, and His

Name shall be on their foreheads; and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever.

These are the blessings which stand connected with heaven. These are the blessings toward which the believer is travelling. His arrival at his heavenly destination is guaranteed, no matter what pitfalls he may encounter on the journey.

Thus the direction "How to go to heaven?" becomes quickly and easily discerned in God's Word—Those men go to heaven whose names are found in the Lamb's Book of Life. And since this teaching concerning the Book of Life is found in the book of the Revelation in direct connection with the final judgment, the fully rounded out answer to the question, "Who goes to heaven?" is, "Those men go to heaven whose names are found *on the judgment day* in the Book of Life."

In the light of this clear teaching from God's Word, there can be no question as to wisdom's pathway on things eternal.

Heaven or hell—which? represents a problem which can and should be settled.

The way to settle the problem is by simple faith in the Lord Jesus Christ.

We have now paved the way for the third phase of our discussion.

## III. HOW TO GET IN THE BOOK OF LIFE

**IT IS** less difficult to get in the Book of Life than many think. In fact we shall find that there are those in the Book of Life who seemingly do not belong there.

Psalm sixty-nine is a passage which contains a most illuminating reference to the Book of Life. It is one of the places where the book is called the "book of the living."

The sixty-ninth Psalm is a Psalm where the prophetic message is the one which stands out most clearly. There are of course clear evidences of the historical message, beautiful samples of the devotional message, and at least one valuable example of the Messianic message (vs. 21), but the outstanding message of the Psalm is the prophetic. In the prophetic message of the

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**THE GOSPEL IS THE FULFILMENT OF ALL HOPES, THE PERFECTION OF ALL PHILOSOPHY, THE INTERPRETATION OF ALL REVELATION, THE KEY TO ALL THE SEEMING CONTRADICTION OF THE PHYSICAL AND MORAL WORLD.**

—Max Muller





# THE MESSAGE OF THE ANGELS

by H. A. WILSON

*WILSON here gives us a delightfully helpful study, sparkling with the Christmas spirit, uplifting to the soul, and blessedly honoring to our Lord and Saviour Jesus Christ. In the perusal of such a discussion the soul of the believer may truly "feed on God's faithfulness."*

**W**HEN the angel appeared to the shepherds on the eve of our Saviour's birth, he said to them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11). This message is familiar to all of us, for the Christmas story was one of the first stories which was ever told us in our infancy; and again and again we have heard it repeated as the Christmas season has rolled around. But have we ever stopped to reflect upon the tremendous significance of the angel's message? To do so serves both to illumine our understanding of the message and to deepen our appreciation of the One of Whom it speaks.

## I. THE PROMISES FULFILLED

**T**HE Old Testament is replete with promises of a coming Saviour. From the time when the Lord gave Eve the promise of a Seed, Who should bruise the serpent's head, to the time when the last of the prophets laid down his pen, after recording the promise of the rising of the Sun of righteousness with healing in His wings, that promise has been oft-repeated, and with constantly increasing wealth of detail.

The promise to Eve that the coming Saviour should be the Seed of the woman was amplified as the centuries rolled by. In the birth of Isaac was typified the fact that our Lord's birth was to be brought about by a miracle. And through Isaac was given the promise that this coming Saviour should be the Son of a virgin mother. This promise was enlarged also in the words, "Unto us a Child is born, unto us a Son is given" (Isa. 7:14; 9:6). Herein are suggested two facts—the fact that Christ was God, and the fact that He was Man. His humanity is apparent in the fact that He was born as the Child of the virgin; His deity is implied in

the fact that He was to have no human father, but was rather to be the Son of God, given for the sins of the world.

All these and many more promises constituted the background of the angel's message. The time had come for the fulfilment of those promises. God had sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law. Good tidings of great joy? Indeed it was! Though four millenniums had rolled by since the promise was first given, God had not forgotten. He had kept His Word. He had performed His promises. The Saviour had come, exactly as it had been promised that He should come. "Unto you is born this day in the city of David a Saviour, Which is Christ, the Lord."

## II. THE IDENTITY DISCLOSED

**T**HESE words do more, however, than simply to announce that the promises were fulfilled—they also disclose the identity of the Saviour Who was born—He was none other than Christ, the Lord.

"The Lord" is a name which is constantly applied to the God of Israel throughout the Old Testament. Not only is this true in our English translation of the Old Testament—it is true also in the Greek translation of those same Scriptures, which translation we call the Septuagint—a translation which was widely used in the days that our Lord was on earth. The Greek expression which is used in the Septuagint to translate the name "Jehovah" (that name which is preeminently the name of the God of Israel), is *ho kurios*. This expression is translated into the English by the words "the Lord." It is highly significant that the same expression is used by the angel in announcing the birth of our Lord. He says, "A Saviour is born . . . which is Christ, *the Lord*." In using this expression the angel said in effect, "The Saviour Which is born unto you is the Lord, the God of Israel."

This statement is in the fullest agreement with other statements of Scripture. For example, when the angel appeared to Joseph, telling him that Mary, his espoused wife, was to become the mother of the promised Saviour, he said, "Thou shalt call His name Jesus, for He shall save His people from their sins." And the explanation is added by the Holy Spirit Who moved Matthew to write, "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1:22-23). The name "Jesus" is the

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# WHAT IS THE GOSPEL?

by CLIFFORD L. NIXON

THE purpose of this article is not to present a new answer to the question, "What is the Gospel?" God deliver us from the folly of any such attempt. We do believe, however, that there is a measure of confusion in many minds with regard to this important question. Therefore we shall seek to set forth clearly and simply that which the Scriptures tell us of the Gospel.

## I. WHAT IS THE GOSPEL IN ITS SIMPLEST TERMS?

FOR an answer to the question, "What is the Gospel in its simplest terms?" we do well to turn to the familiar Christmas story of the second chapter of Luke. Do you remember the scene? The Babe has been born, wrapped in swaddling clothes, and laid in a manger. On the hillside without the town the shepherds guard their flocks. To these the angel of the Lord appears bringing the glorious good news of the Gospel. His declaration is, "Fear not: for, behold, I bring you good tidings (Gospel) of great joy, which shall be to all people" (Luke 2:10). Now don't misunderstand. This statement is not the Gospel. It is merely the promise of the Gospel. It is a positive affirmation that the message which follows is to be the Gospel. What then is the message which follows? Simply this—"Unto you is born this day in the city of David a Saviour, Which is Christ the Lord" (Luke 2:11). The glad tidings of the Gospel are: A Saviour has come.

Then, as now, men lived in the darkness and horror and vileness of sin. Then, as now, men were without hope and without God in the world. Then, as now, men were bound by the awful tentacles of evil. Then, as now, men were faced with the frightful outlook of an eternity of torture too great for the mind of man to imagine. Ah, then, what marvelous good news this is! A Deliverer has come! A Way of escape has been provided! A Saviour has been born into the world! "Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

This is the Gospel message in its very simplest terms—Christ Jesus is One Who can save you from sin. To believe this much will insure the eternal sal-

THE charm of simplicity, the helpfulness of clarified teaching, the forceful impact of deep conviction, and the faith-stimulating method of applying inescapable proof-texts makes this discussion by Nixon most satisfying.

vation of any soul. We may not understand many things about the Gospel. Perhaps we may not fully understand just what He did to save us. But if some way or other we come to realize that we cannot save ourselves, but that Jesus Christ can and will, and if we place our trust in Him, then we are saved for all eternity, and neither demon, angel, nor man shall ever be able to take that salvation from us. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

## II. WHAT IS THE GOSPEL IN ITS SCOPE?

WHEN we consider the answer to the question, "What is the Gospel in its scope?" we must think, not of the beautiful scenes connected with the Babe in the manger and the shepherds on the hillside, but of the horror of that scene which transpired on the hilltop outside the city of Jerusalem. We must think also of the wonder of that early morning scene at the sepulchre and of that other angelic message: "He is not here, but is risen" (Luke 24:6). And then, we may think, also, of that future scene when our matchless, glorified Redeemer shall descend from heaven with a shout, and with the voice of the archangel. For all of these events are involved when we attempt to consider the scope of the gospel message.

The gospel message in its scope, then, is simply this: Christ died, Christ rose, Christ is coming again. The proof that these are the three great facts of the Gospel is found in the fifteenth chapter of I Corinthians. There we read, "Brethren, I declare unto you . . . For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:1, 3-4). And then, after Paul has discussed the resurrection at some length, he comes to the climax of his discussion with a declaration concerning the transformation and rapture of believers which shall take place at the coming of Christ: "Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52).

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# IS THE GOOD NEWS TOO GOOD?

by ERNEST E. LOTT

"DO YOU mean to tell me that I can be saved by just believing on Jesus? That's dangerous. God wants me to do something to get to heaven. The way you preach is too easy."

How many times have you heard just such an answer while doing personal work? The devotees of the gospel of the rich young ruler who asked, "What must I *do* to be saved?" are not all dead yet. They either hate the grace of God manifested in the Gospel, or else they think it is too good to be true.

Sometimes a question is best answered by asking other questions. Let us use this method.

## I. IS SALVATION TOO INCLUSIVE?

ONE might be tempted at first thought to answer "Yes" to this question, but such an answer of course would be the death sentence for every human being.

One of the accusations against Jesus was that He received sinners. Unlike many other charges, this one was true. Because He received sinners, you and I were admitted to God's salvation. According to Isaiah 53:6 *all* are sinners, and salvation was provided for *all* sinners at the cross.

We have seen that salvation included *all*, but lest you still are in doubt as to the universality of salvation, we shall turn to another passage, Hebrews 2:9: "... that He should taste death for *every man*." Now we have the assurance that He died for *every man*.

But let us look at one more very familiar passage—John 3:16, "For God so loved the *world* . . ." Like "*all*" in Isaiah 53:6, and "*every man*" in Hebrews 2:9, the "*world*" includes every soul from Adam to the Great White Throne, none left out.

Certainly one cannot gainsay the testimony of these three passages from God's Word. The Holy Spirit has merely used repetition to drive home a glorious fact. Salvation includes *all*, *every man*, the *world*.

The reason that we cannot answer "Yes" to our question is twofold. First of all, because God's Word teaches differently, and second, because if salvation didn't include sinners then every human being that ever lived would be excluded (Rom. 3:23).

## II. IS GRACE TOO ABOUNDING?

But where sin abounded—GRACE did much more abound (Rom. 5:20).

THERE are several good definitions of grace, such as, "Grace represents a free gift," and "Grace is God assuming all of guilty man's responsibility," but the following one best adapts itself to our need, "Grace is unmerited favor."

The story is told of the mother of a condemned French soldier under Napoleon. This mother had at last been admitted before the great general to intercede for her boy. She pleaded, "Sir, won't you forgive and pardon my boy?" Napoleon's stern answer was, "But your boy is guilty." "Ah," cried the mother, "that is the very reason I ask for his forgiveness. You couldn't forgive him if he were innocent."

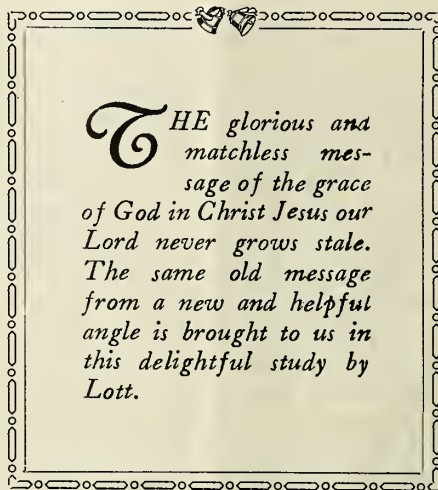
What a sweeping truth this woman uttered. If all of us were good, then Christ's death was but a gesture. But we are, on the contrary, all bad, and we need God's grace not only for salvation, but for every phase of our lives.

How abounding is God's grace? It closed the gates of hell forever to those who accept Him as their personal Saviour. It goes after the backslider "until he is

found." It takes poor, unworthy, incapable children of God and puts over the Lord's program in this apostate world. It molds, shapes, and changes the lives of willing Christians. It supplies the needs of God's children, both temporal and spiritual. It gives peace, patience, and joy to the Christian that will accept it. We could go on and on, but space will not permit, so we must turn you to the Bible for the balance of this list. You will find evidences of His marvelous grace on its every page.

The answer to this question as to whether grace is too abounding is again twofold. First, the Bible teaching forbids anything less than over-abounding grace, and second, anything less than overabounding grace would leave a gap for you and me to fill which would spell our doom.

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# IF THE GOSPEL IS GOOD NEWS, TELL IT!

by JESSE ROY JONES

HENRY Ward Beecher once said: "Some men want to have religion like a dark lantern, and carry it in their pocket, where nobody but themselves can get any good from it." We regret that such a selfish attitude toward the Gospel really exists today, but we are forced to make the admission in view of the facts. Very few Christians seem to realize the responsibility which rests upon them individually in telling the "good news" to others. They apparently believe that that is the preacher's job entirely, and dismiss the thought of them having any responsibility whatsoever.

In the light of God's Word, we present six statements which we trust will awaken the reader to his responsibility as an individual believer to tell the Gospel to those he is privileged to contact.

## I. NOT TO TELL IT IS CRIMINAL NEGLIGENCE

"WHEN I (the Lord) say unto the wicked, Thou shalt surely die; and thou (the Lord's representative) givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezek. 3:18).

Such a passage as this should awaken the most apathetic Christian to the awfulness of neglecting his God-given responsibility to individual souls. In the light of such a challenge from the inspired Scriptures it is little wonder that the apostle Paul cried out as he faced his own responsibility, "Woe is unto me if I preach not the Gospel!" (I Cor. 9:16). The self-same Apostle also says to every believer: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Phil. 3:17).

## II. NOT TO TELL IT MEANS A LOSS OF REWARDS

"IF WE deny Him, He also will deny us" (II Tim. 2:12b). This passage is comprehensive in its teaching. The context clearly indicates that it has to do with studying the Word of Truth and imparting it

to others. It also carries us forward to the Bema—the judgment seat of Christ where every believer shall be rewarded according to his deeds (Rom. 2:6). Those who have been faithful to the trust committed to them shall be rewarded by reigning with Christ in His Kingdom. Those who have been unfaithful and recreant to the divine trust committed to them shall be denied reigning with Christ and consequently shall lose the reward which might have been theirs. Dear reader, does this appeal from God's Book awaken you to your responsibility to tell the "Good News," or are you content to go on indifferently until you stand at the Bema "ashamed before Him at His coming" (I John 2:28)?

## III. NOT TO TELL IT IS THE HEIGHT OF FOLLY

"WITHHOLD not good from them to whom it is due, when it is in the power of thine hand to do it" (Prov. 3:27). The outstanding characteristic of the book of Proverbs is the contrast which the Holy Spirit makes between wisdom and folly. The greatest good that I can do as a recipient of the "Good News" of salvation and the infinite grace of God is to tell it to somebody else that they too might share this greatest of all blessings with me. To withhold them that which has

been so freely given to me—that which would mean eternal life and joy to my friends and fellowmen, would be supreme folly. For Christians who are stewards and ambassadors of the Gospel to indulge in such criminal neglect as withholding this "Good News" from those to whom it is due can only mean that "shame shall be the promotion of such folly" (Prov. 3:35b).

As we face our responsibility as believers in getting out the Gospel from the positive standpoint it presents a much more pleasant aspect, for,

## IV. IT IS A PRICELESS PRIVILEGE TO TELL IT

IF CHRISTIANS could only be made to realize the rare privilege granted unto them to tell forth the Gospel, surely the Church of Christ would see more soul-winning than we do today. Think of it! We

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GOD'S people are too close-mouthed about the Gospel, and too garrulous about other things. Jones' appeal in this article is scriptural, pointed, and impressive. "Let the redeemed of the Lord say so!"





# STUDIES IN THE BOOK OF ROMANS

by THE EDITOR

Stenographically Reported; Copyright 1933, Clifton L. Fowler

THE passage before us for this study is Romans 8:1-13. Is it possible for a man to live without committing sin? This question has been bandied about by teachers and expositors for many a moon. Some teachers try to escape the issue by straddling the fence, but such a method of meeting a problem brings no blessing to either shepherd or flock. The best way to find the correct answer to such a question is to ascertain the declarations of God's Holy Book. The Bible is the fountainhead of spiritual truth. When a question concerning the spiritual life arises, there is no other "source book" to which we may confidently turn, except the inspired Word of the living God.

The King James' version most accurately and reliably translates II Timothy 3:16-17, when it says,

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, thoroughly furnished unto all good works.

So, without any reference to what men may have said, whether pro or con, we let the Bible speak for itself, giving to us God's own answer to the inquiry, *Is it possible for a man to live without committing sin?*

The apostle John says in I John 2:1,

My little children, these things write I unto you, that ye SIN NOT.

God's ideal for man is a high one. There cannot be very much perplexity as to the meaning of such words. We are permitted to know God's thought on the question in short order. God's desire for His own is clear, explicit, and definite—

My little children, these things write I unto you, that ye SIN NOT.

THIS is the twenty-third study on the book of Romans. In this study you will find the answer to that important question, "Is it possible for a man to live without committing sin?" The general subject of this section of the book of Romans is, "The Righteousness of God fulfilled." The title of the subdivision presented in this study is, "The Method."

It is man that excuses sin, and palliates sin, and winks at sin, and is willing to overlook sin, but it is God Who refuses to lower the standard, and says to His children,

These things write I unto you, that ye sin not.

In the section of Romans which comes before us in this study, the Apostle is presenting the blessed possibility of *God's righteousness being fulfilled in the believer's daily life*. That verse which we may very appropriately term the text of this portion of Romans is Romans 8:4:

That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

And once more we see clearly stated God's standard for the believer's life—the *righteousness of the Law fulfilled in us*.

But some one may say, "What is the meaning of the expression 'the righteousness of the Law'?"

The scriptural answer to this question, it seems to us, is not difficult. Since the Law is the perfect expression of the holiness and righteousness of God, as every Bible student knows, "the righteousness of the Law," and "the righteousness of God" are two expressions which mean the same thing. The two expressions simply present different sides of the same great truth. And God says, "The righteousness of the Law may be fulfilled in us."

But note how carefully the great Apostle, as led by the Holy Spirit, employs the passive form of the verb. If he had used the active form of the verb, his statement would have been something like this:

That we might fulfill the righteousness of the Law.

But thanks be to God, he does not say this impossible thing. I say *impossible*, for no man has ever lived who can fulfill the righteousness of the Law. But what he does say is,

That the righteousness of the Law might BE FULFILLED IN US.

Thank God for the passive verb! Thank God for the unfailing accuracy of Scripture! *What we can't do in our own strength, God can do in us!*

Yes, the righteousness of the Law may indeed be fulfilled in us through the strength of Another. Thus God gives us His amazingly clear answer to the question, "Is it possible for a man to live without committing sin?" Yes, indeed, if he will yield himself unto God, he will discover that God can fulfill all righteousness in and through him; but if he

attempts to attain to so lofty a standard in his own strength, he is doomed to wretched disappointment and utter failure.

*PERHAPS* the most important and most interesting question which can be raised concerning this vital point in the Christian's life is, "What is the method whereby God brings about this wondrous victory in the experience of a man who has been a victim and a slave to sin?"

The method shows up right here in this very passage. As Paul swings into the discussion of the method of fulfilling the righteousness of God, the first fact he adduces is the absolute and unqualified eternal security of the believer in Christ.

The fact that he thus boldly uses the eternal security of the Christian as an incentive to holy living may be a surprise to some, but after you have become acquainted with the operations of the grace of God, you will recognize that this is God's regular method of leading His children forth into lives of brokenness and holiness. In another place he frankly says, "The goodness of God leadeth thee to repentance."

Paul's opening words are:

There is therefore now no condemnation to them which are in Christ Jesus.

What a pronouncement! What a revelation!

There is therefore now no condemnation!

The "therefore" is referring back to what he has been teaching in the chapters we have already passed over.

Let us review a few of the Apostle's delightful declarations, showing forth the wondrous completeness of what Jesus Christ has done for those who have placed their confidence in Him; and as we observe the wonder of what He hath wrought on our behalf, we will begin to understand why Paul dares to say those far-reaching and impressive words of Romans 8:1,

There is THEREFORE now no condemnation to them that are in Christ Jesus.

Because he could say in Romans 3:22,

The righteousness of God is by faith of Jesus,

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

Because he could say in Romans 3:24,

We are justified freely by His GRACE,

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

Because he could say in Romans 3:28,

A man is justified by faith without deeds.

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

*MY TEXT* is right when it speaks of the glorious Gospel. It is an invitation from the most radiant Being that ever trod the earth, or ascended the heavens, to you and to me to come and be made happy, and then take after that a royal castle for everlasting residence, the angels of God our cup-bearers.

—T. Dewitt Talmage

Because he could say in Romans 4:5,

To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness,

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

Because he could say in Romans 4:8,

Blessed is the man to whom the Lord will not impute sin,

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

Because he could say in Romans 5:1,

Being justified by faith,

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

Because he could say in Romans 5:20,

Where sin abounded, GRACE did much more abound,

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

Because he could say in Romans 6:2, in speaking of our standing,

We are dead to sin.

He can now say,

There is THEREFORE now no condemnation to them which are in Christ Jesus.

But when the Spirit of God, speaking through the great Apostle, says, "no condemnation," does He actually mean "no condemnation"? Undoubtedly yes! The Authorized Version prints a clause at the end of this verse which belongs at the end of verse four. Fortunately it was not removed from the fourth verse, so all we need to do is to recognize that verse one is completed with the words "Christ Jesus."

(Continued on p. 393)

—375— But He did not say, (no chastening.)





# ON HIS OWN GROUND

by EVANGELIST PAUL HUTCHENS

(Continued from last issue)

## PART II

AS SOON as opportunity afforded after the announcement of the decision of the judges, John slipped out into the clear cool air of the night. The wind was blowing sharply and was rather piercing for so late in the spring. "A good night for a brisk walk," he said to himself. "I think I'll just avoid the crowd by going around by the gymnasium and then go straight home. What a beautiful sky and how fast those clouds fly. Must have been such a night as this concerning which Stevenson wrote so beautifully—'A flying wrack of diaphanous and lawny texture'—only there are thousands of these flying wracks tonight."

A voice from behind.

"John Havern! Wait a minute!"

John turned to recognize his questioner of yesterday afternoon.

"May I walk with you? I want to ask you a question."

"Of course," John answered in a friendly tone. "But remember, I am no Socrates."

The two boys turned down a side street and began to walk faster as the cold wind hit them full in the face.

John's companion seemed rather nervous and troubled about something. "You seem to know a lot about religion and the Bible," he began, "and I am wondering if there is anything wrong with a fellow breaking his word once he has given his promise."

"What do *you* think?" John asked.

"Well, I hardly know. My mother always taught me that one's word should be as good as law; and that once he had given a promise nothing should lead him to break it."

"Well, don't you think your mother was right?"

"Yes, I do in a way; but suppose you promised to keep quiet about something that might mean injury to another and there came to you a feeling of condemnation for having made such a promise. Suppose, to break your promise would be to tell a lie; and that not to break it would be to seriously endanger an innocent person. And suppose your conscience seemed to be telling you to break your promise—what can a fellow do in a case like that, with the Bible forbidding you to lie and your conscience telling you for the sake of someone else to go ahead and do it?"

"But you know your conscience—a man's conscience has no right to be in conflict with the Bible," John replied, "for the Bible is always right. On the other hand, when a man's conscience really *disturbs* him, it is the right thing to do something about it and do it quickly. For it never pays to let anything stand between one and a clear conscience." John reflected a moment before continuing. "I would say," he went on, "that in case a promise must be broken, that it would be the proper thing to settle the matter directly with the one to whom the promise was made. At least, that is the way it appears to me. Of course, you know that I am endeavoring to do everything now in the Christian way."

The two boys walked on, each one conscious of the fact that they were talking about things that were deeper and somehow better than the ordinary things of life. But it was evident that John's companion was still wrestling with some problem that concerned his own personal conduct, for a moment later he asked:

"But suppose it were too late to see the person to whom the promise was made and that every minute was bringing the danger to the other person nearer and nearer?"

"Well, let us look at it this way," John suggested. "Suppose one promised to assist in a bank robbery. Then, after reflection, suppose he decided not to do it. In that case would it not be all right to change one's mind even though the breaking of a promise were involved?"

"Yes, I believe it would," John's companion acquiesced. "But somehow this is different." He stopped suddenly and, looking at his watch, exclaimed, "Why it's after 9:30! I must be getting home—why not come home with me for the night?"

"Thanks very much. Maybe some other time I can," John replied, "but mother is expecting me to come home tonight. She's all alone you know, and I promised I'd not be out later than 10 o'clock. I'll have to hurry to make it now. Good night! I'll see you tomorrow."

With that he turned quickly, and directed his steps toward the park, leaving his new friend standing as though experiencing some serious mental conflict.

But very few persons can stifle the voice of conscience or evade the call of duty if there is any degree of honesty in the heart. Hence John had been gone only a few minutes when his new friend clenched

(Continued on p. 395)

# THE SPIRITUAL SIGNIFICANCE OF THE NUMBERS

by R. S. BEAL

**T**HE number ten, which marks a new beginning, stands connected in many interesting and fascinating ways with the Jewish nation. When God called Abram and sent him into a country he knew not of, a new beginning was made and a new dispensation of time was ushered in. As the number ten signified completeness and rotundity or order, so God's purposes and program are rounded out through Israel. Surely Plato was right when he said, "I perceive that God doth everything by time, number, color, and weight." The uniform usage of this number throughout all the books of the Bible is faithful witness to the unity of its authorship.

The center of Jewish life after God had delivered the nation from Egyptian bondage was the tabernacle, the pattern of which was revealed to Moses while he was on the mount with God. It is not to be wondered at that this structure should be marked with the number ten, whose construction boards were to be ten cubits high, standing on one hundred sockets of silver, and covered by ten curtains. The laver, so important in the ceremonials of this building and in the great temple, erected afterwards, is mentioned exactly ten times in Exodus and Leviticus, and a similar number of times in Kings and Chronicles.

The outstanding heroes of ancient Jewish history were Daniel and his three companions. Here are young men who stood out against the paganism of their day, and who were not ashamed of their faith in the triune God. Ten days were they proved and allowed to live on pulse, and when they stood before the king, the record is that they were ten times better than all the rest.

When the children of Israel reached Mount Sinai in their journeyings after Egyptian deliverance, God

*HERE is the tenth study of the series on "The Spiritual Significance of the Numbers of the Bible." Pastor Beal presents the significance of the number ten, showing how it stands connected with the nation Israel.*

gave to them what He did not give to anyone else, a law, and this law consisted of just exactly ten commands, and we call them the ten commandments. Ten, because given to Israel, and Israel alone.

God commanded Moses in the long ago to take a census of all the men of Israel, and every man who was over twenty years of age was called upon to pay a poll tax which was called atonement money. The price was ten gerah. The great system of the tithe was given to the Jewish people. Each person in this elect nation was to give to God one-tenth of his income. It was an amount which represented what man owed to God, and also represented an acknowledgment of his divinely imposed stewardship.

Literally hundreds of other illustrations could be given to show how wonderfully uniform is the usage of this numeral throughout the Scriptures, revealing that behind all those human beings whom God used to pen His will upon the sacred page, was the mind of infinite wisdom. Thanks again for the blessed assurance which comes to faith in the perusal of these things.

## AS THE EDITOR SEES IT

(Continued from p. 367)

a few cases the home secretaries of foreign mission boards are included among our missionary gift subscriptions.

### Public Worship

**W**E ARE told by the daughter of a British naval chaplain that in her opinion, "Public worship does not have any attraction for the young." If she would come to America and visit the countless houses of worship throughout this land, she would behold the miles of empty pews which are mute but eloquent testimony that public worship does not hold the blessed attraction

it once held for either young or old. And if she were to visit the theatre district on Sunday night she would find the parked cars extending for blocks in every direction, and the seating capacity of the theaters taxed to the utmost.

The empty church and the crowded amusement palace are among the awful indicators of the trend of the age.

Meanwhile believers in Christ Jesus should be increasingly diligent in prayer and testimony; more tenderly alert in their watchfulness for the Lord from heaven; and ever mindful that He hath admonished us not to "forsake the assembling of ourselves together."



# IN THE HARVEST FIELD

Conducted by ELMER SEGER

This is Dr. Hudson Taylor's estimate of a missionary's needed equipment:

1. A life yielded to God and controlled by His Spirit.
2. A restful trust in God for the supply of all needs.
3. A sympathetic spirit and willingness to take a lowly place.
4. Tact in dealing with men, and adaptability toward circumstances.
5. Zeal in service and steadfastness in discouragement.
6. Love for communion with God and for the study of his Word.
7. Some experience and blessing in the Lord's work at home.
8. A healthy body and a vigorous mind.

E. H. Ironside, of the Dallas Colored Bible Institute, requests prayer for the creation of a small fund to pay the street car fare for needy students who often have to walk four and five miles or more to school and return, even in the winter time. We are glad to hear that these students have zeal enough to make such a trip, even if the fare isn't provided so they can ride.

The first Baptist Church of Tucson, Arizona, R. S. Beal, pastor, had a most profitable revival campaign in the month of October, under the leadership of Rev. Carl Basset, of Winona Lake, Ind. The ministry of Rev. and Mrs. J. R. Jones, of the Denver Bible Institute, was greatly appreciated by the church on the Sunday preceeding the revival and their presence was used of God in stirring souls. Next month the pastor will be with Rev. Carl Harwood in a revival campaign in El Centro, Calif.

Oscar S. Zimmerman, of the Immanuel Mission to Seamen, in answer to prayer, has been provided with funds to make a world tour covering six months time, in which he will visit fifty harbors. Mr. Zimmerman feels that this trip is one of unparalleled opportunities for reaching additional thousands of unsaved souls and for greatly expanding the work of the Mission. It is in no sense a deputation trip or pleasure trip. Let us pray for God's blessing on Mr. Zimmerman as he makes this missionary journey.

Fundamental Evangelistic Association. November: "Our workers' health should be made a special matter of prayer. Since conference time several of the workers have suffered ill health. Mr. Reynolds especially has been subject to spells of exhaustion. Hedge each worker in

with your prayers each day, that this work might go forward. God is able—ask Him to undertake!"

Mr. and Mrs. Hollenweger, of the Liebenzell Mission of Germany, associated with the China Inland Mission, visited at the Denver Bible Institute during the first week of November. These two missionaries have been stationed in Hunan, China, for the past twenty-seven years, this being their second time home on furlough in that time. As they go back to Germany, they will have the joy of seeing their three boys, fifteen, seventeen, and eighteen years of age, whom they have not seen for eight years. They especially ask our prayers for the care and education of their boys. The eldest plans to follow in the footsteps of his father and serve the Lord as a missionary in China. Their devotion to the Lord as evidenced in their sacrificial lives was a blessing to students and workers alike on their visit to D. B. I.

From the "Latin American Evangelist" comes this word: "THE CALL IS SOUNDING FORTH—Speaking from the standpoint of evangelical missions, the urgent need of Latin America is for a large company of consecrated and prepared young soldiers of the cross who will go throughout the length and breadth of the continent proclaiming the message of salvation, and following exactly the methods of St. Paul. The fields are white unto harvest, ninety or more millions still without the Gospel."

The Bible Institute of Costa Rica will receive any young man who feels a call to preach the Gospel to his own people and who is recommended by his church or missionary society as of consecrated Christian character, sound health of mind and body, and as showing reasonable gifts for the ministry.

The South Africa General Mission reports that many officials are showing a friendly spirit, and prayer is asked that the work may go forward in quietness and with spiritual power.

"A cross-section of Egyptian life today would reveal deep areas of hostility to everything Christian, cut by streaks of sober and genuine enquiry. At Shebin El Kanater in the Delta, a recent conference of Moslim enquirers was a record for numbers and interest shown. Among the children there is quite a movement to attend Sunday-schools. On the other hand there is a nationalism which is anti-foreign and anti-missionary, together with a materialism which is frankly godless. The Nile Mission Press and the Egypt General Mission are meeting both the favorable and the unfavorable forces which are at work, and appeal to us for constant prayer" ("World Evangelization").



# UNEVANGELIZED AFRICA

## ALONG THE TRAILS

An interesting account of the progress of the out-school and village work of the native teacher-evangelists from Kitsombiro Station comes to us from David Doerksen, who is "under shepherd" for these native workers.

"Since writing my last letter we have slipped and slid over many trails. The work is expanding; two of our evangelists have their headquarters about one hundred miles from here and others are almost that distance away. Some of them are able to come into the Station once in two months and, except at that time, they see no other Christians. It takes more than human ability to visit the 140 native workers and keep them 'happy on the way.'"

## INCREASED INTEREST

"There is increased interest in many places. One teacher reports forty-seven regularly at daily prayers. A number report about thirty daily attendance. But some of the villages are still as hard as nails and the teachers there need your prayer backing. Some of them beat the drum for service twice a day, go into the mud chapel, and carry out a full service, sermon prayer, and singing, with no audience but their own helper. We climbed a regular 'Pike's Peak' to visit a couple of native teachers trying to hold the fort there, and then struck out for camp. Away down in a deep canyon we spent a fine evening and night visiting an out-station where nine months ago only one fellow attended regularly, and four others came 'at times.' Now we find between forty and fifty coming regularly to the daily prayer service and a real interest in two other nearby villages as well."

## A LITTLE CHILD LEADING

"As we approached one chapel we heard children repeating Scripture verses; then a boy's voice talking. We walked in and found the native evangelists were visiting a nearby village, but the children were carrying on the service as usual. A little naked shaver, not a day over nine, was the preacher. He was quite fussed when I entered, and only said a few more words, then called upon another little native boy to lead in prayer. After the prayer he started a song pitched as high as taxes, but we got through fine. For the closing prayer he called on the native evangelist who came with me. We had large and attentive audiences that night."

## GOD'S SPIRIT MOVING AMONG THE PEOPLE

"As I came to certain villages where not long ago the people hated us, but now they are friendly and even hungry to hear the Gospel, I soon began to feel the reality of it all—God's Spirit moving upon these native hearts! Large crowds huddled together, like quail in the snow, to keep warm while they listened! In one village, evangelists who have been pounding away faithfully sowing seed for two years with but five or ten followers, are now near their reaping time. Two hundred pray with them daily, and many also in the other two villages where they preach. Each day we moved to another village. Each night I held several meetings. I told God they were His meetings. I gave short talks, and then turned the meeting over to the native evangelists. There were crowds of black people all day—God's 'other sheep'! My two personal boys seemed to sense that we were in the midst of a real work for God, and were more faithful than ever, never once asking me what to cook.

"One morning to get away from these crowds and be alone with God, I went and hid on a brushy hillside. Soon I heard voices above me, then coming nearer. They had started at the top of the hill and scoured the brush until they found me. This kept up for several days as I sought to be alone with God, for the burden of these multitudes was heavy upon me. Then one morning God told me to rise, and be merry, for He had found an intercessor at home for the audiences. I hope that one may have the opportunity to read these words."

## PRAY! PRAY! PRAY!

Keep these native evangelists and teachers constantly before the Lord of Hosts in prayer, that the Word of the Lord may have free course and be glorified. Native preachers from the two northern stations alone have preached to more than 310,500 in the village meetings during a period of three months.

## NEW WORKERS

We offer praise and thanksgiving to Him Who is able to do exceeding abundantly above all that we ask or think, for new workers who will be on the high seas, D.V., bound for the field, by the time this is in print. **PRAY FOR THEIR SAFE ARRIVAL AND A SPIRIT-FILLED MINISTRY FOR THEM.**

Prayer-helpers' enrollment cards and literature upon request.

UNEVANGELIZED AFRICA MISSION  
Interdenominational, Evangelical, FAITH Mission  
536 So. Hope St., Los Angeles, California

John Kaye, Treasurer, and Home Director

Rev. Paul F. E. Hurlburt, General Director,  
Lubero, Belgian Congo, Africa



# IN THE BOOK NOOK

Conducted by RALPH E. OBITS

## OUR SEAL

A record of answered prayer. "Our Seal," being the witness of the China Inland Mission to the faithfulness of God, relates how God has guided and providentially supplied in the establishment of the various headquarters of the Mission. It tells the faith strengthening story of how God, in answer to prayer, has enabled the Mission to secure the properties which they hold in London, Toronto, Philadelphia, and Shanghai. The record includes many incidents of seemingly insurmountable obstacles which were overcome by waiting upon God, especially in dependence upon Him for funds to build the various headquarters and missionary training homes. God's answers to the prayers of the Mission have sometimes come through the beneficence of individuals whom He has burdened for the work; it is interesting indeed how God has worked in the hearts of men of means in accordance with His promises in the Word. "Our Seal" is a record of God's faithfulness in answering prayer for the work of the China Inland Mission and its Associate Missions in China, bringing up to date the account of God's dealings, especially in financial matters, with the Mission. It is a book to strengthen faith, quicken hope, and renew courage in these critical days.

"OUR SEAL," by Marshall Broomhall. Cloth, 173 pages, 5x7½ inches, price \$1.00. Published by the China Inland Mission, 237 West School Lane, Philadelphia, Pa. and 150 St. George St., Toronto 5, Ont.

## STEPS ON THE LADDER OF FAITH

Many young people of our generation are hazy in their knowledge of the Christian faith. It is for these especially that Dr. James M. Gray has prepared a timely volume setting forth with great clarity and simplicity the fundamentals of our faith, "the foundation on which it rests, the peril of its rejection, the inexpressible joy of its possession, the pains which God has taken to make it ours, and the use to which it may be put in the service of humanity, and for our own present and eternal reward." In his preface Dr. Gray says, "I have begun with the fact of God, and in the simplest way I know, have tried to show why men believe in God and what God's nature is. The greatest revelation in the Bible . . . is the cross and the Third Person in the Godhead, Who makes it known to us. At this point in the book I have discussed . . . man's great personal enemy, and the awful and inevitable issue awaiting them whom he continues to deceive. Then we see how simple is that act of the human will by which we . . . become partakers of the divine nature. The means by which the divine nature grows in power in us and gains the victory over the old nature. The means of communion and fellowship with God day by day, and the certainty of everlasting fellowship with Him and with

one another 'in the land that is fairer than day.'" Dr. Gray's book is an excellent presentation of the great, outstanding themes of Scripture with which everyone should be familiar.

"STEPS ON THE LADDER OF FAITH," by James M. Gray, D.D., LL.D. Cloth, 175 pages, 5x7½ inches, price \$1.50. Published by Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.

## THE NEW GEOLOGY

George McCready Price is one of the few scientists today of discernment sufficient to distinguish consistently between facts and theories. A truly inductive scientist, Price in his geologic investigations has not limited his observations to what he OUGHT to find according to commonly accepted theories. Perceiving the extent to which the science of geology has been built upon an assumption which has become incredible in the light of recent research, Price has reconstructed the whole body of the science. The fair-mindedness of his presentation of the subject is indicated in the following excerpt.

"Whether the author has always succeeded or not, the effort has at least been made to KEEP FACTS AND THEORIES CLEAR AND DISTINCT; and where alternative hypotheses are possible and permissible, these alternatives are openly stated, and the reader is advised to take his choice. True, the author has often felt free to state a line of argument in favor of that hypothesis which he considers the more reasonable. But it is supposed that even the beginner in the science will acquire a better appetite for more of the subject, and will be more mentally alert to discriminate between the true and the false in the way of theories, if he is not always spoon-fed with those theories which in the minds of most teachers of the science have already crystallized into infallible dogmas."

This textbook is excellent not only for colleges and schools, but for the general reader. From the standpoint of one who esteems the Bible as the inerrant Word of God, "The New Geology" is especially commendable because it discloses the agreement between true science and God's Word.

"THE NEW GEOLOGY," by George McCready Price. Cloth, 726 pages, 6x8½ inches, price \$3.50. Published by Pacific Press Pub. Ass'n, Mountain View, Calif.

## THE GOLDEN GRAIN SERIES

The Golden Grain Series of Scripture calendars, almanacs, diaries, etc., published by Pickering and Inglis, are attractive, useful, and helpful, yet inexpensive.

(Continued on p. 400)

# BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

## THE LORD'S SUPPER

The Lord Jesus the same night in which He was betrayed, took bread; and when He had given thanks, He brake it.

- I. IT IS A COMMAND OF GOD  
"Take eat" "This do"—I Cor. 11:24
- II. IT IS A MEMORIAL OF CHRIST'S DEATH  
"In remembrance of Me"—I Cor. 11:24-25
- III. IT IS A TESTIMONY OF OUR FAITH  
"Ye do show"—I Cor. 11:26
- IV. IT IS A COMMUNION OF HIS PEOPLE  
"The communion of the body of Christ for we being many are . . . one body"—I Cor. 10:16, 17
- V. IT IS A PROPHECY OF HIS SECOND COMING  
"Till He come"—I Cor. 11:26

—C. L. F.

## KEPT

John 17

- I. KEPT IN THE FATHER'S NAME  
John 17:11  
"Kept through Thine own name"
- II. KEPT IN SECURITY  
John 17:12  
"None of them is lost"
- III. KEPT IN JOYFULNESS  
John 17:13  
"That they might have My joy fulfilled in themselves"
- IV. KEPT IN PURITY  
John 17:15  
"Keep them from the evil"
- V. KEPT SEPARATED FROM THE WORLD  
John 17:16  
"Not of the world"
- VI. KEPT IN ACTIVE SERVICE  
John 17:18  
"Even so have I also sent them into the world"
- VII. KEPT FOR THE COMING GLORY  
John 17:22  
"And the glory which Thou gavest Me I have given them."

—N. D. R.

## LOOKING BACK

Luke 9:57-62

- I. LOT'S WIFE, to Sodom  
Gen. 19:17, 26  
Luke 17:32
- II. ORPAH, to home and kindred  
Ruth 1:14, 15
- III. ISRAEL, to Egypt and the flesh pots  
Exod. 16:3  
Acts 7:39
- IV. THE SCRIBE, to present advantage and comfort  
Matt. 8:19, 20
- V. THE RICH YOUNG RULER, to his wealth and position  
Mark 10:17-22
- VI. DEMAS, to this present world  
II Tim. 4:10
- VII. THE ONLY SAFE OBJECT FOR A BACKWARD LOOK  
Isa. 51:1

—"The Voice"

## PAUL'S MINISTRY

- I. PAUL'S GREAT MISSION  
I Cor. 9:22
- II. PAUL'S GREAT MOTIVE  
Phil. 3:8
- III. PAUL'S GREAT METHOD  
I Cor. 2:2

—R. E. O.

## OCCUPATION IN CHRIST

- I. THE PURPOSE OF OCCUPATION  
John 15:5
- II. THE PLEASURES OF OCCUPATION  
Ps. 16:11
- III. THE PEACE OF OCCUPATION  
Isa. 26:3
- IV. THE PRICE OF OCCUPATION  
John 15:2

—R. E. O.



# LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE  
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON  
Illustrations by ALBERT MYGATT

First Quarter, Lesson 5

Sunday, February 4, 1934

## PUTTING GOD'S KINGDOM FIRST

Lesson Text: Matthew 6:1-34  
(Assigned for Printing: Matthew 6:19-33)  
Devotional Reading: Psalm 19:7-14

### Golden Text:

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you" (Matt. 6:33).

Today's lesson is the second in a series of three, drawn from the Sermon on the Mount. In it we have three lessons in one. The first is,

### 1. A LESSON CONCERNING REWARDS

Matthew 6:1-18

Two striking expressions occur thrice, each, in the first eighteen verses of our lesson. The first of these expressions is, "Verily I say unto you, they have their reward"; and the second, "Thy Father which seeth in secret shall reward thee openly." From these expressions, and from their repetition it is self-evident that the central truth which runs throughout this section is the truth of the believer's reward. This conclusion is confirmed and emphasized by the words of verse one, which says that under certain conditions "ye have no reward of your Father which is in heaven."

Before considering what our lesson teaches us about this truth, let us pause for a moment to consider the distinction which God's Word makes between salvation and rewards. Salvation, according to the plain teaching of many Scriptures, is entirely our Saviour's work, concerning which He cried on the cross, "It is finished" (John 19:30). Reward, on the other hand, is something which comes to us through the good works which we work in our Saviour's strength, as we yield ourselves to Him (I Cor. 3:11-15). Salvation, in other words, is a gift is not of works (Eph. 2:8-9; Rom. 6:23; Titus 3:5), but rewards must be earned, they are given to every man according as his work shall be (Rev. 22:12). Salvation cannot be lost—it consists in receiving eternal life and the forgiveness of all our sins (John 5:24; 10:28-29; Eph. 1:7); but rewards may be forfeited. This is true only of the rewards which as yet are unearned. The Scriptures make it plain that a man shall not lose his reward for any good work which he hath wrought (see Matt. 10:42). But it teaches just as plainly that we may fail to receive a full reward—that is, that through times of stubbornness, and coldness, and carelessness, and unbelief in our lives, we make it impossible for God to give us the rewards which He had planned to give us for those times, if they had been spent in fellowship with Him, and yieldedness to Him, and service for Him (II John 8).

Now consider what our lesson teaches concerning rewards. It presents one thought, with three specific applications. The one thought which it presents is this: If we do anything for the praise of man, in the praise of men we must find our reward—we will receive none from our heavenly Father; but if we do what we do for the glory of God, with the thought uppermost in mind of pleasing Him, He will reward us openly, so that all may know that we have won His approval. The three specific applications of the principle are, first to our giving, second to our praying, and third to our fasting, which, we believe, may be extended to many forms of self denial which the Christian should practice. Let us learn the lesson which our Saviour has sought to teach us. Let us seek so to live that whether we eat, or drink, or whatsoever we do, we shall do all to the glory of God, being assured that in the measure in which we glorify Him, He will permit us to share His glory. (I Cor. 10:31; Romans 8:17)

### II. A LESSON CONCERNING OCCUPATION

In the next few verses of our lesson text, the central subject which is dealt with is the occupation of our hearts. Like the section dealing with the believer's reward, this section falls naturally into three divisions, but whereas the truth of reward was developed by repetition, the truth of occupation is developed by a progression in thought.

First our Lord presents the truth of occupation as related to our conduct. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21). This is a truth which works in two directions. Our conduct is bound to affect our occupation to a certain extent. If we lay up treasures on earth, inevitably we will be occupied with earthly things, whereas if we lay up treasures in heaven, that very fact will turn our hearts and minds more and more toward heavenly things. But on the other hand, if we are occupied primarily in earthly things, that very fact will influence our decisions, and incline us to place an excessive value on earthly treasures; but if we are occupied with heavenly realities, we will be able more and more clearly to perceive the values of heavenly treasures, and will make our decisions accordingly. There can be no



doubt about it. The occupation of a man's heart has a profound effect upon his conduct, and conversely his conduct is bound, to a certain extent at least, to affect his occupation.

Next the truth of occupation is presented from the standpoint of its effect upon our personal Christian life. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness" (Matt. 6:22-23). As we consider what the Scripture teaches about light and darkness, it is not difficult to understand the meaning of these verses. Light, in the Scripture, stands preeminently connected with God, and the things of God. For instance, the Scriptures tell us that God dwelleth in light which no man can approach unto (I Tim. 6:16). Again they say, "God is Light, and in Him is no darkness at all" (I John 1:5). Again Christ said, "I am the Light of the world" (John 8:12). And again God's Word is said to be a light and a lamp (Ps. 119:105). (See also II Cor. 4:6; Eph. 5:8; I John 1:7; etc.) On the other hand, darkness in the Scripture is primarily connected with the evil one and his works. For example, when God calls Paul to open the eyes of the Gentiles, and "to turn them from darkness to light," He adds the explanation, "and from the power of Satan unto God" (Acts 26:18). Again, the evil deeds of worldlings and unbelievers are called "the unfruitful works of darkness" (Eph. 5:11). And the spiritual state of the man who is walking in sin is said to be one of walking in darkness (I John 2:8-11—see also I John 1:5; Eph. 6:12; Col. 1:13). In the light of these facts, the verses which we have quoted above from our lesson text plainly mean that if we are occupied with the things of darkness, that is, the things pertaining to the world, the flesh, and the devil, our whole body will be filled with darkness—the whole life will be under the power of the evil one. But if we are occupied with the light, that is, with our Lord Jesus Christ, and with the things which pertain to His good pleasure, then our whole body will be full of light—the whole life will be under the control of our Lord, and enriched with the joyous consciousness of His presence with us, and experience of His choice blessings (see also Isaiah 26:3; Phil. 4:6-8).

And finally, our Lord presents the truth of occupation from the standpoint of its effect upon our personal relationships with God and with His service. His presentation of this truth is brief, but very much to the point. He says, "No man can serve two masters: for either he will hate the one and despise the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matt. 6:24). In other words, if we wish to be true servants of the Lord, we cannot be occupied with mammon, or with any other worldly thing. To be true servants of His, we must be occupied with Him, giving Him the preeminence in all things. May God give us an undivided heart in which He reigns supreme; and this He will do if we will but respond to His appeal, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2).

And now we study,

### III. A LESSON CONCERNING TRUST

Matt. 6:25-34

The central subject of the remaining verses of our lesson is the subject of trust. This subject is developed from two points of view, the negative and the positive; and it is delightfully illustrated by two clear-cut illustrations.

The negative side of this truth is stated in the words of verses 25 and 31: "Take no thought for your life, what

ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than meat, and the body more than raiment?" "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" It is a significant thing that the word translated "take no thought" in both of these verses is the same word which is translated "Be careful" (literally "anxious") in Philip- pians 4:6, which admonishes us, "Be careful (anxious) for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." The same word is used also in verse 34. Our Lord is not telling us that we should not be industrious or thoughtful in providing for our daily needs and the needs of our loved ones; but He is warning us against the sin of worry. His words mean, accurately translated, "Take no anxious thought." If a man is trusting in his own natural resources, there may be real occasion for worry, and there surely is in days like these. But we do not need to rely upon ourselves. We have something better to trust in.

And so our Lord plainly shows that the antidote for worry is to trust in God. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." And to encourage us to do this He reminds us of our Father's care for us, using two illustrations, the illustration of the fowls of the air, which He feeds, and the lilies of the field, which He clothes. Surely, if He so cares for the least of His creatures, He will not fail to care for those who put their trust in Him. And we need not worry lest He is ignorant of our needs, for the Scripture says, "Your heavenly Father knoweth that ye have need of all these things." If they are withheld for a season, it is to teach us some much needed lesson. But we may be sure that if we will walk with God, and talk with Him, and seek, in His strength, to do His will, we will want no good thing. (See Phil. 4:19.)

### VITAL-TRUTH ILLUSTRATION

Edwards, the sailor-preacher, was in the field when the present writer was a young man. His last days were spent in Burlington, Iowa. He was peculiar in his methods inas- much as he usually began his addresses extemporaneously, but when he began to rise to the occasion and got on his tiptoes and took fire, he would turn to his manuscript and read as very few men could read, and thus carried his hearers with him victoriously to the end.

His wife used to tell about his prayers. Upon one occa- sion, the last of the week, as he was by himself, she heard him saying: "Oh, Lord, I am Thy servant. I am going out to preach on Sunday. I would like to have You send me some wood, and send it to me already cut. I haven't any money." The answer immediately followed. Two men were coming through the woods as they were driving to the city, and passed by a camp where men had been pre- paring railroad ties and had left a great pile of large chips. They stopped and loaded up their wagons with these, pur- posing to sell them in Burlington. As they drove along through the city, the one in the lead stopped and called back to the other and said, "Here is where Edwards the preacher lives. He has no wood in his yard. Let's drive up there and unload these chips." This was done without consulting any one, and they drove on their way. So there was the wood, and it was already cut.

At another time she heard him pray for money for a little medicine and a little coffee. Then he went out toward the store and a worldly-minded cattle dealer stopped him and handed him ten dollars, saying, "I saw you coming, and thought you might need it." So there was the proof that God answers prayers and does not object to our laying the details of our petitions before Him. May the Lord give to all of us this childlike faith.

—"Baptist Temple News," Grand Rapids





## TIMELY WARNINGS

Lesson Text: Matthew 7:1-29  
(Assigned for Printing: Matthew 7:12-27)  
Devotional Reading: Proverbs 2:1-8

### Golden Text:

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire" (Matthew 7:19).

Last Sunday's lesson consisted of three lessons in one. Today's lesson, the concluding study in the Sermon on the Mount, consists of five lessons in one. The first lesson which we study is,

### I. A LESSON CONCERNING THE LAW Matthew 7:12

The opening verse of that portion of our lesson assigned for printing brings before us what is commonly called the Golden Rule.

Some scholars, imbued with the philosophy of the "Modernist" who seeks to find good in all religions, say that the Golden Rule is not confined to the teachings of Christ—it was taught also by Confucius. But more thoughtful scholars have called attention to the fact that the so called "Confucian Golden Rule" is negative in character, whereas the admonition of our Saviour is positive. The Confucian Golden Rule says, "Do not do unto others what you would not that others should do unto you." But the Golden Rule enunciated by our Saviour says, "All things whatsoever ye would that men should do to you, do ye even so to them." What a world of difference there is between the two! If the Good Samaritan had taken the Confucian Golden Rule for his guide, he would have passed by the hapless victim of the robbers, saying to himself, "Don't kick that man, you wouldn't want him to kick you if you were in such a plight." Instead, he had caught a vision of higher things, even the truth which our Saviour enjoins in the "Christian Golden Rule," and so he bound up the wounds of this stranger, having poured in wine and oil, set him upon his own ass, carried him to the inn, and there arranged for him to be cared for, even paying for his entertainment. He knew that had he, himself, been overtaken by such a misfortune, he would want the passerby to deal so with him, and he governed his dealing with the unfortunate stranger accordingly (Luke 10:30).

Our Lord tells us that to do unto others what we would that others should do unto us is the Law and the Prophets. This is explained by other Scriptures which say that the Law is fulfilled in one word, even in this, "Thou shalt love thy neighbor as thyself" (Gal. 5:14; Rom. 13:9-10).

What tremendous changes would occur in the affairs of mankind if this rule were actually given universal application. There would be no more wars, no more crime, no more brutality, no more greed, no more graft, no more gossip, no more slander. Everyone would be kind to others in word and deed. The hungry would be fed. The naked would be clothed. The homeless would be sheltered. The sick would receive the most tender ministrations, regardless of their power or impotence to recompense those who ministered to them. The sorrowing would be comforted. The lonely would be sought out by congenial companions. Of course we know that it is impossible for this rule to find universal application in the affairs of men as long as sin is in the world, for the carnal mind, which is in control in the lives of most men, is not subject to the Law of God, neither indeed can be. But we can, each of us, individually, so yield ourselves to the Lord Jesus Christ, and so let Him live out His life in us, that this rule will be given its practical application in our lives. And we may be assured that in the Kingdom, when the will of God is done on earth, as it is in heaven, the Golden Rule will be one of the fundamental laws of that Kingdom.

Now we must hasten on to consider

### II. A LESSON CONCERNING ETERNAL LIFE Matt. 7:13-14

The next two verses of our Lesson Text say, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:13-14).

In these verses our Lord shows us, by implication at least, how exclusive is God's plan of salvation. From other Scriptures we know that the way to eternal life is to trust the Lord Jesus Christ as one's personal Saviour (see Acts 16:31; John 3:16; 3:36). The wide gate and the broad way must, therefore, refer to unbelief, for the man who will not trust Christ is lost, whatever form his unbelief may take, and regardless of whether he is a moralist or a degenerate. "He that believeth on Him is not condemned, but he that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" (John 3:18). Also in the light of these Scriptures, the narrow gate and the straight way must be the way of faith in Christ, of Whom the Scripture says, "Neither is there salvation in any other, for there is none other Name under heaven, given among men, whereby we must be saved" (Acts 4:12).

Some have erroneously interpreted this passage to mean in effect, "The path to eternal life is so narrow you had better watch your step, lest you lose the path and miss the gate." A friend of mine, speaking on this Scripture, once said, "Some people think that the strait way is like this crack in the wall," running his finger back and forth over a vertical crack in the wallboard with which the room was finished, "and they think they can be now on the path, and now off, like the Irishman, 'Off again, on again, gone again, Finnegan.' That is not the way it is at all. Rather, when a soul has trusted the Lord Jesus Christ as his Saviour, the way to eternal life is like the Grand Canon, with him in the bottom. He can bump his head against the walls on either side, but he can't get out!" That surely is what the Scripture teaches. Once a soul is saved, he is through the gate, and in the way, and he can never lose his salvation (John 5:24; 10:28-29; 6:37-40; Rom. 8:38-39).

### III. A LESSON CONCERNING FRUITAGE Matt. 7:15-20

And now our Lord gives us a most practical lesson concerning fruitage. He says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit . . . Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:15-20).

Herein we see the folly of attempting to change our lives by mere reformation. The unregenerate heart is an evil tree and can produce nothing but evil works. It may produce, in some realms, an imitation of a godly life, but it cannot produce the real thing. Out of the heart are the issues of life, and if the heart is unregenerate, it can produce nothing but the works of the flesh, be those works as refined and veneered as they may. A real change of life must begin in the regeneration of the heart through faith in Christ, by which a new nature is imparted to us, even God's own nature. And the transformation of the life necessitates also that having been born again, we shall walk under the control of this new nature, yielding



ourselves to God as those that are alive from the dead, and our members as instruments of righteousness unto God. As we do this we find the new nature to be a good tree, bringeth forth good fruit (Rom. 8:7; II Pet. 1:4; Rom. 6:13; Gal. 5:16; Rom. 12:1-2).

We have here also a most practical suggestion as to how to judge between our fellow men, as, for example, in distinguishing the false teacher from the true. "By their fruits ye shall know them." Let us be very careful, however, when we find it necessary to judge our fellow men, to consider their fruitage only in the light of God's Word. If we judge them by our own opinion of their fruitage we may easily err, and consider vices what really are virtues. For instance, a godly, scriptural stand for separation from the world is considered fanaticism by many professing Christians, because their judgment is unenlightened by the Word of God, or benighted by unwillingness to obey His Word. On the other hand, if we fail to let God's Word be our standard of judgment we may hail the apostles of Satan as messengers from heaven, for he himself is disguised as an angel of light, and his ministers he makes an imitation of ministers of righteousness. For example, the false teacher is frequently to be found in the lead in movements for human betterment, such as prohibition, etc. But if we consider the fruitage of our fellows in the light of God's Word, that fruitage becomes a clear index to their real character.

Now the limitations of space demand that we be very brief in our consideration of the remaining two lessons to be found in this lesson.

#### IV. A LESSON CONCERNING JUDGMENT

Matt. 7:21-23

Verses 21-23 show us that men are to be judged in the day of judgment, not by their profession, but on the ground of their doing the will of the Father which is in heaven. These verses say, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."

What the will of God is, which we must do to enter into the Kingdom of heaven, and to escape the sentence, "Depart from Me," is made plain in John 6:40, which says, "This is the will of Him that sent Me, that every one which seeth the Son and believeth in Him, may have everlasting life; and I will raise him up at the last day." In other words, the one thing which we must do to enter into the Kingdom of heaven is to trust the Lord Jesus Christ as our Saviour. Sad to say, many who profess to be His followers and servants, and who take His name upon their lips, have apparently never trusted Him as their Saviour, for they deny every vital truth which God's Word teaches concerning Him, such, for instance, as His deity, His virgin birth, the efficacy of His blood, shed for

the salvation of sinners, the literalness of His resurrection from the dead, and the promise of His literal coming again. Those who profess to serve Him, while dishonoring Him by denying what God's Word teaches concerning Him, and failing to trust for their salvation in His shed blood, are the ones of whom this Scripture speaks. And mark it well—our Lord does not say, "I knew you once, but you have lost your salvation." Nay! what He says is, "I NEVER knew you."

#### V. A LESSON CONCERNING FOUNDATIONS

Matt. 7:24-29

The final lesson taught in the Scripture which we are studying, and the one with which we close our discussion, is a lesson concerning foundations. It is possible for a man to build upon two kinds of foundations—the solid rock, or the sinking sand. The Rock in the symbology of Scripture is Christ (I Cor. 10:4). The sand can represent anything and everything else but Christ and His finished work. The life which is built upon the Lord Jesus Christ, both in faith in Him, and in the surrender of our lives to Him, is the only possible way that we can hear and keep these sayings of His. Such a life will stand, whether in the testings of this life, or in the judgment in the life to come. But a life which is built upon anything else than Christ will crumble and fall when testings come, and it will mean eternal loss in the day of judgment.

#### VITAL-TRUTH ILLUSTRATION

In a former pastorate there was a man in my congregation who could talk like Demosthenes or Cicero. He used excellent grammar, and he seemed to know the Bible pretty well from Genesis to Revelation. He could quote Longfellow and Tennyson and Whittier, and a stranger would be charmed by his eloquent utterances. And yet when he rose to talk in a prayer-meeting, the crowd began to wither, and when his talk was over the prayer-meeting was like a sweetpotato patch on a frosty morning—flat and blue. The people knew that in his life was something unsavory; that he would drink before the bar with worldly friends; and that he was not as honest as he might be. His good grammar and fluent utterances did not make amends for the unsavoriness of his character.

There was another man in that congregation who would sometimes come to prayer-meeting with a circle of coal-dust around his hair. He was a coal-cart driver, and he was now and then so hurried to get to the prayer-meeting that he did not make his toilet with as much care as he ought. But the people leaned over to listen when he talked. And why? Because they knew that he lived every day for God. He would pick up a tramp on the road and give him a half-mile ride in his cart, that he might talk with him about Jesus. His religion tasted good. Bad religion in good grammar does not taste good. I would rather have good religion in bad grammar, than good grammar in bad religion.

—A. C. Dixon

First Quarter, Lesson 7

Sunday, February 18, 1934

## JESUS' POWER TO HELP

Lesson Text: Matthew 8:1—9:34

(Assigned for Printing: Matthew 9:1-13)

Devotional Reading: Isaiah 35:1-6

#### Golden Text:

"I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners" (Matt. 9:13).

The treasury in which God's richest blessings are stored has two keys. One of these keys God has placed in the reach of every man, and when this key is used, the other lies at hand. The first of these keys is faith. The second is yieldingness. It is by the use of the key of faith that the

lost man receives eternal life, and the forgiveness of his sins, and every related blessing. Then, having trusted the Saviour, let a soul use the key of yieldingness, and love, and joy, and peace, and fellowship with God become his, and every blessing which makes the Christian life rich, and full, and worth living. In today's lesson we have the story of the blessing which came to two men as they used these two keys—faith and yieldingness.





## I. THE KEY OF FAITH Matthew 9:1-2

In verse two of our lesson we read, "Behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." In the very nature of the case, and in the light of other Scriptures, it is self-evident that the sick man shared the faith of his companions, and it was in response to his faith that our Lord spoke as He did.

Faith is the ground on which men must begin if they are to have dealings with God. "Without faith," says the Scripture, "it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). And so throughout the Scriptures the salvation of our souls and the forgiveness of our sins is offered on the basis of faith. "Believe on the Lord Jesus Christ," is the invitation of the Holy Spirit to the lost man, "and thou shalt be saved." (Acts 16:31; John 3:16-18, 36; John 5:24)

## II. THE BLESSING OF FORGIVENESS Matthew 9:3-8

Because this poor paralytic trusted in Him, our Lord bestowed upon him that priceless blessing, the forgiveness of his sins.

Consider how free was this gift. That man did not come with a testimony that he had turned over a new leaf—that whereas before he had been prone to sin, now he had turned his back upon his former sins. He did not come with tears of repentance. He did not come with a list of good deeds, which he had performed, as the ground of an eloquent argument as to why our Lord should forgive him. Nay! he did none of these things. All he did was to come to Christ, with the assistance of friends who bore him on his bed. And when he had come, without a word being spoken by this man, Christ, seeing the faith and yearning of his heart, said, "Son, be of good cheer, thy sins be forgiven thee." That forgiveness of his sins was a free gift, but it was a gift which cost our Lord a tremendous price. It was only because He purposed to die upon the cross, there to bear this man's sins, with those of all mankind, that our Lord could say what He did. "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

Notice also that the fact that spiritual blessing had come to this man was emphasized and pictured in the physical blessing which followed. In answer to the unspoken protest in the hearts of the scribes, who said within themselves, "This Man blasphemeth," Christ said, "Wherefore think ye evil in your hearts? for whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins," turning to the palsied man He said, "Arise, take up thy bed, and go unto thine house." With these words that paralytic did what he could never have done in his own strength. "He arose and departed to his house" (Matt. 9:3-7). Thus, from its context we see that the healing of the paralytic had a two-fold meaning. It was, first of all, an evidence of Christ's deity, and consequently of His right to forgive sins (the word translated "power," is literally "right" or "authority"). And it was also a picture in the physical realm of the blessing which had come to the paralytic in the spiritual realm—as the body was freed from the sickness which had bound him in impotence so the soul had been freed from the sin which had held it in helpless slavery.

## III. THE KEY OF YIELDINGNESS Matthew 8:9

Following this incident, as our Lord passed through the streets, "He saw a man named Matthew, sitting at the receipt of custom, and he saith unto him, Follow Me. And he arose and followed Him.

This is our Lord's invitation to all who have trusted Him as their Saviour. To all He is saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto

God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2). And as faith is indispensable to pleasing God, so the yielding of the life is also necessary if we would prove what is His good, and acceptable, and perfect will. "Rebellion," says the Scripture, "is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:23). Matthew showed the right spirit. He did not hesitate—he did not make excuses—he arose and followed Christ.

## IV. THE BLESSING OF FELLOWSHIP Matthew 9:10-13

Undoubtedly Matthew was one of the company which sat at meat with our Lord shortly afterward, for the Scripture says, "Behold, many publicans and sinners came and sat down with Him and His disciples." Remember, Matthew was one of those publicans whom the Pharisees so despised (see Matt. 10:3). And yet Matthew enjoyed the precious privilege of sitting at meat with the Saviour, because when he was called, he had obeyed and followed Him.

Such is the privilege of all who will hear and heed the Word of God. He hath called us into the fellowship of His Son (see I Cor. 1:9). In one sense we enter that fellowship when we first trust Christ as our Saviour; but in the fullest and richest sense we can enjoy His fellowship only as we yield ourselves to Him in compliance with His will and in obedience to His Word. Let us therefore, emulate Matthew's example. Let us follow our Lord in everything which His will may hold for us, and we may be sure that as the result of our following we shall experience enlarged enjoyment of His fellowship (Phil. 3:10; I John 1:3; II Cor. 6:14-18).

## VITAL-TRUTH ILLUSTRATION

'Twas battered and scarred, and the auctioneer

Thought it scarcely worth his while

To waste his time on the old violin,

But held it up with a smile;

"What am I bidden, good folks," he cried,

"Who'll start the bidding for me?

A dollar, a dollar—now two—only two—

Two dollars, and who'll make it three?

"Three dollars once, three dollars twice,

Going for three . . .," but no!

From the room far back a gray-haired man

Came forward and picked up the bow;

Then wiping the dust from the old violin

And tightening up all the strings,

He played a melody pure and sweet,

As sweet as an angel sings.

The music ceased, and the auctioneer

With a voice that was quiet and low,

Said "What am I bid for the old violin?"

And he held it up with the bow.

"A thousand dollars—and who'll make it two?

Two thousand, and who'll make it three?

Three thousand once, three thousand twice—

And going—and gone!" said he.

The people cheered; but some of them cried

"We do not quite understand—

What changed its worth?" The man then replied,

"The touch of a master's hand!"

And many a man with life out of tune

And battered and torn with sin,

Is auctioned cheap to a thoughtless crowd,

Much like the old violin.

A mess of pottage—a glass of wine—

A game—and he travels on.

He's going once, and going twice,

He's going—and almost gone!

But the Master comes; and the foolish crowd

Never can quite understand

The worth of a soul and the change that's wrought

By the touch of the Master's hand.

—Author unknown



# THE TWELVE SENT FORTH

Lesson Text: Matthew 9:35 to 11:1  
(Assigned for Printing: Matthew 9:35 to 10:8; 10:32-33)  
Devotional Reading: Romans 10:8b-15

## Golden Text:

**"The harvest indeed is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest" (Matt. 9:37, 38 R.V.).**

Most of our readers are familiar with the fact that the healing miracle of Christ and His disciples were credentials of their Kingdom testimony. They accompanied the message, "The Kingdom of heaven is at hand," because that Kingdom will be characterized by healing (see Isa. 35:1-6). In no portion of Scripture is the connection between the Gospel of the Kingdom and the healing miracles more apparent than in that portion which comes before us in this lesson. But many spiritual lessons may be learned, also, from these miracles; for, though the physical miracles have dispensational limitations, yet the Spirit of God is working in all ages the spiritual miracles which are pictured by the physical. It is to these spiritual lessons that we turn our attention in this study.

## I. THE COMPARISON Matthew 9:35-38

The first few verses of our lesson text say, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest" (Matthew 9:35-38). From these verses we learn two lessons.

In them, first, we catch a glimpse of the compassion which man's need stirs in the heart of our Saviour. God is not indifferent to the sufferings of sin-stricken humanity. Neither is He heartlessly determined to consign them, without an opportunity of escape, to a burning hell in judgment for their sins. Nay! rather He has done everything in His power to save them. It was His compassion upon us in our sins which brought our Lord Jesus Christ down from heaven's glory, that He might take our sins upon Himself, and that He might die for them. And it is His compassion for us which has led Him to restrain the out-pouring of His wrath for nearly two millenniums since then, in order that all might have a full opportunity to avail themselves of the salvation which His mercy has provided at such a fearful cost (John 3:16; II Peter 3:9; II Corinthians 5:19).

Second, from this Scripture we learn that our Lord wants us to share His compassion for the needs of earth's Christless millions. And not only does He indicate this—He also indicates two most practical ways in which we may express the compassion which He has given us. The first is by praying. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest"; and the second is by going, for we cannot honestly pray for laborers to be sent forth unless we ourselves are willing to be among those who are sent. Let us meditate upon our Lord's compassion for the needs of souls until He begets in our hearts a compassion which is kindred to His own; let us pray earnestly that laborers may be sent forth to meet the need by taking the message of the Saviour's love; and let us yield ourselves to Him to be used in the harvest fields, saying with Isaiah, "Lord, here am I, send me." (I Tim. 2:1; Rom. 6:13; Rom. 10:13-14)

## II. THE ENABLING Matthew 10:1

In the next chapter we see our Lord sending into the harvest field those whom He has just enjoined to pray.

But before He sends them, He gives them the power which they will need to perform the service for which He has called and commissioned them. "And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matthew 10:1).

In like manner our Lord gives to us the power which we need to enable us to serve Him fruitfully. He has not called us, in this age, to perform physical miracles such as those which He called His disciples to perform, but He has called us to perform greater spiritual miracles. What physical miracle can compare with that which is wrought when life is given to a soul who has been dead in trespasses and sins? Or what miracle of physical healing, wrought in the bodies of those who have been wasted and bound by disease, is to be compared with that miracle which is wrought when a soul is made whole from the ravages of sin, and arises from the bondage in which he has been held, to walk in newness of life? Such miracles as these can be wrought only in the power of the Spirit of God. They are beyond any merely human power. So, when He calls us into His service, God gives us His Spirit to empower us and to work in and through us to accomplish such miracles of grace. (John 14:12-17, 26; 15:26-27; 16:7-11, 13)

## III. THE COMMISSION Matthew 10:2-8

Having given us a list of the names of the twelve apostles, the Scripture says, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils (demons); freely ye have received, freely give" (Matthew 10:5-8). We note three significant distinctions between the commission which our Lord has given us and that which He gave His apostles, and a significant parallel.

The three significant distinctions are these. First, there is a distinction as to the persons involved. The apostles were commanded to go not to the Gentiles, but only to the lost sheep of the house of Israel; we are commanded to go into all the world and preach the Gospel to every creature (Matt. 28:19; Mark 16:15). Second, there is a distinction between the messages which we preach. The apostles were to preach the Gospel of the Kingdom, saying, "The Kingdom of heaven is at hand"; whereas we are to preach the Gospel of the grace of God, declaring Christ's death for sinners, His resurrection from the dead, and His coming again (Rom. 1:16; I Cor. 15:1-4, 51-58). And third, there is a distinction as to the work which we are to do—in addition to preaching, the apostles were to perform physical miracles; but in our ministry the emphasis is laid upon the preaching of the Word, and the miracles which are to be wrought are spiritual (II Tim. 4:2). There is a reason for these differences. In the days when our Lord was on earth the Gospel of the Kingdom was preached only to Israel (in the Tribulation, immediately before His second coming to establish that Kingdom, it will be preached in all the world—see Matt. 24:14). And the miracles of healing were essentially and primarily credentials of the Kingdom testimony, therefore confined to the ministry of those who preached the Gospel of the Kingdom, and to the time in which the Gospel was being preached.

But there is a significant parallel between the commission given to the apostles and that which is given to us.

(Continued on p. 390)





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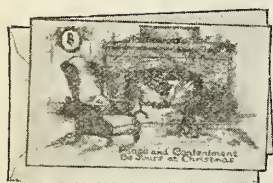
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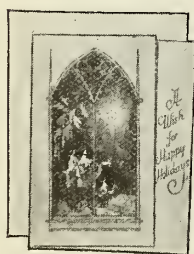
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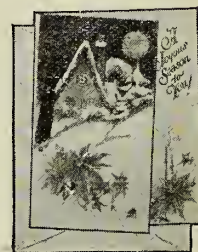
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(Continued from p. 387)

They were to preach—we are to preach. What we preach is different in its emphasis, but both messages center in the Person and work of our Lord Jesus Christ. Many things may follow as by-products of the preaching of the Gospel in these days, but wise, indeed, is that minister who recognizes that his task is primarily and essentially one of preaching the Word of God. This preaching may be done by many different means. It may be done by the personal testimony of one individual talking with another. It may be done by sermons delivered to congregations, large or small. It may be done by the printed page, or by the use of the mails. But by whatever means, our task is to preach the Word, being instant in season, out of season (II Tim. 4:1-6).

#### IV. OUR REWARD Matt. 10:32-33

Note now that our Lord promises His disciples a reward if they are faithful in their ministry. He says, "Whosoever, therefore, shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. 10:32). But He warns them also of the consequences of disobedience, for He says, "But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. 10:33). In other words, if they would be faithful in their testimony, confessing Him before men, Christ would confess them before His Father as faithful servants and worthy of His reward; but if they denied Him the service which He asked of them, in that day, when they stood with Him in the presence of His Father and theirs, He would be compelled sorrowfully to deny the reward which He had wanted to give them had they been faithful in His service.

This is the promise held out to all God's servants to encourage them in His service. "Behold I come quickly," says our Lord, and My reward is with Me to give every man according as his work shall be" (Rev. 22:12). There is much foolish talk about wanting to serve the Lord without thought of reward. It sounds well enough to say, as some do, "I want to serve the Lord simply because I love Him, and not because I am hoping for a reward for my service. To think of receiving a reward makes my service seem selfish." But remember! That service which will be most richly rewarded is the service which most clearly testifies our love of Him. And since our Lord, Himself, in His infinite wisdom, has seen fit to hold out the prospect of reward to encourage us in His service, do we not dishonor Him by disclaiming hope of reward? Should not the very fact that He has seen fit to promise rewards for service to which He is entitled, apart from all such considerations, quicken our love for Him so that we yearn with an inexpressible fervency to be found worthy of the reward which He yearns to give us? (I Cor. 3:11-15; II John 8).

#### VITAL-TRUTH ILLUSTRATION

Rev. J. F. Berry, editor of the "Epworth Herald," told at a convention in Buffalo of coming back from California in a Pullman sleeper which carried fifteen to eighteen people. A gifted woman on board labored persistently and earnestly with every passenger all the way from Los Angeles to Kansas City. He said he never saw a Christian woman labor for the unsaved with half the intensity with which this woman labored to propagate "Christian Science." As the train came through Kansas, Berry became ashamed because, enjoying the same opportunities she had, he had not spoken to a soul about Christ his Lord. So he took a walk through the train, and in a tourist sleeper, noticing a berth occupied, he asked the porter if any one were ill there. He replied that a young man was there who was very ill indeed; they had been afraid that he would not live to reach Chicago. The porter secured for him an invitation to visit the young man. He stuck his head in between the curtains and saw a young fellow not more than twenty-three, with pale face and sunken eyes, and the crimson glow on his cheeks that told of advanced tuberculosis. He told Berry

he was glad he had come, for he was very lonely. He told of his trip to the West for health, but in vain, and now he was returning home to die. The minister spoke sympathetically, and seemed to cheer him up. Fearing to weary him, he was about to leave, when, remembering the Christian Science woman, he turned back, and said, "I hope, my boy, you are a Christain. If you are not, Christ yearns to save you just now. Have you learned to trust Him yet?" The boy's eyes filled with tears, as he whispered, "I'm so glad you've come to tell me that. I have been wondering ever since we left Los Angeles if there was anybody on this train who was a Christian and could help me to find Jesus Christ." Mr. Berry quoted some of the invitations and promises, and prayed with him. The next morning he went to see the dying boy, who grasped his hand joyfully and said, "You had not been gone five minutes till I was able to look up through the darkness and see Jesus Christ. He is my Saviour now. I have been too happy all night to sleep."

—Condensed from "The Illustrator"  
This illustrates particularly the words of the Golden Text.

## IS THE GOOD NEWS TOO GOOD?

(Continued from p. 372)

### III. DOES THE BLOOD ATONEMENT GO TOO FAR?

WE HAVE seen that salvation did not include too many souls. We have also seen that grace was not too abounding. But maybe there is a possibility that the blood atonement goes too far.

The first consideration before us is to find out how far the blood atonement really does go. Look at such a passage as I John 1:7. "The blood of Jesus Christ His Son cleanseth us from all sin." Not just "sin" is answered for, but "ALL sin." This differentiation at this point may seem trifling, but the difference is sufficient to permit sinners to go to heaven.

If the blood had not answered for ALL sin then none of us could go to heaven because of a condition laid down in the Bible.

... attain to that purity without which no one will see the Lord (Heb. 12:14, Twentieth Century translation).

This passage demands holiness and purity as a prerequisite to seeing the Lord.

Purity and holiness are merely other words expressing the truth of a soul being free from sin. (Bible students will note that this is a "standing," and not a "state" truth).

The answer to the question of how a soul may become perfect is found in the first passage we used in this discussion:

The blood of Jesus Christ His Son cleanseth us from ALL sin.

While it is true that all men are imperfect in their state, it is equally as true that all Christians are perfect in their standing because they are sinless.

If the blood atonement had not gone as far as it did, you and I would be sinful, imperfect, and lost. But praise God it did go far enough and included ALL of your and my sin. We are wholly holy, spotless, perfect, and pure in Him because He paid it all.

IS THE good news too good? Nay, it is just good enough. In fact, its degree of goodness has been measured by the Divine hand, and that hand makes no errors. It is just good enough to save the soul. It is just good enough to cleanse us from all sin. It is just good enough to give us that perfect standing of purity and holiness without which no man will see the Lord.



# THE MESSAGE OF THE ANGELS

(Continued from p. 370)

Greek form of the Hebrew name "Joshua," which, in the Hebrew, means literally "Jehovah saves," so in giving this name to the virgin's Child, the angel showed that Child to be Jehovah, Himself, incarnated in the body of a human being that He might be our Saviour. Thus was fulfilled the prophecy, "They shall call His name Emmanuel," which, as the Holy Spirit has already informed us, means, "God with us." The same significance also inheres in the expression, "His people," for Israel was God's chosen people. Yes, the virgin's Son was God. He was Christ the Lord.

## III. THE SALVATION PROVIDED

THE angel's message also tells us that the purpose for which this Child was born was that He might be our Saviour: "Unto you is born . . . a Saviour."

That our salvation was, indeed, the purpose of our Lord's incarnation is plainly taught in other Scriptures. In Hebrews 2:14 we read, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil, and deliver them, who through fear of death were all their lifetime subject to bondage." And in John 3:16 we are told that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As these Scriptures imply, our Lord could not have been our Saviour without dying for our sins. He was "made perfect" as "the Captain of our salvation" by the sufferings of the cross (see Heb. 2:10). And so we are told in the book of Hebrews that when He came into the world, He said, "Lo, I come . . . to do Thy will, O God." And what that divine purpose was which He had come to accomplish is explained in the words, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:5-10).

How full and free is the salvation which our Lord had come to provide may be learned from many other Scriptures. "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). "And by Him all that believe are justified from all things from which ye could not be justified by the Law of Moses" (Acts 13:39). "In Whom we have redemption through His blood, the forgiveness of our sins according to the riches of His grace" (Eph. 1:7).

As we meditate upon the identity of the wonderful Babe of Bethlehem's manger, as we reflect upon the marvelous grace which led Him to undertake our salvation at such a fearful cost, and as we ponder the unspeakable blessedness of those who have become the recipients of the salvation which He gives through faith in Himself, our souls shout an ecstatic "Amen!" to the angel's words, "Good tidings of great joy." God's gracious promises have been fulfilled. He, Himself has come, in the person of His Son, dying for our sins to save our sinful, hell-deserving souls! What love! What mercy! What grace! What bliss to know Him, Whom to know is life eternal! Indeed this is good tidings of great joy!

## IV. THE OBLIGATION IMPOSED

BUT let us not forget the rest of the angel's message: "Behold, I bring you good tidings of great joy. WHICH SHALL BE TO ALL PEOPLE." We have heard the glad tidings ourselves. Through hearing, faith has been begotten in our souls, we have trusted in the Saviour, and by His grace we are saved. But what of the millions of earth who have not yet heard the tidings? What of those who yet sit in darkness and in the shadow of death? God intended these glad tidings for them as

well as for us. Have we not, therefore, a responsibility to bear to them the message of our Saviour's love, even as someone has borne it to us?

The son of Dwight L. Moody tells us of an incident which occurred in his father's experience:

During his visit to Canon City, Colo., in 1899, the governor of the state, hearing that Mr. Moody was to speak at the penitentiary on Thanksgiving Day, wrote him, inclosing a pardon for a woman who had already served about three of her ten year's sentence. Mr. Moody was glad to be the bearer of the message to the woman, who was unaware of its coming. At the close of his address he announced that he had in his hands a pardon for one present, intending to make some further comments, but at once he saw that the strain was becoming such that he dared not go on. He called the name and asked the woman to come forward and accept the governor's Thanksgiving gift. The woman hesitated a moment and, with a shriek, crossing her arms over her breast, fell sobbing and laughing across the lap of the woman next to her. Again she arose, staggered, and fell at the feet of the prison matron. The excitement was so intense that the evangelist could only make a brief application of the scene to illustrate God's offer of pardon and peace. He afterwards said that if his offer of God's pardon produced such scenes he would be accused of extreme fanaticism and undue working on the emotions.

Now suppose Mr. Moody had talked of other things when he went to the penitentiary, and had said nothing of the pardon which had been entrusted to him, but had kept it in his pocket and had gone away without delivering it. Would he not have been most culpable? Surely every one who heard of it would have exclaimed, "Inexcusable!"

What then shall we say of thousands of God's children to whom have been entrusted glad tidings of great joy, which, in the Father's gracious purpose, are intended for all people, but who keep those glad tidings to themselves, and never tell other souls of the Father's love, of the Saviour's death for sinners, or of the gracious invitation which He has issued to all who will come to Him and be saved? "All things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:18-19). Oh, may God burn the angel's message into our hearts, not only until we rejoice as never before in the "glad tidings of great joy," but also until we catch a new vision of God's purpose for our lives and become His messengers, as He intends that we shall, telling abroad the glad tidings, till the last soul of earth's Christless millions shall have had the opportunity to accept the Saviour and to rejoice with us in His salvation.

## WHAT IS THE GOSPEL?

(Continued from p. 371)

Christ died, and therein lies the explanation of the Gospel. It is because the Saviour died on Calvary's tree that He is our Saviour. It is because He was wounded for our transgressions and bruised for our iniquities that we can be pardoned of all our sin. It is because He bore the guilt and shame and suffering of a world of sinful men that "there is therefore now no condemnation to them which are in Christ Jesus." It is because He suffered the awful agony of hell itself on our behalf that He can say to us, "In My Father's house are many mansions, . . . I go to prepare a place for you." It is only because He died for the sins of men that He can save them from their sin. Apart from the cross there would be no Gospel.

Christ rose, and His resurrection is the proof of the Gospel—the proof that His death fully satisfied the





demands of God's justice. Had the Son of God remained in the tomb there might be reason to question as to whether our debt had been paid in full. We might wonder whether or not Christ did finish the work that the Father gave Him to do. But never need we question now. "Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it" (Col. 2:15). Christ rose from the dead, and therefore we may know that "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

Christ is coming, and His coming will be the consummation of all that is declared by the gospel message. Much has been promised to us by the Word of God that we have not yet received. By His death Christ destroyed both sin and Satan. In His resurrection He provided a like resurrection and transformation for us. Yet all of us are painfully conscious that we are still subject to the attacks of the Adversary and still prone to sin. All of us know full well that our bodies have not yet been transformed into His likeness. But we know also that the testings and "sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," for the day is coming when we "shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:18, 20). And that day—the day of Christ's coming—is the day in which we shall enter fully into every blessing and promise which the glad tidings hold out to us.

### III. WHAT IS THE GOSPEL IN ITS APPLICATION?

**A**ND now, as we think of the Gospel in its application, there are many different scenes that may come to our minds. We may think of the hardened criminal, perhaps of the man in the deathhouse of the penitentiary awaiting execution for murder or worse than murder. Has the gospel message any application to him? Ah, yes, however vile his sin may have been, Christ died for that sin. Let him accept that Saviour, and though he die for his breach of human law, he shall never come into judgment in the presence of God, for "there is . . . no condemnation to them which are in Christ Jesus" (Rom. 8:1). We may think equally well of the moral, refined man living the very best life that the ordinary mortal can live, and remember that the Gospel has application to him. He, too, is unclean and undone when measured by the standard of God's righteousness. He, too, needs the Saviour. We may think of the man in the slums, guilty of sin of all kinds, diseased in body and soul, a drunkard and a dope fiend, bleary-eyed and repulsive of face. Or, we may think of the innocent child in the beautiful home. To all men everywhere the Saviour offers life, and in every case the message is the same: "Believe on the Lord Jesus Christ, and thou shalt be saved."

But there is another application of the Gospel, dear reader, which will perhaps fit your case far better. The probability is that you are already a believer in the Lord Jesus Christ. You have already been saved by His matchless grace. You know that your eternal destiny is heaven. But, in spite of all this, you find yourself discouraged and disheartened because you realize that your life does not measure up to the standards of the Word. Do you know that the gospel message has application to you? Do you know that the gospel message promises transformation as well as salvation? Remember the message of Romans 8:3-4: "What the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Christ died that we might be delivered from the control as well as the condemnation of sin. Let your heart be occupied with His love and the wonder of His cross. Trust in His grace and strength. Then, with the apostle Paul, you can say, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

The Gospel in its application, then, offers salvation freely, instantaneously, and eternally to all who will put their trust in the Saviour. To all who will live in an attitude of trust, the Gospel offers transformation—a transformation just as free and just as certain as our salvation, but a transformation which will be progressive and not instantaneous. And then, though we can not dwell on this point, the Gospel promises to all believers a marvelous, instantaneous, unmerited glorification at the time of the coming of the Lord. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2).

This, then, is the Gospel message. In its simplest terms it brings us the good news that we have a Saviour. In its scope it tells us that that Saviour died and rose and is coming again. In its application it offers us salvation, transformation, and glorification. A blessed and glorious Gospel is the Gospel of our Lord Jesus Christ. Thank God for the Gospel! Thank God also for the Saviour of the Gospel, and for what He can do for men!

## IF THE GOSPEL IS GOOD NEWS, TELL IT

(Continued from p. 392)

humans have entrusted to us a privilege which angels covet (I Pet. 1:10-12).

The writer shall never forget the first soul that accepted Christ in personal work. Oh, the joy, the soul thrill, the deep-seated satisfaction of actually leading another individual into the blessings of salvation and the unspeakable joy and assurance of eternal life! Dear reader, have you ever experienced that joy? The privilege is yours. Why not tell it.

### V. IT MEANS A CROWN OF REJOICING TO TELL IT

**"F**OR what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thess. 2:19-20). In this passage the apostle Paul makes direct reference to the Thessalonians who became believers in Christ through his ministry. What an exceeding great joy must be the Apostle's even now while he is in glory awaiting the coming of Christ, at which time that joy shall be intensified when the presentation of the crowns of rewards takes place.

How wonderful to know that the soul-winner's crown is also held out to every child of God who enters into the joyous privilege which is his by telling forth the "Good News."

I, too, that dazzling crown desire,  
When Christ my King shall come to reign;  
A crown of joy and glory,  
Vouchsafed to all who honor that blest Name.

### VI. IT IS HIGHEST WISDOM TO TELL IT

**"H**E THAT winneth souls is wise" (Prov. 11:30b). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). Here we have presented to us from the inspired Volume two striking promises for the soul-winner. The first, taken from the book of Wisdom, definitely says that "to tell it," which is the basis for soul-winning, is the part of wisdom; and the second promise presents to us again the blessed rewards of such wisdom which is as high as the stars and eternal in character.

Surely such wisdom should constrain every Christian to rally to the cause of Christ these days and get busy on the greatest of all jobs of telling forth the Gospel which is



indeed the "Good News" to a needy and sin-burdened world. How can we who have been so wondrously saved by this glorious Gospel neglect such a high and worthy, yea, a blood-bought privilege? Such negligence is nothing short of sin.

Shall we continue in sin that grace may abound? (Rom. 6:1).

May our answer be the same as that given by inspiration through the apostle Paul,

GOD FORBID! (Rom. 6:2).

## STUDIES IN ROMANS

(Continued from p. 375)

The eternal security of the believer is a truth which is despised and rejected by many, but the apostle Paul did not reject, but rather taught it, and here he places it as the LEADING and outstanding reason why the believer should be so yielded to God that the righteousness of the Law might be fulfilled, by God's power, in his life.

The truth of the eternal security, so much argued against by MAN, is taught throughout GOD'S Word.

Psalm 89 says,

If his children (the Lord's children) forsake My Law, and walk not in My judgments;

If they break My statutes, and keep not My commandments;

Then will I visit their transgression with the rod, and their iniquity with stripes.

Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail (Ps. 89:30-33).

Even back in the Old Testament, the Lord makes it very clear that salvation is NOT BY WORKS, because even when His children sin most woefully, He says with inescapable clearness—"I will not take My lovingkindness UTTERLY from him, nor suffer My faithfulness to fail."

The eternal security is given a prominent place in the teaching of our Lord Jesus Himself in John 5:24:

Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and SHALL NOT COME INTO CONDEMNATION; but is passed from death unto life.

Could language be more enlightening or more convincing? The believer "shall not come into condemnation." If the Saviour could say that those who believe in Him "shall not come into condemnation," then who am I, that I should ever raise a question about the believer's security? When Jesus said that believers should not "Come into condemnation," that settled the security question forever. All the comment we could make would be that if a man believes in Jesus he shall not come into condemnation, and this in itself becomes a glorious guarantee of eternal security.

Again the Saviour taught this needed but unappreciated truth in John 6:39 when He said:

And this is the Father's will, . . . that of all which He hath given Me I SHOULD LOSE NOTHING, but should raise it up again at the last day.

And again the words of the Saviour have settled, ONCE AND FOR ALL, the discussion on the eternal security question.

The familiar passage in John 10:28 piles up still further evidence on the side of eternal security:

I give unto them eternal life; and they shall NEVER perish.

In our language, if you repeat a negative you produce poor English and greatly weaken your meaning, as in the sentence containing the familiar double negative, "I ain't got no coat"; but this was not the case in the Greek. On the contrary, in that language the repetition of negatives greatly strengthen the statement being made. The passage just quoted (John 10:28) is very negative. Literally translated it would sound something like this,

I give unto them eternal life and they shall NO, NOT, NEVER perish.

It sounds very much as though the Lord Jesus Himself must have believed in the eternal security.

One passage from the writing of Paul will serve to show on which side of the fence he lined up.

For other foundation can no man lay than that is laid, which is Jesus Christ.

Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

If any man's work abide which he hath built thereupon, he shall receive a reward.

If any man's work shall be burned, he shall suffer loss: but HE HIMSELF SHALL BE SAVED; yet so as by fire (I Cor. 3:11-15).

And Paul has proceeded to agree with the Old Testament, and with the blessed Lord Jesus; He too teaches the eternal security.

The enemies of this great truth say it is dangerous. They say it should never be spoken of when you are seeking to lead men and women into the yielded life. But Paul has no such unreasonable fears, and led by the Spirit, we find him using the eternal security at the beginning of our Romans passage as a supreme incentive to a life of yieldedness to the Lord.

There is therefore now no condemnation to them which are IN CHRIST JESUS.

Thus we learn that those who are IN CHRIST by faith have such a glorious standing IN HIM that they shall never be condemned—they are saved forever. This is grace!

THE apostle now turns our attention to the facts concerning the old and new natures as concerned in the whole matter of having the righteousness of God fulfilled in the life. He says,

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

The law of the Spirit of life in Christ Jesus is the law of the new man, and the law of sin and death is the law of the old man, hence what Paul is saying is,

The law of the new nature, has set me free from the law of the old nature.

Now the law of the new nature, which law has set him free, is none other than the law of the grace of God, which found its one glorious and perfect demonstration in Christ Jesus suffering vicariously for a sin-cursed and sin-drenched race, on Calvary. He makes this very clear, for as soon as he has told us that the law of the new nature has set him free, he proceeds to tell us how it came about.





For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

This passage is pointing directly to the work of Christ on the cross. It tells us plainly that God sent His Son in the likeness of sinful flesh (that is, in the BODY of a man), and for sin (that is, the old man), and condemned sin (the old man) in His flesh (that is, in His body).

It was when Christ hung on Calvary that the condemnation of God fell. That condemnation was the condemnation of OUR old natures, but the awful judgment fell on HIS body, on our behalf.

So now Paul can say, "The law of the new man has set me free from the law of the old man."

Since the law of the new man rests on the finished work of Christ, we know what that law has accomplished, because we know what Christ accomplished by His death and resurrection.

By virtue of the cross and the empty tomb (which is only another way of saying Christ's finished work), the new man is resurrected forever. By virtue of the cross and the empty tomb, the old man is dead (FOREVER DEAD). HE IS GONE, never to rise again.

Thus when the Apostle says the law of the new nature has set him free, and points to Calvary where our old natures were condemned in Christ's body, he is saying he is set free because the old man is crucified and shall never rise, and because the new man has risen from the dead and shall die no more. He is talking about our wonderful standing in Christ (Romans 8:1 "In Christ," Romans 8:2 "In Christ"), and letting us know that in that standing we have no old nature, and our new nature is our Lord Jesus Christ, the glorious resurrected Son of the living God.

No wonder he could say the law of the new man had set him free from the law of the old.

And now he turns from a consideration of our wonderful standing in Christ to a consideration of our STATE, and although speaking of the state, he still keeps before us the old man and the new man.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be.

He is talking about believers when he says,

They that are after the flesh do mind the things of the flesh.

It is sad to contemplate, but nevertheless true, that there are Christians who have so far drifted from the Lord that Paul's words would apply—they are those who are after the flesh. They are carnal (old nature) Christians. But thank God there is another side to the picture, for he says in the next words,

But they that are after the Spirit (the new man) do mind the things of the Spirit (the new man).

Then he gives the spiritual result in the life of the man who follows the old man, and the spiritual result in the life of the man who follows the new man:

For to be carnally minded is death, but to be spiritually minded is life and peace.

The "death" which comes from carnal mindedness is not loss of salvation, and the life which comes from spiritual mindedness is not receiving salvation. The passage is talking about the kind of lives we lead. The Apostle is warning against Christians living a life of "death," when

they might honor their Saviour by living a life of "life and peace."

Following this illuminating contrast between carnal mindedness and spiritual mindedness, the Apostle presents a short but revelatory description of the old man.

Because the carnal mind (the old man) is enmity against God, for it is not subject to the Law of God, neither indeed can be.

This is surely an eye-opener as to the wickedness and depravity of the old man, the carnal mind. He is not only NOT SUBJECT, but he cannot be; he is utterly incurable.

Beginning at verse eight the Apostle takes a new start into his discussion and begins with a man who is still lost. He has been speaking of the wickedness of the old carnal man, and back in chapter seven he has specifically spoken of the lost man as being "IN THE FLESH" (Rom. 7:5). He now uses the same expression again,

So then they that are in the flesh (that is, the lost) cannot please God.

But ye are not in the flesh (not lost) but in the Spirit (that is saved) if so be that the Spirit of God (the Holy Spirit) dwell in you. Now if any man have not the Spirit of Christ (the Holy Spirit) he is none of His.

Paul is simply teaching that any man who has the Holy Spirit has accepted Christ, and is consequently not "IN THE FLESH" (not in the hell-doomed bondage of the old man), but "in the Spirit." That is, the law of the new man has set him free and given him a standing in Christ.

He continues in verse ten,

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.

And now the wondrous METHOD of God begins to show up. The mighty Apostle opened this section by pointing to the security of the believer, and now he closes it by telling the Christian how to handle the deeds of the body. He says,

If ye through the Spirit do mortify (put in the place of death) the deeds of the body, ye shall live.

The deeds of the body are carnal thoughts and acts which have fastened themselves upon us in the form of habits. He says to "mortify" these deeds. "Mortify" means "put in the place of death." Lay them completely away. But notice how he says this must be done.

If ye through the Spirit mortify the deeds of the body, ye shall live.

The mortifying of the horrid habits of carnality can only be done THROUGH THE SPIRIT. Man in himself is powerless.

In the beginning of this section where the Apostle is speaking of standing, the believer is spoken of as being

IN CHRIST

But in the closing verses of this section, where the Apostle is speaking of the STATE here upon the earth, the thought that is accented is

CHRIST IN HIM.

We see it in verse 10.

If Christ be in you.



It is being IN CHRIST that carries with it the glorious guarantee of our standing and salvation.

It is having CHRIST IN US that carries with it the blessed possibilities of life, and light, and peace, and victory.

The method whereby the righteousness of God may be fulfilled in us now stands clearly set forth,

First—We must see our wonderful security in Christ, and walk in the thrilling assurance which that security produces.

Second—We are to reckon ourselves dead indeed to the old man himself (this was seen in Rom. 6:11). And when it comes to overcoming the habits produced by the old man (deeds of the body), we are to mortify them (that is, put them in the place of death, turn away from them in the strength of the Spirit).

Yes, it is possible for you, dear Christian, through the strength which Christ has procured for you through His finished work—it is possible for you to walk from day to day in blessed, happy, satisfying victory, for the Apostle clearly declares, "The righteousness of the Law may be fulfilled in us."

Well may the child of God turn in adoration to the Crucified, and cry out,

Have Thine own way, Lord! Have Thine own way!  
Hold o'er my being, absolute sway!

Mold me and make me after Thy will,  
Whilst I am waiting yielded and still.

## ON HIS OWN GROUND

(Continued from p. 376)

his fists and with a determined face and quick step set off resolutely after him, saying to himself, I don't care if I did promise Fred to keep still. If he or some other of his crowd are going to beat up on John tonight, I'm going to be there to make it hard for them to do it. Maybe I can't talk with my tongue, but I can with my fists. My two years of wrestling and boxing experience will come in mighty handy tonight."

IT IS difficult to understand the depths of the depravity of the human heart or the awful deeds that find their source in jealousy and hatred. But it is just as difficult to explain the power of a Christian life and its salutary influence upon those lives with which it comes in contact. A clean life, an unwavering faith in God and the Bible, a noble purpose, a genial smile—these are the instruments in God's hands for changing the hearts of evil men.

When John showed his ability to take defeat with a smile and manifest his generosity of spirit by congratulating Fred on the delivery of his oration, he was exercising a power that was to set going a mighty battle for good in Fred's life. Fred had already begun to regret his subtle plot to inflict harm upon John, and when it dawned upon him that Bill might have no scruples about seriously injuring him, he began to suffer poignant pangs of conscience and to wonder if it were too late to stop the whole proceeding.

After all, what had John really done to merit such treatment? The words of his own speech and their emphasis upon the blessings of a peaceful conscience began to race through his mind. John's speech, too, describing as it did the gruesome and unscrupulous murder of an innocent man had made a profound impression upon him.

The bubbling congratulations and fawning compliments of friends and admirers brought him no happiness. He seemed in a daze and as soon as possible made his way

out. Declining all offers of friends to accompany him, he hurried home.

Once at home he went immediately to his room and closed the door. His parents had not yet arrived. They were still looking for him at the high school and wondering where he had gone.

He looked at his watch.

9:30!

His face took on a startled expression. What if Bill should murder John? Of course, he wouldn't do it intentionally, but if John resisted—one could never tell. If he could only get word to Bill he could stop this diabolic scheme, but it was too late, unless—unless— Again he glanced at his watch. 9:35! "I'll do it, pride or no pride," he muttered between his teeth. Seizing his hat and opening the door he rushed from his room, down the stairs and out into the street; and running at full speed he headed for St. James Park.

If only he could get there before John did, or if Bill would spend some time giving John a good scare before beating him, maybe he could arrive in time to save the situation. On and on he ran, passing several persons every now and then who were evidently returning from the high school auditorium. His heart was beating wildly not merely because of the extra exertion he was putting forth but because a great fear had come to him that he might be too late. And somehow it seemed to him that he was running to save the life of a friend. He must hurry—hurry. Twenty-five dollars! Bill would do this for twenty-five dollars! But was he any better than Bill? In his mind there began to flash a kaleidoscopic picture of his relations with Bill during the past few days. The vision of Bill's cruel face, revealing as it did his hardened character and propensity to all that is low and mean seemed to keep presenting itself before him. That greedy, grasping hand as it had closed over the money—and he, Fred Cummings, was grasping just as selfishly for popularity and self-exaltation! John had said he deserved to win. But had he? No. He was deserving of nothing but the worst kind of defeat. Perhaps he was already defeated.

NOW he was at the park. As he passed the street-light at the entrance, his shadow, lengthening rapidly before him as he hastened on, loomed larger and larger as though to forebode some dark and sinister happening.

"Stop where you are!" commanded a gruff voice as a flashlight shone full in his face and a pair of strong arms seized him roughly from behind.

"Oh ho, young preacher! We've got you now! One peep out of that mouth of yours and you'll go out like a lamp."

"Oh, you're hurting me," Fred cried. "Bill! Stop it! It's I, Fred. Don't you know me, Bill?"

"Keep your trap shut, youngster. My name ain't Bill. But I know who YOU are. You're the young star-gazer."

"Where's John? What have you done with him? It's all a mistake. I don't want you to hurt John. I have changed my mind," Fred gasped.

"Don't worry, kid. We ain't gonna hurt John, whoever he is. It's you we are after and we're going to treat you rough, see? Tie him up, Hank, and we'll soak him good first in that fountain over there and after that we'll take turns seeing which one of us can hit him the hardest without knocking him out. And by the time we are through with him, if he's got any religion left in him, he can probably use it for a fire insurance policy!"

"But I tell you I am not the one you're looking for. I've got to see Bill! Where is he? He knows me. He—"

"Listen, you little pious whiner! You're the one we're after. Now close that yapper under your nose or we'll fill it full of stuffing."

They had him tied, hands and feet, in an instant and were dragging him to the fountain.

In that moment the truth dawned upon Fred. These men had been sent here by Bill to do this deed. They didn't know him and he was doomed to suffer at their





hands. Now if John didn't come along for a few minutes yet, it would be over and he would be spared. A feeling of peace stole into his heart as the burden lifted from his conscience. He recalled the words he had heard quoted somewhere, "No man has really lived until he has found something in life worth dying for." Of course they wouldn't kill him, but if by his submission to them he could save John he would be satisfied.

"All right men," he cried, "I'm ready. I will have to admit that I am the fellow who deserves this, so I surrender."

"Sure you surrender. You ain't got no choice in the matter," the man called Hank answered sneeringly. With that he lifted Fred bodily with a view to hurling him into the water at the fountain.

But just then things began to happen.

**T**WO flying forms dashed from behind the bushes and with football tactics that would have won admiration and words of commendation from any coach, they rushed with violent onset upon the two men at the fountain. There was a mad scramble of arms, legs, and falling bodies, amidst grunts and curses from Hank and his companion.

But these two men were cowards as all men are who sell their souls for mammon. Fugitives from the law as they were, they would run no risk of being caught, and from the way the two boys had attacked them, there might have been half a dozen men for all they knew. Thus, a few moments later, only the three boys were left.

"We had better get out of here at once for they may return at any minute!" John cried, quickly stooping and untying Fred's hands and feet.

"Stop!" cried Fred. "Don't untie me. I want you fellows to beat me up. I've been the biggest kind of a big fool! ! !"

"Quick! Hurry! We've no time to lose," John cautioned. "You can tell us about it after awhile."

A half hour later, when the three boys parted at John's door, Fred said quietly, "I think I'll go to church with you Sunday morning, John, and I—I believe I'd like to have you tell me more about the Bible sometime."

"You can count me in on that too," chimed in the other.

As the two walked down the street arm in arm, Fred said reflectively, "I guess I met John on his own ground alright, didn't I?"

"You certainly did," his companion agreed.

"And furthermore," Fred added, "I'm going to try to learn to stand on his ground too."

## THE BOOK OF LIFE

(Continued from p. 369)

Psalms, the Holy Spirit bears us along to behold the agonizing tortures which shall befall Israel in the Great Tribulation when the Antichrist and his hellish hordes shall be in the saddle. And it is in this same prophetic message that the Holy Spirit also lifts the veil permitting us to view the glories, wonders, splendors, and delights of the coming Kingdom. It is the prophetic message which is the outstanding message of Psalm sixty-nine.

The Psalm points to tribulational horrors and Kingdom climax. Israel, God's chosen nation, is speaking. The Holy Spirit is revealing what the nation shall say in the destructive days of the Great Tribulation. There is a strophe of impassioned prayer for relief, a strophe of description of Israel's awful condition, a strophe of victorious praise concerning the coming of the Kingdom when God shall "SAVE ZION" and "build the cities of Jerusalem." But the portion of the Psalm which contains the reference to the Book of Life is imprecatory in character. Israel in agony-filled desperation is crying out to God to wreak vengeance on her persecutors—the Antichrist and his followers. As we study the passage we must not forget that David actually prayed this prayer concerning his own enemies in the

past, and that Israel shall again offer the prayer in the future.

With the tribulational manifestation of satanic power settling down upon Judah and Jerusalem; with persecution and martyrdoms on every hand; with pestilence and death taking its hideous toll; with Antichrist's demonized organization making life increasingly intolerable; with the anti-Semitic movement coming to its awful head, it is not to be wondered at that Israel should break forth in the words of verses 23-28.

Let their eyes be darkened, that they see not; and make their loins continually to shake.

Pour out Thine indignation upon them, and let Thy wrathful anger take hold of them.

Let their habitation be desolate; and let none dwell in their tents.

For they persecute Him Whom Thou hast smitten; and they talk to the grief of those whom Thou hast wounded.

Add iniquity unto their iniquity: and let them not come into Thy righteousness.

Let them be blotted out of the book of the living, and not be written with the righteous.

Some have said that God's people would commit sin if they uttered so terrible a prayer. But not so. This prayer is uttered against Satan himself and those who have chosen to follow in his train. It is a prayer for God to pour forth judgment on those members of the human race who have joined with the Antichrist and the kings of the earth in taking a stand "against the Lord and against His anointed" (Ps. 2:1-2). Thus it becomes evident that this so called imprecatory prayer is a holy invocation to God to give victory to the people of God and to overthrow the forces of Satan. It is indeed an evil day when God's people get too white-livered to pray against sin.

The reference to the Book of Life occurs in verse 28.

Let them (followers of the Antichrist) be blotted out of the book of the living.

"Blotted out of the book of the living." The commentators quite generally agree that this is an allusion to the Book of Life. With this interpretation the prayerful student of God's Word must fully concur. But the place where the commentators have "hung up" is on the expression "blotted out." Now "blotted out" is the correct translation of the original Hebrew text. The expression means to obliterate or efface. Such an expression could not be correctly used unless the thing to be obliterated or effaced or blotted out from the Book of Life had been in the book to begin with. And that is just what the commentators do not want to admit. One of the great commentators, regarded by many as a reliable authority, in discussing this interesting passage makes a statement which is, to say the least, amusing:

Let their (the evil men spoken of) wickedness be so notorious . . . that all men may discern that they are blotted out; that is, that THEY NEVER WERE WRITTEN IN THE BOOK OF LIFE.

The author of such a comment must have been singularly destitute of a sense of humor, for if any one is blotted out of the Book of Life, the fact of the necessity of the blotting out becomes the inescapable and incontrovertible demonstration that the name has been written in the book. A house must be built up before it can be torn down. A man must be written in the Book of Life before he can be blotted out.

But some one may ask, "Why are the writers so desirous of saying that these men NEVER WERE IN THE BOOK?" The answer to that question is not hard to find. The traditional teaching about the Book of Life is that a man's name is placed in the book when he accepts the Lord Jesus Christ as his Saviour. The hitch comes because those who are in the book spoken of in this passage are unsaved. The proof of this statement is in verse 27.

Let them not come into Thy righteousness.



They have not yet come into God's righteousness, and consequently are lost. The apostle Paul makes it clear that getting saved is coming into God's righteousness.

Even the righteousness of God which is unto all and upon all that believe (Rom. 3:22).

The reason the commentators feel obliged to say that the men in this passage never were in the book in spite of the fact that the inspired prayer of Israel asks for them to be blotted out of the book is simple. Practically all our commentaries have accepted the traditional view that only believers are in the Book of Life, and the commentators see as clearly as we do that the men in this passage are not believers. They must be numbered among the lost because the passage frankly concedes that they have not come into the righteousness of God.

All difficulty disappears if we abandon the old view, which most of us had unthinkingly accepted just as a matter of course.

If we accept the self-evident teaching of the passage under discussion, we will at once see that the unbelieving followers of the Antichrist are spoken of as being written in the Book of Life. Israel's prayer in the hour of her awful suffering and persecution is that these wicked men, because of their unthinkable blasphemy, shall come to grief, shall not be saved, and that God shall blot them out of the Book of Life.

In the light of these facts our immediate desire is to find out how the followers of that deceitful man, the Antichrist, will succeed in getting into God's book, the Book of Life.

For the answer to this question we turn to Psalm 139:13-16:

For Thou hast possessed my reins: Thou hast covered me in my mother's womb.

I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well.

My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them (Ps. 139:13-16).

This is an exceedingly important passage. It tells us when the Psalmist and men in general were written, or shall be written, in the Book of Life.

The teaching of the passage is that God puts a man in the Book of Life when he is conceived in his mother's womb. That this Psalm carries us back to the pre-natal state is indicated by many authorities.

Matthew Poole, the writer of "Poole's Annotations," says concerning verse 16,

Yet being imperfect; when I was a mere embryo, a rude and shapeless lump, when I was first conceived.

The great Alexander Maclaren, in speaking of this portion of Scripture, says,

The mysterious receptacle in which the unborn body takes shape and grows is delicately described as secret . . . It is however plain that the expression "Thine eyes did see my substance yet being imperfect" sets forth the divine knowledge of man in his first rudiments of corporeity.

It is of value to us as students to know that this man of God recognized that Psalm 139:13-16 takes us back to the days of incubation of the human embryo. Spurgeon, writing on the Psalm, says,

Most chastely and beautifully is here described the formation of our being BEFORE THE TIME OF OUR BIRTH.

Matthew Henry says,

My substance when hid in the womb, nay, when it was yet but IN FIERI—in the forming, an unshapen embryo, was not hidden from Thee; Thine eyes did see my substance.

The commentators have found another place of comparative agreement. Wordsworth, Neale and Littledale, Murphy, Rotherham, Alexander, Grant, Barnes, Horne, and many other writers all speak in the same vein. They observe and clearly state that Psalm 139:13-16 is a beautiful setting-forth of man's pre-natal condition as the foetus develops its delicate network of vessels, nerves, organs, and members.

There is a difficulty, however, lying in the expression "my members" in verse sixteen. The King James' translation reads:

In Thy book all my members are written.

Since this sentence in which the difficulty occurs is the very sentence in which the Book of Life is referred to, it is of vital importance in this study to face this problem and determine, if possible, its correct solution. Instead of agreement on this point, the greatest scholars and expositors of the years stand in widely divergent and opposing camps. Some commentators and translators say that the passage should read, "In Thy book all the days are written." Others say it should read, "In Thy book all parts are written." Others hold to, "In Thy book all these things are written."

When a question of this sort arises in Old Testament translation it is always valuable to ascertain the position taken by the Septuagint. The Septuagint rendition in this instance clarifies the whole question and gives a translation which satisfies every requirement of the situation.

The Septuagint reads thus:

Thine eyes saw my unwrought substance, and all (men) shall be written in Thy book.

We believe that this translation solves the problem. There is a translation of the Old Testament by a well known Hebrew scholar, Isaac Leeser. The Leeser translation bears out the thought of the Septuagint.

My undeveloped substance did Thy eyes see: and in Thy book were all of them written down.

As set forth in this translation the Psalmist says that his undeveloped substance (his embryo) was seen by God, and in his book God writes down ALL OF THEM, that is to say, all of the undeveloped substances or embryos of mankind. Leeser's agreement with the Septuagint is too evident to require comment.

Living about 1580 was a man of unusually ripe scholarship, particularly in languages. He was known as Agellius. He wrote a comprehensive commentary on the Psalms, and although a Catholic, was, like Augustine, a man of faith and devotion to God. Agellius paraphrases this verse thus,

It is no marvel that Thou seest my imperfect form, seeing that all men who shall be made as long as time lasts, are written in Thy book, and there is not one omitted.

The writer of the "Apostolic Constitution" (believed by many scholars to have been written in the days of the apostles and consequently contemporaneously with the New Testament), quotes Psalm 139:16 in one of his discussions. Because it reveals what ancient scholars who knew the full value of the Hebrew thought of this passage, this quotation takes on decided significance. The quotation in the "Apostolic Constitution" reads.





Thine eyes did see my substance, being yet imperfect, and all men shall be written in Thy book.

The thought of the text evidently being that God saw the Psalmist when he was yet an imperfect embryo, and all men shall be written in God's book when they are imperfect embryos.

Cyprian, one of the most versatile and most consecrated of all the early church fathers (200-258), a man of unusual education as well as consecration, and who died a martyr for his faith, quotes Psalm 139:16 in one of his Treatises. Because of his outstanding scholarship and vast learning, his rendition of the passage is of great consequence. He renders it thus,

Thine eyes did see my substance that it was imperfect, and in Thy book shall all men be written.

Again we find one of the great writers of antiquity employing that translation of the passage which says in effect that God saw David the Psalmist when he was in his embryonic resting place within the womb of his mother, and that in God's book all men shall be recorded when they are in their embryonic resting places within the wombs of their mothers.

Our question is answered. We now know, from God's Word, how the followers of the Antichrist, the devotees of the blood-thirsty man of the coming Tribulation will get into the Book of Life without becoming believers in Christ. They get into the Book of Life because all men are in the Book of Life. God puts them in there the moment they are conceived. The idea that a man must first believe in Christ in order to get into the Book of Life is not a scriptural idea. It is surprising that such a teaching so definitely without biblical basis should have found such a nation wide and unquestioning acceptance.

The teaching of the New Testament is in delightful agreement with the truth we have adduced from the Old Testament passages which have been under investigation.

When we turn to the New Testament we find that the Book of Life is called by a significant name—it is called the Lamb's Book of Life. When the book is thus designated, the Holy Spirit is not indulging in beautiful rhetoric. There is a reason. The name is literally loaded with meaning and message.

We catch the hint of what that meaning and message are in John 1:29 where John the Baptist cries out,

Behold the Lamb of God which taketh away the sin of the world (John 1:29).

His words are an allusion to the lambs which the ancient Jews brought to Jewish altars in the days gone by. But what a contrast: The lamb brought to the Jewish altar only temporarily covered the sin of one man. The Lamb of God taketh away the sins of all men—the world.

Other New Testament passages teach this same blessed truth—Jesus underwent the agony of Calvary for all men. The always familiar John 3:16 tells us that

God so loved the world (all men) that He gave His only begotten Son (John 3:16).

And when Paul wrote to the Hebrew saints he made the universality of the provision made by Jesus exceedingly clear:

But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man (Hebrews 2:9).

And in John's epistle, he says,

And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (I John 2:2).

These passages setting before us what the Lamb did on Calvary, these precious declarations of the old gospel story, become the instantaneous explanation of why the Book of Life is called the Lamb's Book. The Old Testament shows us that the Lamb died for ALL MEN. It is the Lamb's Book because it contains the names of all for whom He died, and He died for all. Thrilling contemplation, glorious provision, matchless grace! Not a poor, helpless sinner from Adam to the Great White Throne forgotten by the Lamb of God in the Book of God. Even the lost man does not have to cry aloud, "Is my name written there?" but can say with confidence, "Thank God, I'm in the Book of Life. Jesus has made provision for my soul."

But some one may ask, "Is not this teaching, universalism?" To which we must quickly reply, "By no manner of means."

Universalism predicates the salvation of all men. This is deadly error, for the Saviour Himself declared, "And few there be that find it." The Bible asserts the provision of salvation for all men. This is not error but divine truth, and the Scriptures confirm it in repeated and emphatic declaration that Jesus died for the whole world.

The gospel story and the gospel plan become refreshingly clear—Jesus died for the whole race. He tasted death for every man. Every down-and-outer and every up-and-outer is included in the Lamb's provision for sin-cursed man. But divine provision does not guarantee man's salvation. Every sinner grovelling in sin and shame throughout the world is provided for by the finished work of Christ at Calvary. Every sinner in the world is consequently written in the Lamb's Book of Life. And to the lost the word of invitation goes forth, "Whosoever believeth on Him shall not perish."

This is God's plan.

This is God's provision and offer.

Take the step.

Accept God's provision.

Believe on the Lamb.

Be saved.

#### IV. HOW TO STAY IN THE BOOK OF LIFE

THE Saviour, in one telling utterance, imparts the information concerning how to stay in the Book of Life. The passage is in the opening part of the Revelation.

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life (Rev. 3:5).

There is an erroneous idea about the overcomer in Scripture, which idea should be disposed of. Many have the idea that when the Scripture speaks of the overcomer it is speaking of the victorious Christian, the Christian who is "overcoming daily" in the battle of life. This is not the way the Holy Spirit uses the expression.

The overcomer is the man who is a believer in the Lord Jesus Christ. This fact is set forth in I John.

This is the victory that OVERCOMETH the world, even our faith (I John 5:4).

The Holy Spirit is placing before us the truth that the overcomer is the believer. Christians are overcomers in God's sight because of the changeless perfection of their standing in Christ, rather than because of some victory in the state which could be gained today and lost tomorrow. The word "overcomer" implies a complete victory, with the adversary OVERCOME and no longer molesting. This is true in our standing, but alas is not true in our state. "This is the victory which overcometh the world, even our faith." Overcomers by faith! Possessors of a glorious standing before God, by grace.

The word "overcomer" is used seven times in the seven letters to the churches in Revelation two and three. In





these seven letters, the fact that the overcomer refers to the weakest believer and not to the growing Christian, will be made plain by glancing at what is said about the overcomer in the seven passages.

## ANALOGY BETWEEN THE OVERCOMER AND THE BELIEVER

### THE OVERCOMER

### THE BELIEVER

- |  |   |
|--|---|
| <p>1. The Overcomer eats of the tree of life.<br/>(Rev. 2:7)</p> <p>2. The Overcomer shall not be hurt of the second death.<br/>(Rev. 2:11)</p> <p>3. The Overcomer shall have a new name and shall eat of the hidden manna.<br/>(Rev. 2:17)</p> <p>4. The Overcomer who (overcometh and keepeth works) SHALL REIGN.<br/>(Rev. 2:26-27)</p> <p>5. The Overcomer shall be a pillar in the temple, shall go no more out and shall have the name of God.<br/>(Rev. 3:12)</p> <p>6. The Overcomer shall sit with Christ.<br/>(Rev. 3:21)</p> <p>7. The overcomer shall not have his name blotted out of the Book of Life.<br/>(Rev. 3:5)</p> | <p>1. The Believer eats of the tree of life—i. e., is saved. This blessing belongs to the believer whether he is a victorious Christian or not.</p> <p>2. The Believer shall not be hurt of the second death—i. e., shall not go to hell. This blessing belongs to the believer whether he is a victorious Christian or not.</p> <p>3. The Believer has a new name. (He bears the name of Christ.) The believer eats of the hidden manna, even Jesus. These blessings belong to the believer whether he is a victorious Christian or not.</p> <p>4. The Believer shall be rewarded by REIGNING WITH CHRIST (in accordance with his works here on the earth).</p> <p>5. The Believer has the name of God, and shall go no more out, he is secure in Christ Jesus. These blessings belong to the believer whether he is a victorious Christian or not.</p> <p>6. The Believer sits with Christ in the heavenlies. This blessing belongs to the believer whether he is a victorious Christian or not.</p> <p>7. The overcomer shall not have his name blotted out of the Book of Life. His name is there to stay. This blessing belongs to the believer whether he is a victorious Christian or not.</p> |
|--|---|

The blessings which are specifically declared to be the blessings of the overcomer, are not the special emoluments of fellowship and rewards which are the results of godly work and faithful service, but the blessings which stand identified with the overcomer are those blessings which are possessed by every believer the instant he accepts Jesus Christ as his personal Saviour.

Hence the overcomer is the believer.

This at once gives us the biblical slant on Revelation 3:5. When Jesus says, "He that overcometh . . . I will not blot out his name out of the book of life," He is declaring in so many words, "Believe on the Lord Jesus Christ and your name will never be blotted from the book of life."

What a promise! What satisfying confidence and comforting assurance! The Christian shall never be blotted from the Lamb's Book of Life.

There are several passages in the Bible where this soul-quieting confidence is revealed in most helpful fashion, not so much by what is said as by what is left unsaid. In fact, the confidence of the one speaking or writing is evidently so great as to do away with the necessity of discussion. One of the examples of this lovely confidence is found in Paul's letter to the Philippians.

And I intreat thee also, true yokefellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellowlaborers, whose names are in the book of life (Phil. 4:3).

Paul simply says the names of these Christians ARE in the Book of Life. They ARE. In the case of the believer nothing more need be said because the believer shall not be blotted out. Again, in the Hebrews epistle Paul says,

To the general assembly and church of the first-born which are written in heaven (Heb. 12:23).

The Book of Life is evidently alluded to here although not actually named. And the immovable confidence of Paul again shows up—the members of the Church of the first-born ARE written. Why so confident? Because as members of the Church they are believers, and as believers they shall not be blotted out. They are written.

Anything other than confidence would be doubting the promises of God, and doubting His good Word is sin.

When the Lord Jesus sent forth the seventy to teach and preach, He gave them power to perform miracles. When they returned to Him, He said,

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven (Luke 10:20).

And the Saviour shows the same charming confidence that we have seen in Paul. He tells these believers, the members of the seventy, to rejoice, and then gives the reason. "Your names are written in heaven." If there were any danger of their names being blotted out, such unqualified rejoicing could not take place. Rejoicing accompanied by a fear is not true rejoicing. But believers can truly rejoice for they need not fear. Perfect love (the perfect love of Jesus for His own) has cast out fear. The believer is eternally secure—he shall never be blotted from the Book of Life. Hallelujah, what a Saviour!

## V. HOW TO GET OUT OF THE BOOK OF LIFE

THREE Scripture passages bear upon this subject.

It is appointed unto men once to die, but after this the judgment (Heb. 9:27).

A certain fearful looking for of judgment and fiery indignation which shall devour the adversaries (unbelievers) (Heb. 10:27).

Now is the accepted time; now is the day of salvation (II Cor. 6:2).

The word "now" in the third passage evidently speaks of lifetime. "Lifetime" is the accepted time. "Liftime" is the day of salvation. "Lifetime" is God's opportunity. If a man fails to take advantage of the opportunity during his lifetime, the other two passages (Hebrews 9:27 and 10:27) show that the wondrous provision of Christ is no longer available after death. The man has been taken out of the Book of Life, and there is naught to look forward to but "JUDGMENT," "a certain fearful looking for of judgment and fiery indignation which shall destroy and devour."

In this present dispensation, the way out of the Book of Life is—do nothing and die without Christ. Thus the lost man in this age goes through life with God's gracious provision constantly open for him and awaiting his acceptance. When he enters the portal of death without Christ,





THE INCARNATION IS GOD'S ANSWER TO HUMAN GLOOM—J. G. Greenhough

he leaves hope behind, he abandons his only chance, and enters eternity without a Saviour. Since his chance is gone, his name is removed from the Book of Life—and "after this the judgment." "He that believeth not the Son shall not see life; but the wrath of God abideth on him."

In the dispensation of the Tribulation which immediately follows the age in which we live, there is a way to get the name taken from the Book of Life while the man still walks here upon the earth.

This terrible fact is shown by a study of Revelation thirteen. We first see the whole world wondering after the beast—the first beast which is the Antichrist.

And all the world wondered after the beast (Rev. 13:3).

What a tragic picture of man's neglect of God and grace! For as the multitudes of mankind following the Antichrist start on their downward course they are all in the Book of Life. This we know, for when Israel in Psalm sixty-nine prays for these very followers of the Antichrist, she prays, "Let them be blotted out of the book of the living." And God Who is faithful to His promise, hears and answers the impassioned cry of this persecuted people. When we come to the eighth verse of Revelation thirteen, we find that Israel's prayer has been answered. Followers of the Antichrist have been blotted out of the Book of Life.

And all that dwell upon the earth shall worship him, whose names are not written in the book of the Lamb (Rev. 13:8).

God will read the decision of their hearts and will seal their doom. He, before Whom all things are naked and open, will know that they have taken the Antichrist as their saviour, even before they fall down to worship the beast, and he will have blotted their names from the Lamb's Book of Life. They have committed an eternal sin. They shall never be forgiven. This is the unpardonable sin, or the sin against the Holy Ghost.

The Book of Life, God's book, the book that is written in heaven, the book which seals the soul to doom or glory; the book whose testimony on the day of judgment will send one soul hurtling to hell, and will lift another soul to ineffable joy forever, the book which on that great day of the final assize will give one answer or another to the throbbing question, "Is my name written there?" the book into which every man is written upon conception in his mother's womb—what grace! the book from which no believer will ever have his name blotted out—what satisfying security! the book out of which unbelievers pass

when the soul passes out of the body, the book from which God will blot the followers of the Antichrist in that coming day, the book which is the Lamb's book, the book in which Jesus made blessed provision for every man by the shedding of His precious blood, the book of the writing of God—this is the Book of Life.

May God use the illuminating truths concerning the Book of Life to cause us to see more clearly the wonder of His matchless grace to sinners, and thereby draw us nearer to Him in deeper faith and more complete and soul-engulfing adoration.

## IN THE BOOK NOOK

(Continued from p. 380)

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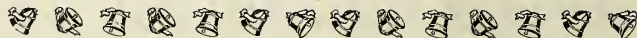
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